CERTAINE GODLY AND LEARNED SERMONS: PREACHED by that worthy seruant of Christ *M. Ed. Philips, as they were* deliuered by him in Saint Sauiors *in Southwarke*.

And were taken by the pen of *H. Yeluerton* of Grayes Inne Gentleman.

So runne, that ye may obtaine:
So heare, that ye may learne:
So practise, that ye may liue for euer.

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1605.

XUM

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TO THE RIGHT WORSHIPFVLL SIR CHRISTOPHER YELVERTON Knight, one of the Iudges of the Kings Bench, and the Ladie his wife: H. Y. wiſheth to your preſent proſperities the addition *of many dayes in the fruitfull feare of the Lord Ieſus, &c.*

RIght Worſhipfull, it is inſpired to man by grace, to fetch the compaſſe of his life within the reach of a ſpanne, and it is ſuggeſted to him by nature to ſpin out his web in many dayes, though it be with many dangers. Howbeit if the wings of pride did not tranſport vs to the height of worldlineſſe, and the weight of opinion did not beguile vs in the taſt of happineſſe, we might diſcerne in varietie of delights but ſuperfluitie of deſires, in increaſe of riches but exceſſe of ſorrowes, in length of yeares but ſtrength of cares, and in the choiſeſt footing that we take, but a changeable fleeting of our eſtate. For if our affections might alwayes feed on Manna, we wold loath it; if our inheritance did ſtretch to the plaines of Iordan, we would enlarge it; and if our preheminence Pſal. 39. 5. Eccl. 2. 10. 23. Num. 11. 4.

might reach to heauen, yet would we raiſe vp our heads higher. Theſe were the itching humors of *Euah* lineally
Gen.3.6. deſcended to vs, who thought not Paradiſe ſpacious enough for her habitation, nor the dainties of *Eden* ſweet enough for her taſt, nor that preſence of God good enough for her companie. But where the ſuperſcription
Exod 28.36. of *Holineſſe to the Lord* is engrauen on the head, and the
2.Tim.6.6. perſwaſion of *godlineſſe to be gaine* is engrafted in the heart, there the luſt of the world, and the duſt of the
1.Ioh.2.17. world ſhall be ſhuffled together as paires and pearles of equall accompt and continuance. For let the glorie of a Chriſtian be neuer ſo eminent, it is not greater then *Sa-*
Mat.6.29. *lomons*; nor yet *Salomons* ſo great as the *Lillies*: let the arme of the wicked be neuer ſo mightie, it is not ſtronger
Exod.14.28. then *Pharaohs*; and yet *Pharaohs* inferior to the courſe of waters: let the power of his command be neuer ſo abſo-
Dan.5.19. lute, it is not larger then *Nabuchadnezzars*, & yet ſtifned in pride, he was ſtreightned for 7. years within the walks of wild aſſes: yea let the apparell he puts on be neuer ſo royall, the place where he ſits neuer ſo iudiciall, the phraſe of his ſpeech neuer ſo plauſible, and the praiſe of his voice neuer ſo popular, yet can he not be lifted vp aboue
Act.12.21. *Herod*, nor *Herod* by theſe defended from the wormes. Whether then we peruſe the ſteps of the Saints, or the ſtate of vnrepentant ſinners, we ſee their liues equally
Eccl.3.20. bound vp with the cords of corruption, though vnequally matched in the ioy at their ſeparation; the one falling away like a flower tranſplanted to a better ſoile: the other
Iob.18.5.12. ruſhing vpon the rocke of Gods wrath, either ſhamefully deiected with the terror of iudgement while they liue, or elſe fearefully entangled with the ſenſe of torment when they die. It is not therefore amiſſe, ſince an enterlude is as it were appointed to be played on this earth,

which

which is the ſtage, by the ſonnes of men, who are the actors, in their ſeuerall callings which are the parts, before God and Angels, who are the beholders: and ſince euery mans part muſt haue his period, yet no man knoweth where to end; it is not amiſſe we prepare with dexterity to performe it, that we may tremble when the Lions roare, leape when the trumpet ſoundeth, ſtoupe when we are ſtriken, runne on when we are bidden, recouer our ſelues when we fall, pawſe when we faint, and skippe like a young kid, when the ſtarre of our ſaluation ſhall appeare. The way then to keepe the inſtrument in tune, which is the heart, and our affections in temper, which are the ſtrings, is ſanded out vnto vs, in that chriſtian anſwer of *Iacobs* to the queſtion of his age: *In the numbring of our dayes to be few, and the waighing of our deedes to be euill.* Howbeit the fleſh is incloſed with ſo many feares, ſubiect to ſo many wants, forced to ſo many helpes, and ſo perplexed with it owne frailtie, as the numbring of our dayes to be ſhort is not ſo difficult, being vnable whether we gaze abroad or looke at home, to promiſe our ſelues any long immunitie either from the decayes of nature, or the diſſolution of nature. But to recken our daies to be euill, is that whereto we are ſo hardly haled: for the fleſh is enſnared with ſuch idle hopes, blinded with ſuch wanton ſhewes, buſied in ſuch deepe deſignes, and ſo benummed with ſuch falſe delights, as we waſt our time and weigh it not, heape vp ſinne and feare it not, enflame Gods wrath and feele it not, lye chained in death and wraſtle not, ſlip into the graue and ſee it not. Wherefore vnleſſe we meaſure our time as we do our treaſure, both by tale and by waight, and haue our perſwaſion, that the fleſh is vaine, coupled with an acknowledgement that it is ſinfull, and in the reckoning of our iourney to be ſhort,

1. Cor. 14. 8.

Gen. 47. 9.

Iob 8. 9.

do not caſt it vp likewiſe to be weariſome, the wicked do number as well as we, and draw vp their accompt as true as we. For the Egyptians in a fright can ſay, *we die all*, and yet purſue the Iſraelites to ſlay them: *Eſau* in his hunger can crie: *I am almoſt dead*, and yet in his heart thirſt for the bloud of *Iacob*: the Iewes in their voluptuouſneſſe can ieaſt at their death to morrow, and yet be drunke the day before. But our Arithmeticke that are Chriſtians, muſt be fetched from the prayer and practiſe of *Moſes*, who found the meditation of death a meanes and ſpurre to wiſedome. Wherein if ſeriouſly we could taske our ſelues, we ſhould perceiue the plots and policies of the fleſh layed vpon ſuch vnfruitfull heapes ſo ſoone ſcattered, and the foundation and ground of our hopes here on earth to be vnderpropped with ſuch ſlender helpes ſo quickly weakened, as we would eaſily draw in our eyes to attend our hearts deſire to be diſſolued and to reſt with Chriſt. For whereas our affection to this life, is enflamed either by thoſe flaſhings of vaine glorie, that fly through the world like lightning, or by the freedome and ſtrength of yeares wrapped vp in the power of preheminence aboue others, the Sunne as yet did neuer ſhine vpon that ſonne of *Adam*, that ſaw not vexation the forerunner, and ambition the betrayer of honor, and that felt not ſecret conſuming care the preſeruer, and open and irkeſome labour, the director of his command. Yea, ſo long as we faile in this inferior ſea, we ſhall be ſo boorded by ſuch croſſe encounters, and ſo deluded by ſuch falſe alarmes both at home and abroad, as if we riſe, enuy lyeth at the roote to hew vs downe; if we fall, pride ſtandeth at our feet to preſſe vs lower; if we rule, authoritie doth ſo amaze vs, as we forget compaſſion; if we obey, inſolencie doth ſo beſiege vs, as we neglect ſubiection; if

Exod.12.33. Gen.25.32. & 27.41. Eſa.22.13. Pſal.90.12. Mat.7.26. Phil.1.23. 2.Cor.5.4. Ioh.31.13.

we

we abound, couetouſneſſe creepeth in ſo cloſely, as it grudgeth the comfort of ſocietie; if we be ſcanted, impatiencie breaketh out ſo fiercely, as it deſpiſeth the law of propertie; if we be prouoked, wrath roareth out ſo bitterly for reuenge, as it is no manhood to ſheath vp iniuries; if we be pleaſed, flatterie followeth on ſo ſhamefully for reward, as it is no maſterie to obtaine victories; if we be weake, we blame the worke of nature, that we were not made of a firmer mettall; if we be ſtrong, we blaze the art of nature as if we were ſteele, that could not turne the edge; if we be ſicke, we plant our faith in the Phiſition to cure vs, yet being ſound we ſhake off temperance that might preſerue vs; when our leaues be greene and our wits freſh, becauſe we want the reuerence of the aged, we crie that hoarie haires might quickly couer vs; and being arriued at age the doore of death, we wiſh that ſlipper youth might againe beguile vs: euer peruerting the times and preuenting the meanes that God hath præfixed, and wearying and waſting our ſelues ſooneſt in poſſeſſing that we would enioy longeſt. For though it be the pleaſure of the Almightie, that we ſhould cheriſh this lampe of life, yet ought we not to conſume the oyle in prizing our delights at too high a rate, nor in ſpending on our luſts in too large a meaſure. And though like warie ſhipmen we prouide for this crazie barke, which is the bodie, yet muſt we not permit immoderate care like a mercileſſe canker to eate through our bones. But the way to ballance our ſelues euen, and not to ſtray beyond our tether, is to captiuate our thoughts thus farre, as to recken the world but as a cradle, wherein we are rocked, till we aſpire to ſome age and growth in Chriſt, our deſires but as dreames wherewith we are deluded, till we attaine to ſome taſt of Gods loue in Chriſt: this life but as a race

Iob.4.12.

2.Chr.16.12.

Iob.32.4.

Iam.4.3.

Mat.6.25.

wherein we are wearied and perplexed till we can recouer ſome ſight of Chriſt; and this body but as a priſon, wherein our ſoules lie ſhackled vnder the hope of being bleſſed in the death of Chriſt. To which affection and perfection we ſhall then aſcend, when being taught by his word which is truth, and led by his ſpirit which is life, we can ſhake off ſelfe-will that runneth on ſo faſt to deſtruction, and ſway downe ſelfe-loue that ſwelleth vp ſo high to preſumption, and can walke in humilitie as in the ſight of God, contenting our ſelues with the portion aſſigned vs as his gift, and with the affliction ſent vs as his triall, crucifying the fleſh as an enemy to the quickning of the ſoule, and trampling on this earth as an inſnarer of our feete in vanitie, weighing ſickneſſe but as the fore-runner of ſleepe, and welcoming death but as the ſickle of the Lords harueſt; beholding the graue as the faithfull treaſury of our bodies, and looking vp to heauen as the vndoubted Paradiſe of our ſoules. Now there being but two impediments to this perſwaſion
Rom.8 9.35. and tranquilitie of ſpirit, either the corruption that reſteth within vs, or the ſorrowes brought vpon vs while we breath here: the firſt cleauing and claſping ſo cloſe about our loynes (ſinne being like a leproſie that hath couered the skinne) as we ſeeme to ſtand but on one foote from ſlipping into hell: the other ſtriking ſo deepe into the ioyes of this life, that feeling as it were a quotidian ague of diſcomforts hanging vpon vs, we can hardly weane our thoughts from liſtening to the knell of iudgement ſounding in our eares; it is fit we prouide for our inward peace, there being no outward balme able to aſſwage a raging conſcience, nor no externall Phiſick
Iames 1.2. of force to relieue a diſtreſſed ſoule. We may not therefore iudge our ſelues ſafeſt, when we are freeſt from the buffeting.

buffetings of Sathan; for bearing in our bodies a deuided kingdom betweene the fleſh & the ſpirit, repreſented vnto vs in the wreſtling of *Rebeccahs* twins within her womb; Gen.25.22. if we haue peace with God, we ſhal haue warre with the dragō; & hauing forſakē Egypt, & in the way to Canaan, Reu.12.9. we ſhal haue *Pharaoh* & his captains flie like graſhoppers Exod.14.9.10 to feed vpō vs: yea the liberty we haue in Chriſt, the corruption of our harts wil labor to inuert to voluptuouſnes: Gal.5.13. the ſweetnes we taſt in his word, the vanity of our minds wil endeuor to ouercaſt with drowſines: the faith which Act.10.9. we ground on his promiſes, the ſubtilty of the Serpent Gen.3.4. wil ſeek to vndermine by doubtfulnes: the conſcience we make to offend, the luſtes of our fleſh will contend for to couer with hypocriſy: the deteſtation we haue of ſin, the concupiſcence of our eyes will ſtriue to ouer-reach with profaneſſe: and the intereſt we haue to heauen, the pride of our liues wil perſwade vs to exchange for trifles. With Gen.25.30. which temptations we may not be diſmayed, for where the ſiege is layd, there is watchfulneſſe to withſtand; but where no feare of the enemy is, there the weapō ruſteth: and feeling a continuance of this contention betweene the law of the fleſh & the ſpirit of life, we may be aſſured that the ſeed of grace giuen vs from aboue, which firſt drew vs into fight with our vncleannes is well growne, and that imputing the firſt thought of our peace to the loue of God, the ful accompliſhment of it to the death of Iohn 3.16. Chriſt, and the alone meſſenger & perſwader of it to the holy Ghoſt; and knitting the whole power of the work, the mercy in our preſeruation, & the glory in our victory to the arme and action of the almighty, we ſhal haue our corruptions as it were cloſed in our hands, and the pride of our reſiſtance ſo abated in our liues, as ſinne ſhall but droupingly be ſeene in vs, and mortality that cannot be

priuiledged with perfection, ſhall yet be beautified with ſanctification, in ſuch meaſure as we ſhal walk here but as diſpatcht from heauen on our Lords meſſage, to giue the ſonnes of men a patterne of good life, and to forewarne thē of their woe: by bounding our deſires within *Iacobs* compas, the preſence of the Lord to guide vs that we do not ſtray, his prouidence to feed vs that we do not ſtarue, and his bounty to cloth vs that we do not periſh. On the other ſide, ſo tender are our thoughts, and ſo iealous our meditations of the loue of God, as we are ſtricken with a trembling diſtruſt, to haue loſt the ſtarre of our direction and comfort in Chriſt, when we ſee our ſelues expoſed to the ſhame of the world, and the winds ſtill to beate on our rudders, where the wicked ſaile away proudly in a ſet calme; our houſes to be incloſed with ſnares, when theirs are peaceable without feare; and our liues to be bound vp in ſorow, when their breſts (as *Iob* ſpeaketh) are ful of milke, and their bones of marrow. And when the apprehenſion of this feare hath taken ſuch hold of our fleſh, as we think our ſelues ſmitten in diſpleaſure, and the tree of our hope to be torne downe in wrath, we then wreſtle with ſin as if the ſteps of our ſtrength were reſtrained, and look vpon death as the Iailer, that commits vs to the graue as a dungeon. Howbeit euen in this doth the Lord reach forth a moſt approued cordial to remoue the faintnes of our harts; for hauing acceſſe into his ſanctuary through the vniō & cōmunion we haue with Chriſt, the vncleannes of our birth being wiped away in the ſanctificatiō of his nature, our tranſgreſſion remoued in his innocency, our rebellion diſcharged in his obedience, and the vtmoſt farthing paid in his ſufferings; and hauing the image of God we loſt in *Adam* not renewed only, but a fairer and deeper ſtamp therof engrauen and ſet vpon vs,

Tit. 2. 7.
Gen. 18. 20.
Iob 5. 4.
Iob 21. 24.

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it being not now in our power to liſten any more to the counſel of the fleſh, Chriſt bearing our names before him as his breſt-plate, and our bodies with him as members whereof he is head; and hauing this written in the tables of our hart by the finger of no forgerer, but of that comforter was ſent from heauen, and teſtified by our ſelues in the pietie of our religion and purity of conuerſation, ſetting ſaluation before vs as a binding benefite, euen to the loſſe of our ſoules to venter for the Lords glory: we may in a Chriſtian reſolution giue chalenge at the gates of hel, that nothing can be charged vpon vs as a debt, and therefore nothing can light vpon vs as a puniſhment. Wherefore if the Lord do caſt his cloudy countenance vpon vs, it is that we ſhould watch againſt the weakneſſe of the fleſh, which is then readieſt to ſleep when temptation is neareſt: and yet if the ſtreame of temptation cary vs into ſome ſin, and frō thence we ſlip into ſome ſhame, in his compaſſion he cureth vs, and yet in kindneſſe doth correct vs. If he mingle our bread with care, and lodge vs in the bed of darknes and diſcomfort, it is to weane vs frō the fleſh pots of Egypt, and to aduance vs in the way to Canaan; yet being driuen to any ſtrait or exigent in this wildernes, rather thē we ſhal want it ſhal raine Manna, & rather then we ſhal thirſt the rock ſhal yeeld vs water: yea though the wicked be like the brāble, who in confidence of their ſhadow dare chalenge to be kings ouer the trees of the forreſt, and our ſelues like ſheep, who in ſimplicity grazing vpon the mountaines, are either fleeced of the ſhearer when we are growne in wool, or ſnatched vp by the butcher when we are grown in fleſh: yet when death hath made vs both euen with the earth, the graue ſhal be to vs a fold til our ſhepheard come, and to thē a ſhambles til the deſtroier of their ſoules ſhal haue receiued an end-

Rom. 8. 33.

Mat. 26. 41.

Exod. 16. 4. & 17. 6.

Iudg. 9. 15.

les commiſſion to torment them. What cauſe then haue we to ſhut our gates againſt the gaſpes of death, or like trembling leaues to entertain the gale or blaſt of ſicknes, which doth but prune our fethers, the more eaſily to flie toward our abiding citie? For if neither the weight of corruption, though it ſorely preſſe vs, nor the violence of affliction though it ſoundly beat vs, can ſeparate vs from
Ieb 5.23. the loue of God, nor the league with his creatures; nay if this maſſe of ſin, and ſtorme of ſorow we ſuſtaine, be the moſt ſenſible motiues to draw vs vnder Chriſts couering; and liuing here as ſinning ſaints though ſanctified, and as crucified ſaints though beloued, we haue yet but our
1.Cor.13.12. ioyes eclipſed, & that beauty of bleſſednes ſet forth vnto vs in a counterfet, which ſhal clearely hereafter be diſcouered; into what profoũd vanity are we falne if we wold ſtil be hedged in and inthralled in this vale of miſery and mortality, and not deſire to aſcend on that ladder which
Gen.28.17. *Iacob* knew to be the gate of heauen, the skirts whereof but ſeene and felt of the Apoſtles, did leaue them in ſuch
Act 4.24. a ſlumber of delight, as they onely vanted in the croſſe of Chriſt, which was their preſeruatiue againſt the feare and infection of being folded vp with the wormes, and their ſpur and preparatiue to ſet the houſes of their harts in order before they deſcended to the duſt.

Moſt comfortable perſwaſions & inſtructions tending to this purpoſe, ſhall be found diſperſed and ſprinkled in this treatiſe following; into which, who ſo ſhall walke for religious recreation, if he cannot furniſh himſelf with *Ioſephs*
Gen.42.6. ſtore to ſerue Egypt and other countries, yet can he
1.Kings 17.15 not faile of the widowes ſtore, that had to feed her ſelf & *Eliah*. For from hence may be obſerued, that the fooliſh-
1.Cor.1.21. nes of the Goſpell doth preſcribe the beſt directions to a bleſſed end; that the pouerty of a Chriſtian doth forerun the

the riches which he hath in heauen; that the loue of the world is an exemption from the life of God; and that the Lords correction is but loue: and on the contrary ſhal be diſcerned, that the eloquence of the fleſh is like the cry of the Lapwing, that traineth vs furtheſt from that we ſeeke; that the pompe of the earth is like a blazing ſtarre, that dreadeth the mind by preſaging ruine; that the temptations to pleaſure are like canded wormewood, that cozen the taſt, and kill the ſtomacke; and that the ſcedule of our dayes being ſummed vp, is like a large debt ſet downe in golden letters. Mat.5.3. Iames 4.4. Luke 16.13. Iob.5.17.

Theſe things to a moderate and mortified mind, ſeaſoned with the feare, and ſeated in the fauour of God, cannot but be welcome; though with the couetous and carnall man, that hath his deſires like the Mole, ſcraping in the earth, they ſhall fare as Chriſt did among the Gadarens, who was intreated to depart from them, when he was but coming neare them. Howbeit in theſe deſperate diſeaſed times, wherin we are all ſo vniuerſally drunk with our owne conceits, as we deſpiſe to be reformed by the word of grace (ſome yoking religion with policy, as if they were grapes of the ſame vintage: ſome trampling downe religion with profaneſſe, as if ſhe were a weed that ouergrew the corne: ſome diſguiſing religion with hypocriſie, as if ſhe were a garment of diuers colors: ſome poyſoning religion with Poperie, as if the immortall ſeed of God could be leauened with the traditions of men: and few laying religion to the heart, which ſimply embraced and ſincerely followed, would and ought to be the ſquare and leuell of our liues,) it is good we get as many buttreſſes as we can to vphold the building, and raiſe as many bulwarkes as we can to beat backe the ſhot, that Sathan ſhewing himſelfe more ſharpe witted, and if Mark.5.17.

it may be more ſpitefully minded then before, in laying new kinds of allurements to ſurprize our faith and ſubuert our hope, that we ſhould not ſo much as grope after our life which is hid in Chriſt: we may (if it be poſſible) with freſh and new ſupply of skill and cunning vnwind our ſelues out of his enuenimed ſnares, and hold faſt our profeſſion, which is a ſchole of chaſtiſement for
Heb.12.10. a time, that in our peace at the laſt we may be partakers of the Lords holineſſe.

I haue therfore preſumed though vnable of my ſelfe, to carie the leaſt ſticke to the altar, and vnworthie of all others (ſince loweſt of the forme) to offer either diet or direction to any, that hath touched but the hemme of Chriſt: yet being taught a receipt, which carefully applyed will purifie the head from profane humors, ſtrengthen the heart againſt vaine terrors, and cleanſe the con-
Pſal.32.2.3. ſcience from that accurſed guile of ſpirit, whereby we haue learned to leſſen ſinne, I haue preſumed no longer to ſuppreſſe the quinteſſence of his skill from whence it came, but ſhadowed with your allowance to ſend it foorth, not ſo full and heartie a medicine (I confeſſe) as it might haue bene from the immediate hand of him that made it. The man ye knew, and this iron and irefull age that frowneth moſt on them that are freeſt from profaneſſe, could not but approue him to be zealous of the truth of God, painfull in his calling, faithfull in his meſſage, powerfull in his ſpeech, carefull of the flocke of Chriſt, peaceable and blameleſſe in his life, and comfortable and conſtant in his death. So as if there appeare any skarre or blemiſh in the worke, it came by paſſing thorough my fingers, that caried my pen too ſlowly, and attended the voyce too ſlightly. Howbeit, putting on the armour of proofe and experience of your fauors, toward whom

whom chiefly I haue ſet my byas, that ye will be pleaſed to be no ſeuere examiners, but mild peruſers of theſe papers, and that affection may ſomewhat mediate with your iudgements, to cenſure not as ye ſee, but as I mean; I haue aduentured the hazard to be reproued of others, vpon aſſured confidence to be accepted of you. And though many may happely balke the alley, and not lend their eye to behold the iarres betweene the fleſh and the ſpirit, vpon opinion that my ſelfe haue leaped beyond my laſt, in ſtriuing to bring this boate to land, which the owner neuer meant ſhould ſee the ſhore: yet when I conſidered the word of God to be like the raine, and the hearts of men like the earth, that if the tree anſwer not her fruite, her leaues will not protect her from the fire: that he ſhall come ſhort in his accompt of faith, that maketh no conſcience of hearing; and that if the voice of the Preacher periſh in the ayre or in the eare, it ſhall quicken againe to queſtion with vs for our negligence; I was not aſhamed to humble my ſelfe to others view, that by the mercie ſeene on me, who haue bene thus farre led into the ſecrets of God, they may be likewiſe encouraged to preſſe within the border of the mount, when the horne of ſaluation ſhall be blowne.

Heb.6.7. Mark.11.13. Rom.10.14. Exod.19.13.

For it is a miſerie and madneſſe to imagine the labour of a Chriſtian to be mued vp within the wals of the miniſterie, or that men are ſo ſtraightened in their vocations, as that they may not looke aſide to a ſermon: or that becauſe the theefe was ſaued on the gallowes, therefore heauen may be wonne with a wet finger: or that ſince the workers for an houre, had the pennie with them that bore the paine and heate of the day: therefore it ſhall ſuffice to come as *Nicodemus* did to Chriſt by night. Nay, we muſt know, that as the promiſe of mercie is equall to all,

Luk.23.43. Mat.20.9. Ioh.3.2.

all, so the prayer and practise for mercie must be the same in all; that we are no longer within the compasse of the
Psal.91.11. Lords protection, then we walke in feare within the bounds of his direction; that if religion be not the commaunder in our callings, scarcitie or discontent will be as mothes in our blessings; and that if presumption misleade vs to pledge only a pang of deuotion for a sacrifice when the pleasure of our dayes be past, iudgement shall but requite vs, if either death do strangle vs before we speake, or the wrath of God rebound vpon vs when we haue wept our fill. For it standeth not with the Lords honour
Ier.32.33. to be shaken off so oft when he would lodge with vs, nor with our duties to runne away so fast, when we should turne to him: but that at length iustice must arise to preserue the maiestie of his mercie, so much abased, and so long abused, which we haue sensibly felt, the stripes being yet seene in our streets, and may feare hereafter to be
2.Sam.24.14. more fierce, by how much the sword of the enemie sharpened to destruction, doth exceed the correcting hand of God tempered with compassion.

The Lord graunt this short setting of his face against vs, may hast vs to haue peace with him, that hath the ends of the world subiect to his power, and the plagues of the world restrainable at his will: so shall we be preserued from the venime, and ransomed from the violence of them that seeke our soules, and either still praise him in
Psal.56.13. the land of the liuing, or eternally dwell with him in the habitation of his Saints: which God grant may be your portions, and the inheritance of your posteritie. *Amen.*

Yours in all dutie,

H. Yeluerton.

TO

TO THE READER.

Hinke not (gentle Reader) that the turning back from the world is any looking back from the plough; but by example iudge it ſafer to bend thine eye toward Zoar *a place of reſt, then to wreſt thy ſight toward* Sodome *the citie of wrath. And ſince the earth was curſed for thy ſinne in* Adam, *and thy ſelf art ſaued by thy faith in Chriſt, let the direction of thy thoughts to him be the meſſenger to thy heart that thou art in heauen: for thou art not placed that thou ſhouldeſt be planted here, but being bought from this earth by bloud, cleanſe thy ſelfe in this earth by water; that ſince ſome inferior affections muſt needs be foule, the duſt may only cleaue to thy feet, thy head and thy hands be lift vp to God. For if in the pride of thy fleſh thou doeſt build thy neaſt neare him, or in the profaneſſe of thy heart doeſt ſtriue to be rich without him, the leaſt breath of his mouth ſhal batter thy ſeate to be ſeene no more, and ſcatter thy wealth as before the wind. Yea the Lord hath choked thy fields with thiſtles, & wrapped vp thy treſure in ruſt; that ſeeing the ground whereon thou ſtandeſt to be out of Paradiſe, and the ſtaffe whereon thou leaneſt to be but wood of the worſt ſort, thou mighteſt pray to haue the ſword put vp that ſtops thee frō the tree of life, and thoſe boughes cut off that ſhadow thee from beholding thy ſins borne in Chriſts bodie. Now the humor that hindreth thy ſight, is the Criſtal ſhew of brittle honor, that ſets thine eyes on fire to follow after it: for if* Adam *may be as God, there is no commaundement can hedge him in: if* Eſau *may haue a traine of men at his heeles, he will ſoone digeſt the loſſe of his birth-right: and if* Demas *may but winne the world, he will haſt to ſhake hands with the Saints of God.*

Luk.9.62. Gen.19.22. Gen.3.17. Gal.2.16. Rom 3.22. Mat.6.20. Phil.3.20. 1.Iohn 5.6. Iohn 13.8. Eſay 14.15. Gen.11.7. Luk.12.20. Gen 3.18. Iames 5.3. Gen.3.24. 1.Pet.2.24. Gen.3.5. Gen.33.1. 2.Tim.4.10.

Ier.31.29. God. But remember how with the fruite thy father ſwallowed wrath, which to this day hath ſet thy teeth on edge; that the Mal.1.3. ioy the reprobate hath in his fleſh, is ioyned with the hatred of Mat.4.10. God vpon his ſoule; and that if the ſons of men ſhall take the diuell at his word, as the Son of God did not, it is but a bitter Mat.16.26. recompence for the loſſe of the better part, when themſelues are compaſſed with confuſion.

Take the counters into thine owne hand, and ſee what reckoning thou canſt make of life: what is paſt frighteth thee with the remembrance of it, becauſe ſo much of thy light is ſpent: what is preſent, burdeneth thee with the weight of it, becauſe in ſweate and ſorrow thou doeſt waſt thy time: what is to come troubleth thee with the incertainty of it, leſt the graue do ſwallow thee before thou ſee it: yea make thy account as thou ought Iob 7.6. and thou ſhalt find it ſwifter then the weauers ſhittle, and Iob.9.25. ſpeedier then a Poſt caried vpon the wings of the wind; for if the Lord ſtep not betweene thee and death, before thou canſt lay one thy breath is gone. What booteth it then ſo vnſeaſonably to ripen thy cares for the tares of this life? for if thou heape vp ſiluer as the ſand, and prepare raiment as the clay, yet building thy houſe as the moth, not in thine owne but in anothers garment, when thou ſhalt make thy bed in the darke, and the firſt borne of death ſhall conſume thy ſtrength, where then be Iob 18.13. the ſtrings of thy hope, thy horne being thus abaſed to the duſt? Iob 16.15. Of thy ſelfe thou art but a tree turned vpward, hauing no ſap from the earth; and if thou beeſt not moiſtened with the deaw from heauen, though by the ſent of water thou mayeſt bud, yet ſhalt thou periſh in the blade, becauſe thou haſt no ſpirit at the roote. Therefore if thou expect in thy labour bleſſing, in thy peace continuance, in affliction comfort, in thy death triumph; thou muſt reſpect in thy calling honeſty in thy pleaſures indge- Eccle. 11.9. ment, in thy ſorowes mercy, and in thy life religion. For if God Tit.2.12. be not with thee to direct thee that thou ſtray not, to correct

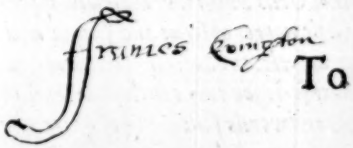
thee

thee that thou ſwell not, to preſerue thee that thou famiſh not, to pardon thee that thou deſpaire not, to curb thee thou ſtuble not, to ſtrengthen thee that thou fall not, to ſanctifie thee that thou ſinne not, and to glorifie thee that thou periſh not: ſo many be the errours of thy life as thou canſt not heale them, and ſo ſafe is thine iniquitie ſealed vp, as thou canſt not chuſe but haue change of ſorrowes. Pſal 145.14. Pſal.19.12.

I haue therefore preſumed in a Chriſtian loue of thy ſoule, if not to cure thy iealoſie of the world, yet to preſcribe thee Phiſicke to crucifie thy ſelfe. It is a field ſowne by the hand of another, though ſome fell not vnfruitfully I hope into my ground; and albeit many yeares haue now ouergrowne my papers ſince I firſt plowed it, and that the ſeeds-man himſelfe ſleepeth in the earth, yet ſomewhat to awake the memory of the righteous, and to quicken and giue heart to the deſires of the religious, I haue ſhot ſome few arrowes that I had of his, which if thou peruſe with diligence, and lay vp with conſcience, thou ſhalt find of greater force then the ſhafts of Ionathan; ſince theſe forewarne thee of the furie not of Saul, but of Sathan, who reioyceth more in thy damnation, then he ſorroweth for his owne. So hoping thou wilt either looke vpon me in loue, or lay me aſide without ſhame, I commit thee to God, who giue thee and forgiue thee much. Grayes Inne, Decemb. 24. 1604. 1.Sam.20.33.

Thy friend,

H. Yeluerton.



To

To the Christian Reader.

CHRISTIAN Reader, when thou takeſt a view of the bookes alreadie abroad, and daily increaſing, as alſo according to thy meaſure of grace receiued, doeſt diſcerne of and cenſure the weakneſſe and inſufficiencie of too many: I ſpeake not now of thoſe idle and vaine, oh that I might not ſay, tending to atheiſme and prophaneſſe; which are rather to be bewayled in a chriſtian Common-weale, then cenſured: but of thoſe, whoſe ſubiect is profitable, and workemen deſirous to profite. Euen in too many of theſe thou haſt cauſe iuſtly to complaine, there is no end of making many bookes, the reading of ſuch being but weariſomnes to the fleſh, and ſo breedeth a diſtaſt of the neceſſarie vſe of reading. But when thou ſhalt lift vp thine eyes, and ſpie out as in a foggie miſt, diuers alſo wherein is an vpright writing, the words of truth, able to teach and to conuince, thou art now to be encouraged, and not to be wearie to exerciſe thy ſelfe, as thy calling and meanes will affoord, in bookes that are neceſſarie, precious and godly. Among theſe, if thou wilt take the pains to reade, thou wilt eaſily condeſcend, that theſe Sermons deſerue, both for their matter and penning, to be preſerued for the vſe of Gods Saints. Which will appeare, if with me thou wilt a litle nearer obſerue the frame and comelineſſe of this worke: namely, the doctrines naturally raiſed, the reproofe of the aduerſarie ſoundly concluded: and that in ſuch a pithie phraſe, and words ſauouring of grace, that thou canſt not but with me acknowledge diuers excellent graces of God ſhining clearely

clearely in the Author, in the Penman. By the Authour the word is truly interpreted, and in a most excellent maner brought home to thy conscience, both for mortification of life, and quickening in heauenly duties, as also for setling thee against that accursed heresie of Poperie, which is too much neglected of too many able teachers. In the Pen-man obserue diligence, wisedome, godlinesse: he tooke this paines onely for his owne priuate vse: for very hardly could he be drawne to communicate this to the common good; yet so carefully is it performed, that vndoubtedly not a sentence, yea hardly will it appeare, that a word of moment escaped him, as those who were diligent hearers with him may remember and can witnesse. His godly wisedome appeareth not onely in attending on the Lords owne ordinance, the publike ministerie of the word, on the Lords day and other set times, but also in treasuring the same vp by writing: knowing well, that the voyce working inwardly for a time, through mans weakenesse and infirmitie doth quickly perish: to this end, that with his ordinarie sanctifying of the Sabboth, he might (and that liuely) set before his owne eyes this powerfull meanes also of saluation: thereby nourishing the same faith and godlinesse in himselfe, which he saw from his infancie, and daily doth see to dwell in that reuerent and truly religious Iudge his father, and in that vertuous Ladie, alwaies readie to refresh the bowels of the Saints, his mother: to whome I also owe my selfe, both for encouragement in my entrance to the worke of the ministerie, first begun in that their well ordered familie: as also for many fauours since, principally for that charge where I now dwel, bestowed on me by that worthie and most religious carefull disposer of the Church-liuings, the right honorable Sir Thomas Egerton *Knight, Baron of* Elsemeere, *Lord Chancelor of* England. *Lastly, Christian Reader with me consider of the blessing of God vpon the labours of this godly and learned*

ned Gentleman in his owne profession, who hath taken these paines now for thy good, euident to all those that know him: which doth clearely conuince, that the keeping of the Sabboth is not the losse of one yeare in seauen, as too many of his ranke, and I would they only, by their practise do discouer they think. Indeed if the fourth commandement were ceremoniall, and consequently abrogated, if there were no heauen, no hell, and that man were only for this life, they might haue some colour. But that the care of thy calling and of holy religion may go together, yea hand in hand, here thou hast a patterne and example: benefite thy selfe by this his paines, and tread in the same steps of godly wisedome.

Thine in the Lord, *George Bard*,
Minister of the word of God
at *Staines* in Middlesex.

GEntle Reader be further admonished: that although these Sermons of M. Philips *are here placed according to the order of the Scripture, yet they were not so preached: but the foure Chapters of Matthew were expounded on the Lords day; and Luke, the Romaines, and the rest were his weekely exercises at the same time. And although the Penman in setting downe these Sermons, haue not precisely kept the diuisions of them, hauing more regard to the matter then to the manner, as placing more in some one Sermon then was vttered at one time, and lesse in some other: yet in the whole (as may appeare) thou shalt find nothing wanting.*

THE

THE FIRST SERMON.

MATH. chap. 1. verſ. 1.

1. *The Booke of the Generation of Ieſus Chriſt, the ſonne of Dauid, the ſonne of Abraham, &c.* to the 18. verſe.

THE foure Euangeliſts haue bin reſembled by ſome writers to the foure beaſts ſpoken of *Ezec.* 1. 10. and *Reu.* 4. 7. this Euangeliſt *Mathew* being compared to a man, becauſe he begins with the pedegree of our Sauior Chriſt: *S. Mark* to a lion, becauſe he begins with the preaching of *Iohn* Baptiſt, who roared like a Lion in the wilderneſſe the doctrine of Repentance: *S. Luke* to an Oxe or Bullock, becauſe he begins with the ſtory of *Zachary* the Prieſt, whoſe office was vnder the Law to offer ſacrifice: and *S. Iohn* to an Eagle, becauſe he flieth aloft, and beginneth with the eternall generation of the Sonne of God according to his Diuinitie. It is true indeed, their beginnings are as before, but theſe compariſons are too curious; for as the finger of God directed them, ſo did they write, and ſuch was the Lords loue to his Church, as not to ſuffer vs to be vnfurniſhed of any thing that might further vs in the courſe of our ſaluation, but from time to time to raiſe vp inſtruments and pen-men to ſet downe his will, that ſeeing the way wherein to walke, we need not nor cannot pretend ignorance.

The whole chapter deuideth it ſelfe into two generall parts; firſt is ſet downe the lineall deſcent of Chriſt: ſecondly, the maner of his natiuitie, from the eighteenth verſe to the end.

In the firſt part note three members: firſt, a generall comprehenſion of the matter in the firſt verſe: ſecondly, the large narration of it, from the ſecond to the ſeuenteenth verſe: thirdly,

the concluſion, in the ſeuenteenth verſe.

In the firſt of theſe obſerue two parts: firſt, what matter he will intreate of: ſecondly, of whoſe pedegree, namely of Chriſts the great King of immortalitie.

In that it is ſaid, the book of the Generation, it is not to be taken as a title prefixed to the whole booke, but it is meant according to the Hebrew phraſe, that it is a Catalogue or recitall of ſuch a ſtocke as our Sauior Chriſt came of.

For the ſecond, which is the narration, it is diſtributed into three members, euery one by equall proportion hauing foureteene perſons: the firſt, of the Patriarkes: the ſecond, of the Kings of *Dauid*: the third, of the Captaines and inferior Gouernors which had onely ſome fragments left of the royall regiment after the tranſportation and carying them away into Babylon. Now the cauſe why the Euangeliſt deuideth them thus into three foureteenes, is, not onely that the number and the ſtory might the better be borne away, but principally becauſe he is to proue that Chriſt came lineally from the Iewes, he ſetteth downe the threefold eſtate of the Iewes, and whereunto they were ſubiect till Chriſt came, who ſhould raigne in the hearts of men: ſhewing how at the firſt the Tribe of Iuda increaſed greatly till it was eſtabiſhed and ſetled in the kingdome of *Dauid*, then the greateſt excellencie thereof was in *Dauids* ſonne *Salomon*, and then the abatement and greateſt diminution that could be which was in their cariage away into Babylon, and that a Carpenter ſhould be right heire to the Crowne, ſheweth the great eclipſe whereinto it was fallen: ſo as in the Patriarkes it was like the Sunne dawning, in *Salomon* like the Sunne in his full glorie, and afterward like the Sunne ſet and gone downe, leauing the right of the kingdome as in a darke place, namely in *Ioſeph* a poore Carpenter, of a baſe trade and meane condition, nothing at all reſpected. Now further in the narration, the Euangeliſt (as we may ſee in the old Teſtament) reckoneth vp ſome that liued before the going downe into Egypt, ſome that were borne and died in Egypt, and ſome that returned out of Egypt, and were led as ſlaues into Babylon.

In

In that it is ſaid, *Iudas begat Phares and Zara of Thamar*, obſerue that our Sauior Chriſt did not diſdaine to debaſe and diſparage himſelfe ſo farre as to come of the line of ſuch as were borne of an inceſtuous generation, that we might be rauiſhed and aſtoniſhed with his loue, who refuſed not to come out of the family of groſſe ſinners that he might ſaue the ſinfull ſoules of beleeuers. And whereas in the blazing of Chriſts armes by this Herauld the Euangeliſt, there are but foure women named, euery one of them hath their ſeuerall blemiſh and reproach left behind them in the booke of God. The firſt, *Thamar* inceſtuouſly abuſed by her father in law, *Gen.* 38.18.29. The ſecond, *Rahab*, *Ioſh.* 2.1. by nation a Cananite, as vile as to be a dogge, by profeſſion an idolater, by citie of Iericho a place ſo curſed, Ioſh.6.17. as that no ſoule ſhold eſcape thence aliue, in trade a victualler, and in conuerſation a whore; yea the place ſhe dwelt in ſo curſed, that who ſo ſhould build it vp againe ſhould do it in the bloud of all his family: and yet this woman muſt be put in the royal deſcent of Chriſt. The third is *Ruth*, who came of that nation, that was begot in inceſt, and cauſed the children of Iſrael to ſinne in fornication, *Numb.* 25.1. ſo as it is ſaid for the Edomites, the Lord eſteemed them no more then as an old ſhoo, Pſal.60.8. and Moab ſhould be but as a chamberpot; and as appeareth in her owne booke, *Ruth.* 2.3. ſhe was poore, gleaning after the reapers the eares of corne. For the fourth, which is *Vrias* wife, ſhe was the worſt of all, of her *Salomon* was borne, 2. *Sa.* 12.24. whereby the holy Ghoſt doeth inſinuate the adultery committed before his birth, and conſider *Salomon* borne of ſuch an infamous woman, that he ſhould be heire, and yet not the eldeſt ſonne, it was meerely of Gods mercy and not of any merit; and by reaſon of this woman, *Dauid* not onely committed adulterie to haue made a baſtard to haue inherited the Crowne, but to 2.Sam.11.4.17 this added bloud, the death of her husband and of many others, and ſuch a death, as to die by the ſword of the vncircumciſed, which was moſt reprochfull: that now the holy Ghoſt ſhould direct the pen of the Euangeliſt to draw Chriſts linage by name from theſe, and not to deriue him from *Sara* and *Rebecca*, that were excellently famous, and that *Dauid* the type of the Meſſias

ſhould be ſuch a bloudie man, may be a conſolation to all bleeding Chriſtians, and may teach vs, that though our ſinnes be neuer ſo hainous in reſpect of the qualitie of them, or neuer ſo many in reſpect of the multitude of them, yet if at any time we be wearie with a full deteſtation of them, and a reſolute purpoſe to amend them, Chriſt will refreſh vs, and will ſcatter them before him, euen as the duſt before the wind: and the greater is our condemnation, if hauing ſo much mercie we repent not.

Mat. 11. 28.

Secondly, obſerue in that it is ſaid, *Ieſſe begat Dauid, and Dauid Salomon*, whereas *Dauid* only is named King, being the laſt of the firſt fourteene, that the eſtate of the Patriarkes was now chaunged into kings; and though Iuda had ſome prehemineuce, before that the kingdome fell to them, yet this was the greateſt glorie, that it ſhould be ſuch a kingdome whereof the king that ſhould be borne ſhould be God the Sonne: which may teach vs, that the higheſt honor can befall a familie, or a countrie, or a Chriſtian is, to haue the Lord to dwell with them: for all other titles are folded vp in time that periſheth, but the preſence of the Lord bringeth comfort that decayeth not. Howbeit we muſt note, that as this kingdome of Iuda was a type of the Meſſias, it was begun in *Dauid* onely, for *Saule* though he was king before, yet was he no type of the Meſſias. And for this ſecond order which is all of Kings, we ſhall ſee if we peruſe the booke of God, that Chriſt came of ſome as wicked Kings as euer were; for where from *Salomon* to the captiuitie there were 19. Kings, 13. of them were moſt wicked, and ſome of them had ſuch ſpeciall blemiſhes and ſpots vpon them, as it is doubted whether they be ſaued or no: *Salomon* had great enormities, but there is no doubt of his repentance, witneſſed by his booke of retractions called *Eccleſiaſtes*. *Aſa* began well, but in his old age he impriſoned the Prophet that told him of his ſinne, and in his ſickneſſe truſted more to the phiſition then to God, 2. *Chr.* 16. 10. 12. *Iehoſaphat* did the worſt act that could be, (2. *King.* 8. 18.) to marrie his ſonne *Iehoram* to *Athaliah* the daughter of *Iezabel*, whereby many prouocations were committed, and yet theſe were the beſt. *Iehoram* he cauſed

1. Sam. 15. 28.

sed all Iuda to commit idolatrie, so as the Lord forsooke him, and (2. *Chro.* 21. 15.) he died a miserable death, his guts falling out of his belly, not all at once, but day by day, which was more grieuous. *Ahazia* his sonne was slaine (2. *Chro.* 22. 9.) by *Iehu* in the field, and neuer any reuenged his bloud. *Ioash* his sonne (2. *Chron.* 23. 2.) was mightily preserued by *Iehoiada* the priest from the hands of *Athaliah*. Yet when the priest was dead (2. *Chron.* 24. 78.) when the Prophets came to tell him he was abused and misled by his princes to idolatrie, he caused them to be slaine in the temple, and himselfe (*vers.* 25.) was afterward killed by his owne seruants. *Amaziah* his sonne fell to idolatry after a victorie obtained of the Edomites, and (2. *Chro.* 25. 27.) was traiterously slaine by his owne subiects. *Azariah* his son, (2. *Chr.* 26. 21.) because he vsurped vpon the Priests office, was immediatly smitten with the hand of God, that he came to be a Leper, but some of those last kings are not here named by S. *Matthew*, because he meant to make a proportionable and euen number that should consist on fourteenes. For *Ahaz* he made all the altars like the altars of Damascus, and (2. *King.* 16. 3.) made his owne sonne passe thorough the fire, according to the sacrifice and abhomination of the heathen. *Iehoiakim* he contemned the threatnings of the Lord, and caused the roule to be burnt, (*Ier.* 36. 23.) which *Baruch* had writ from the mouth of *Ieremie*; he was therefore buried like an Asse, (as was propheeied by *Ieremie*, 22. 19.) euen drawne and cast foorth without the gates of Ierusalem. And for *Zedechiah*, he imprisoned the Prophet *Ieremie* and contemned the Lord, therefore were his eyes put out by the king of Babel, (*Ier.* 39. 7. 8.) and he bound in chaines, and led like a slaue into captiuitie. Out of which obserue, that there is no priuiledge in the Princes chaire to keepe them from sinning, neither yet that the maiestie of their places can protect them from the Lords vengeance: but that if their hearts be lifted vp against God, his hand shall fall vpon them to their destruction: for the grace of the Lord must season their pallaces, else do they stand but in slipperie places. And though our Sauiour Christ vouchsafed to come out of the loines of such wicked kings, it was not at all to giue any coun-

Vnderstād these words touching Christes descent legally, as Deu. 25. 5, 6. and pag. 8. line 29.

tenance to their offences, or to embolden them in their sinnes, but onely to open the fountaine of mercie to vs, that we may know he is able to sanctifie the vilest sinner.

Now for the third order, which is of them were caried away into captiuitie: note first the cause of the captiuitie: secondly, the crueltie of it: thirdly, the mercie of the Lord in their deliuerance. For the first, which is the cause that Gods owne children, and them of the bloud royall should be caried into slauerie, it is set downe (2. *Chro.*36.12.) to be, first, for that the king rebelled against God, and humbled not himselfe before Ieremy the Lords Prophet. Secondly, for that both priest and people trespassed wonderfully, set downe in two things principally. First, they polluted the house of the Lord with the abhominations of the heathen. Secondly, they mocked and misused the messengers of the Lord, and despised his words, vntill the wrath of the Lord rose vp against them, and that there was no remedie, but he was enforced to giue them to the bloud-thirstie Babylonians. Wherein obserue, what a fearefull thing it is to fall into idolatrie, after our eyes haue once bene opened; and how nothing prouokes the Lord so much, as the contempt of his embassage. For if hauing once seene the goodnesse and power of God, we decline from him, and lay hold on other helpes, and contemne the face and speech of his Ministers, whom he hath made acquainted with his secrets, and that we waxe strong in our selues, we do but as *Vzziah* did (2. *Chron.*26.16.) lift vp our hearts to destruction, and force the Lord to take his cuppe of indignation in his hand, and to hold it as well to the mouth of the king as to the people: for where all conspire to worke mischiefe, all shall be ouerwhelmed with the same madnesse, as Ieremie speaketh, *chap.*25.18. For the second, which is the miserie they sustained being captiues, it is to be seene, first, in their vsage before they came to Babylon, set downe, 2. *Chr.*36.17. they tooke both young and old, men and women, and though they fled to the Sanctuarie for succour, yet were they there stabbed with daggers; they burnt the house of God, and tooke the precious vessels of it, to abuse in their superstition when they came to Babel. Now to see the temple on fire, and young and old

old slaine without mercie, had bene enough to haue rent their hearts in peeces, to see the worship of God thus defaced, and themselues reserued but as an after-prey to the enemie. But now secondly coming thither, namely, to Babel, to behold such grosse idolatrie, and to heare such high reproches, as no doubt were giuen against the God of Israel, as, Come sing a song to the God of Iuda that hath forsaken you, and, Behold, here be the people whom the Lord hath spued out; besides the bondage wherein themselues were kept; how could they but straine foorth teares of bloud, and send foorth deepe sighes from a mournfull spirit? Yea their case was so desperate and miserable, as (*Ezech.* 37. 11.) their raising vp againe and restitution was made of the Lord as great a matter, & as hard as to put life into a companie of dead bones: for there the Lord saith: These drie bones are the house of Israel, neither yet did this their captiuitie last but a while, but they were wintered and sommered there full 70. years, as was foretold by the Prophet Ieremie, *chap.* 25. 11. that they should be an astonishment, and serue the king of Babel so many yeares. For the third, which is the Lords mercy in their deliuerance, they be the words of his owne mouth: For thy sake (O Israel) I will not do it, for thou art filthie, but for my owne sake I will, that they may know I am able to do it, and for Dauid my seruants sake, I will not vtterly put out the light of Israel. Ezec. 36. 22.

Hence learne generally, that there is no nation so free, but the Lord may captiuate, and if they decline and leaue their first loue, the Lord may and will abandon them. For if any people might haue presumed, it was this, who had the promises, and a more peculiar presence of God then any nation vnder heauen, yet were they vile, and did stinke in his sight, for abusing his kindnesse, and setting at nought his Ministers. Howbeit, neuer were they more scorned then in these dayes, wherein either men make themselues deafe that they will not heare, or heare, but there is a noise of vanitie higher and louder in their eares. Here then is the same cause of captiuitie, why should we not feare the same iudgement? We see it is our selues can do vs the greatest hurt: for when we once giue our selues ouer to loose-

neſſe of life, and to diſtaſt the word, the Lord then diſarmes vs both of policie and ſtrength, that euen a weake enemie may ſoone ſurprize vs. Let therefore euery man amend one, albeit theſe times be ſo miſchieuous, as it is to be feared leſt many of vs be as willing to returne to Babylon for religion, as euer were the Iſraelites to come foorth.

Secondly, obſerue the curſed and hard-hearted diſpoſition of the enemies of God, that they thinke no torment nor cruelty too exquiſite nor too ſharpe for his people: for *Zedechiah* and *Ahab* did the king of Babel burne in the fire, *Ier.* 29.22. and the reſt were ſlaues to him and his ſonnes, 2. *Chro.* 36.20. With which malice the diuell hath poyſoned and filled their hearts, becauſe they cannot be auenged of the Lord himſelfe, for euen
Gen. 11. 4. at him do the proud *Nimrods* of the world point their fingers, and againſt him do they lay their ſiege to plucke him out of his ſeate: for the Babylonians were more fierce to the Iſraelites then to any other whom they ſubdued, onely becauſe they were the choſen and beloued of the Lord. Laſtly, obſerue in their deliuerie the compaſſion of the Almightie, that he will not be angrie for euer; and the truth of his promiſe, that he will at the length viſite his people in mercie, when they thinke the clouds ſo thicke, as they cannot be ouerblowne: for now when Iſrael was euen rent to ragges, he harboured (*Ier.* 29.11.) the thoughts of peace and not of trouble, and gaue them an end of their fainting hope, euen a mightie deliuerance by the hand of *Cyrus* king of Perſia, 2. *Chron.* 36.22.

Where it is ſaid, *Iechonias begat Salathiel*, obſerue, that *Salathiel* was not his naturall ſonne, but onely ſucceeded him in the kingdome by legall ſucceſſion as next heire, for *Iechonias* had no ſonnes, but the houſe of *Salomon* ended with him, as appeareth *Ier.* 22. 30. *Write this man* (that is *Iechonias*) *deſtitute of children*: ſo alſo *Ezec.* 21. 26. 27. the Lord ſpeaking of *Salomon*, I will ouerturne (ſaith he) repeating it thrice, the diademe of this king, and neuer ſhall any out of his loines weare it, vntill he come whoſe right it is, (that is, the Meſſias) and I will giue it him. To proue alſo that *Salomons* line muſt ceaſe, and that Chriſt muſt not come of him lineally, appeareth by the prophe-

propheſie of *Iſaiah*: that there ſhould not one be left of the houſe of *Iehoiakim*, which could not be ſo, vnleſſe the line of *Salomon* were vtterly extinguiſhed: and for *Salathiel*, he came of *Nathan* the ſecond brother, as Saint *Luke* ſetteth it down, *chap.* 3. 31. which nothing diſagreeth from this of Saint *Matthew*, for he was but to ſhew the line of the kings, and not naturally of whom Chriſt came, but whom he ſhold ſucceed in the kingdome. Where note the wonderfull prouidence of God, that *Salomon* who had ſo many wiues and children, hath not now any left to ſit vpon the throne: to teach vs that *Salomon* was to be puniſhed for his many wiues, ſo as the Lord would not haue Chriſt to come of him naturally, but of his younger brother. Whereby all nobilitie may be ſwallowed vp in the glorie of the Lords progenie and generation that drowneth all nobilitie. That ſince *Salomon* in all his glorie wanteth naturall heires, that they ſtand not vpon theſe outward ſhewes and dignities, but ſeeke to continue their poſteritie, by liuing in a cleane and holy courſe of life: for the Lord will waſh away the vnholy ſeed, and ſcrape out their names from vnder heauen, that ſeeke to eſtabliſh their houſe in filthines, and to pollute the mariage bed. 2. King. 20. 18.

Further, in that Chriſt is ſaid to come of *Ioſeph* the poore Carpenter: herein are the auncient Propheeies fulfilled, (*Eſay* 53. 2.) that Chriſt ſhould come and no man regard him, and that he ſhould grow vp as a roote out of the drie ground without forme or beautie, and as *Eſa.* 11. 1. that he ſhould come as a rod out of the ſtocke of *Iſhai* the Yeoman, 1. *Sam.* 16. 3. wherby we obſerue, that when things are moſt deſperate, then the Lord recouereth them: and now when the kingdom was come to a poore Carpenter, then Chriſt was borne, to teach vs, that in the greateſt exigents and extremities, we muſt neuer diſtruſt, nor ſeeke to extricate our ſelues out of any ſorrow the Lord hath brought vs to, but ſtill to waite vpon him: for as *Dauid* ſaith, *Pſalm.* 32. 7. The Lord is our ſecret place, that is, he hath many priuie deliuerances we know not of: and (as *Pſalm.* 4. 3.) will ſtrengthen vs vpon the bed of ſorrow, as he did *Dauid*, who when *Saul* with his armie was euen at his heeles, and he no doubt much anguiſhed, yet the Lord had his ſecret deliuerance

for

for him, and turned *Saul* on the ſodaine another way, 1. *Sa.* 26. 3. Euen ſo here, when it had bene night with the Iſraelites a long time, and that their enemies thought they ſhould neuer recouer their ſight againe, then ariſeth Chriſt like the day-ſtarre, and reſtoreth the beautie of their kingdome to greater glory then before: let vs therefore waite with *Simeon* for the ſaluation that ſhall come.

Now remaineth to ſhew the difference in the recitall of Chriſts pedegree by *S. Mathew*, and that of *S. Luke*, chap. 3. 23. and it ſtandeth in three points: firſt, *Mathew* doeth deſcend from the firſt to the laſt, from *Abraham* to *Ioſeph*; *Luke* aſcendeth from the laſt to the firſt, from *Ioſeph* to *Abraham*. Secondly, *Mathew* was to fetch his pedegree ſo as he might proue him to be the Meſſias of the Iewes, and to come directly from the ſeed of *Abraham*: *Luke* deriueth him not onely from *Abraham*, but from *Adam*, that he might ſhew him to be the Sauiour, not onely of the Iewes, but alſo of the Gentiles, and to be that ſeed of the woman promiſed *Gen.* 3. 15. Thirdly, *S. Mathew* ſheweth his royall line, and that he was rightly intereſſed in the kingdome: *S. Luke* ſetteth downe the naturall line of him, of whom he came according to the fleſh. So that vnderſtand, whereas all the light of *Salomon* was extinguiſhed in *Iechonias*, all the reſt that followed were not the naturall poſteritie of *Salomon*, but ſuch as ſucceeded him legally in the kingdome, ſo as *S. Mathew* in following his purpoſe could not ſet downe his naturall deſcent: *S. Luke* brings him from *Nathan*, to proue he came from *Adam*: and howſoeuer there be ſome contrarietie whether he came naturally from *Salomon* or no, yet it is certaine he came naturally from *Dauid*, which ſufficeth.

THE

THE SECOND SERMON.

MATHEW. 1.18,19,20,21.

18. *Now the birth of Ieſus Chriſt was thus, When as his mother Marie was betrothed to Ioſeph, before they came together ſhe was found with child of the holy Ghoſt.*
19. *Then Ioſeph her huſband being a iuſt man, and not willing to make her a publike example, was minded to put her away priuily.*
20. *But while he thought theſe things, behold the Angell of the Lord appeared vnto him in a dreame, ſaying, Ioſeph the ſonne of Dauid, feare not to take Marie thy wife, for that which is conceiued in her is of the holy Ghoſt:*
21. *And ſhe ſhall bring forth a ſonne, and thou ſhalt call his name* IESVS, *for he ſhall ſaue his people from their ſins.*

NOW followeth the manner of the birth of our Sauior Chriſt, wherein conſider two parts: firſt, the matter generally propounded: 1. ſecondly, the large narration of the particular circumſtances to the end of the chapter, 2. which be three: Firſt, what occaſion was giuen to *Ioſeph* to ſuſpect his wife, 1. and how he commaunded his heart to thinke the beſt of it, becauſe it might be ſhe was with child before mariage, and then it was no adultery, ſo as he would not proſecute the matter too far to her infamy: Secondly, the ſatiſfaction which *Ioſeph* receiueth, 2. and the information giuen him extraordinarily by an Angell of the whole matter how it was wrought: thirdly is declared his obedience after the ſatisfaction 3. receiued, and after his iudgement was reformed in theſe words, *He tooke her againe*. In the firſt, conſider firſt of this point here 1. named,

named, that *Mary* was betrothed, whereby we may vnderſtand that there be two degrees of mariage: the firſt, betrothing: the ſecond, the perfecting and confirmation of it; and theſe two we haue, commaunded by the law of God, commended to vs by example, and iuſtified by the law of nature. For the firſt, we we may ſee *Deu.*24.5. that the man betrothed was priuiledged from warfare the firſt yeare, that they might know one anothers conditions; and *Deut.*22.23.25. he was to be ſtoned that ſhould force and abuſe a betrothed woman. For example we haue this of Chriſt, which may ſerue for all, that he was borne of ſuch a woman as was betrothed before mariage: for the law of nature it may ſuffiſe, in that al the heathen make mention of betrothing before mariage by way of commendation; for ſince mariage is ſuch an obligation as bindeth ſo ſtrongly, not to be diſſolued, it is reaſon and conuenient there ſhould be a time betweene the mentioning and the perfecting of the contract, that if any occaſion ſhould happen in the meane time, the bond might not be made. The equitie alſo concerning Chriſtianitie is great in this reſpect, to the end there might be a ſtay of immoderate luſt, which men would brutiſhly runne into, if preſently vpon the contract made they might company together: therefore that there may be as it were a bridle layed vpon our luſt, it is good we ruſh not ſodainly into the mariage bed, but by this diſtance of time betweene betrothing and marrying that we learne to tame and take off the edge of our inordinate deſires.

Further obſerue, that it is not lawful for any man to vſe his wife barely contracted, for *Ioſeph* and *Mary* came not together when they were only betrothed: by which example we haue the chaſtitie of our veſſels recommended to vs, that we intermeddle not before the Lord hath layed open the bed vnto vs, that is, before ſhe be giuen vnto vs by Gods inſtrument the Miniſter, cuen as *Eue* was giuen by God himſelfe to *Adam*: for the inſtitution of mariage being partly to beget ſonnes and daughters for the Lord, we muſt not dare to venture or breake into any vnſanctified courſe, becauſe the Lord cannot bleſſe what his mouth hath curſed. What ſhall we ſay then to the fleſhly and

Gen.2.22.

brutiſh

brutiſh generation of the world, who will be kept within no limits, but like beaſts do range after their owne appetites, and as if there were no diſtinction of bodies, nor expectation of bleſſing, nor feare of puniſhment, do neither make the Lord acquainted with their match, nor reſt themſelues in his ordinance, but do ſcale as it were the walles, and cut aſunder the liſts wherein God hath ſet them, paſſing by their wiues to other women? Surely as ſuch men can hope for nothing elſe but that their poſterity ſhall inherite the wind, as *Iob* ſpeaketh: ſo may they looke for nothing ſurer, but that themſelues ſhall fall in their owne vncleanneſſe without great repentance. Pro. 14. 18.

Further, in that Chriſt was conceiued after eſpouſals, but not borne till the mariage was conſummate: we learne, that as God honored this eſtate in Paradiſe with his owne preſence, ſo hath the Lord Ieſus ſanctified it with his owne birth: for how ſoeuer a betrothed wife was not to be accompanied with, *Deuteronomie* 22. 23. yet ſhe was a wife. We muſt therefore correct our ſelues, not to thinke meanly or baſely of the eſtate of mariage, there being no ſuch fountaine of earthly comfort ſet open vnto man as this is, whether we reſpect ſociety or poſterity, and therefore fitly hath the Apoſtle to the *Hebr.* chap. 13. 1. termed it honorable among all, as a bleſſing equally diſtributed vnto all.

Againe obſerue in that *Marie* is ſayd to be with child, that there was iuſt cauſe for *Ioſeph* to ſuſpect her, yet marke what counſell he tooke to make the beſt of the worſt: he was loth to put her away becauſe he was iuſt, and he is ſaid to be iuſt in two reſpects; firſt, becauſe he abhorred to take her to wife whom he ſuſpected to be a whore: where we learne, that *Ioſephs* iuſtice did not conſiſt in a baſe reputation of this maner of filthineſſe, but in a deteſtation of it, for it is the baſeſt mind that can be to marry a woman that hath bin abuſed; and by this example it appeareth, that he that doth tolerate the vnchaſtitie of his wife, is himſelfe herein culpable of bawdery. Secondly, his iuſtice regardeth this, that being doubtfull, before apparant proofe he conſtrueth a doubtful actiō at the beſt, namely that ſhe was gotten

ten with child before the eſpouſals, and then he would not marry her, as by the law he might haue done, and after haue put her to death, *Deu.* 22.21. if ſhe could not haue ſhewed the tokens of her virginitie, but he would haue put her away priuily, and reſigned his intereſt to him who (as he ſuſpected) had abuſed her. Wherein we learne, that iuſt men are to take all things at the beſt, and not to ſeeke occaſions of others hurt, or meanes to wreake their malice on them that haue in ſort abuſed them: for loue muſt couer, and religion muſt paſſe by offences. If *Nabal* be ſo churliſh as to deny refreſhing to our ſeruants, 1. *Sam.* 25.10. we may not be ſo impatient as *Dauid* to vow their deſtruction, but with the mildneſſe of *Abigael* we muſt leaue them to the Lord. A patterne of this alſo we haue in *Ioſeph* of Egypt, who though he was ſold by his brethren in the depth of their malice, yet neuer vpbraided them with their fault, but gently paſſed by it, and freely forgaue it, accounting it as the hand of God that had ſent him thither, *Gen.* 45.8. And this indeed ought to be the affection of all Gods children, not to blaze, but as *S. Paul* ſpeaketh, to ſupport one another in their infirmities, and not to ſhame them when the action committed may in ſome ſort be well conſtrued.

Gal. 6.1.

Further obſerue, that this example of *Ioſephs* in making the beſt of his wiues honeſtie, is no warrant for husbands to keepe their wiues that may publikely be conuinced of adultery, but they may ſafely releeue themſelues by the law of the Magiſtrate, ſo as their end in proſecuting the matter be not to defame them but to reforme them: for the ſword is a notable meanes to bring vs to repentance. And though *Ioſeph* complaineth not, it doeth not proue that others ſhould be ſilent, for the caſe is diuers. First, *Ioſeph* ſeeing her defloured did abhorre to accompany with her: Secondly, knowing her great pietie and ſingular modeſtie, he wondred how it came: he could not accuſe her for an adultereſſe, for it might be the act was done before they were betrothed. Now in this perplexitie he ſtayeth his thoughts, and recommendeth it to God, and ſo this was of a matter altogether doubtfull, therefore not like to that where ſhe is publikely conuinced of ſuch ſhameleſſe filthineſſe. Againe, in this of

Ioſephs

Ioſephs the whole caſe was extraordinary, and the Lord had the full ſtroke in it, for he ſuffered *Ioſeph* to be abuſed by the errour of his iudgment, and reſtrained *Marie* from ſpeaking one word to her husband how all this matter was wrought; whereas he louing her ſo entirely, and being fully perſwaded of her pietie, and thereby halfe induced not to make ſuſpition of her chaſtity, he would haue reſted contented with her relation, but the Lord ſtopped her mouth, that as this action proceeded immediatly from God, ſo *Ioſeph* ſhould be ſatisfied onely by the oracle of God: and therefore this is not to be matched and reſembled to that where women ſhameleſly breake their vow which they made to God and man, as we may ſee 1. *Cor.* 6. 15. & *Mal.* 2. 14. where the Prophet bringeth in the Lord as a witnes betweene man and wife, and vrgeth this as a reaſon why the one ſhould not treſpaſſe againſt the other, becauſe out of the abundance of his ſpirit he hath made them one.

Now for the ſecond part, which is the ſatisfaction *Ioſeph* receiued, and the meanes whereby his thoughts were appeaſed while he was muſing of this euent, we muſt conſider three points: firſt, what meſſenger God diſpatcheth, namely an Angell: ſecondly, at what time, when he was euen vpon the reſolution to haue put her away: thirdly, what meſſage was brought while he was thus reaſoning with himſelfe, and was anguiſhed with blind diſcourſes; which containeth ſeuerall parts: firſt, that which is ſet downe in the very firſt words, as much as to ſay, as, thou haſt not done amiſſe to take ſuch a moderate courſe in this matter, but feare not, ſhe is a virgin: Secondly a confirmation of this; *That which is in her is of the holy Ghoſt:* Thirdly he declareth the bleſſed condition of the child, fore propheſying of his name: Fourthly, a reaſon of his name; *He ſhall ſaue his people:* Fifthly, becauſe the Angell knew Ioſeph prepoſſeſſed with preiudice, and therefore yet there might reſt ſome ſcruple in his mind, he alleageth an auncient record of the Prophet *Eſay*, c. 7. 14. written 800. yeares before, which expreſſed as much as the Angel now told him, and by this teſtimony concurring with his ſpeech he doeth abſolutely reſolue him: for an Angell ſpeaking according to ſcripture is not to be doubted.

For

For the firſt, the meſſenger that is diſpatched from the heauenly pallace, being ſo excellent as an Angell, let vs learne to be caried into an admiration of the Lords loue, that the Angels elect ſhall be meſſengers and miniſters for his choſen. Hercupon *Dauid* (*Pſal.* 8. 4.) being confounded with the Lords goodnes breaketh forth, ſaying, *O Lord what is man that thou ſhouldeſt be ſo mindfull of him, and ſhouldeſt thus exalt him, for thou haſt made him little lower then God*; not that the Angels in themſelues are baſer in nature and condition then we: for as it is, *Eſa.* 6. 2. as they haue two wings to hide their face frō the glory of God, ſo haue they two wings to hide their feet, becauſe we cannot behold thē in their excellencie: for the ſeruice they do, is not to vs for our own ſakes, but they do it as to Chriſt their head, as is prefigured by *Iacobs* ladder (*Gen.* 28. 13.) whereon the Angels aſcended and deſcended: this ladder being Chriſt, and Chriſt vouchſafing vs this honour to ſit with him at his table, the Angels miniſter to vs as owing all dutie to him. Now this miniſterie of Angels is ſo deputed as euery particular member elect, hath not one but many continually attendant on him, as *Pſal.* 91. 11. He hath giuen his Angels charge to beare vs in their armes, leſt we ſhould daſh our feete to hurt them; not that the Lord is vnable to reſcue vs, or inſufficient to ſupport vs from any daunger, but he doth it onely to prouide a remedie for our infidelitie, who muſt euer be held as it were by the hand, or elſe we crie with *Peter* in the leaſt temptation, *Lord helpe vs we periſh*. Euen as a man deſiring ſafe conduct out of the realme, ſhould receiue of the Prince not only his letters, but his royall gard to wait vpō him: which were a matter *ex abundanti*, that by this meanes he could no way doubt of quiet paſſage: ſo leſt we ſhould diſtruſt the Lord, or be too much confounded with his maieſtie, he haſteneth to helpe vs by more familiar meanes, and hath giuen vs as it were his royall nauie to guard vs, that we may be ſure, as Sathan hath many wayes, and layeth many ſnares to entrap and to hurt vs, ſo hath the Lord pitched his tents about vs, and compaſſed vs with fenced ſouldiers to preſerue vs ſafe. Herupon it is, that the Angels are called fierie in two reſpects: Firſt, becauſe they burn with a zeale of the Lords glorie: Secondly, becauſe they are as quicke

Ioh. 1. 51.

Mat. 14. 29.

quicke as fire, to execute ſpeedily the Lords meſſage.

For the ſecond circumſtance, of the time when this meſſenger was ſent, it was euen while he was in the depth of his thoughts, while after many wofull diſcourſes and perplexed cogitations, he had reſolued to put her away, thereby to ſatisfie his owne conſcience, not to ioyne himſelfe with that woman whoſe honeſtie might ſo iuſtly be ſuſpected, and yet not to expoſe her to the extreameſt infamie, minding to do it priuily. In this agonie and in this aſtoniſhment of his ſpirit, the Lord ſendeth a meſſage to preuent the ignorant from ſinne, the innocent from ſhame, and the whole Church of God from ſlaunder. Where we learne, that the wiſedome of God is wonderfull, which ſheweth himſelfe to worke beſt at a dead lift and a deſperate cure, cauſing the Sunne to ſhine at midnight, and when the Ship is readie to ſinke commaunding a calme. For when we Mat. 14.30.
are in ſuch labyrinths, as we know neither where to ſeeke nor
where to find, and when *Iacob* (*Gen.* 28. 12.) had but a hard Exod. 24. 21.
pillow, and the Iſraelites no hope of paſſage, then he ſendeth to the one a ſweet viſion of the ladder, and to the other a wonderfull diuiſion of the ſea. And in ſuch extremities he worketh graciouſly, as *Dauid* ſaith: He took me out of the horrible deepe pit, and when I was caſt into ſuch a calamitie, as I ſtucke as it had bene in clay, the waues of water guſhing in vpon me ready to drowne me, then the Lord heard me, and ſet me where I might ſee footing, and placed me on firme ground. And as this is true in doctrine, ſo is it alſo in example. For *Eliah* (1. *King.* 19 4. 5.) fearing *Iezabel* would haue had his life, as ſhe had others of the Prophets, being euen ſpent of ſorrow and vtterly out of heart, breaketh foorth, ſaying: *Lord take my ſoule from me, I am no better then the reſt of my fathers*: and in this perturbation of ſpirit giuing himſelfe to ſleepe, as maiſtered and ouercome with heauineſſe, lying thus vnder the Iuniper tree, then cometh an Angell to feede him being neare pined for want of food. But the famous example of all is that of *Abraham*, *Gen.* 22. 11. who being commaunded to kill his onely ſonne, in the darke night, when no doubt he had grieuous and hideous cogitations, when he had hope to haue no more ſonnes, and this being the ſonne

in whom both himſelfe and all the world ſhould be ſaued, and not to do this vpon the preſent reſolution, but to go perplexed three dayes iourney, himſelfe to be the butcher, and not to giue him a gentle death, but to burn him: hauing couched the wood, and blowen the fire, and his ſoule no doubt bleeding within him when the child ſpake ſo wiſely, asking, where was the ſacrifice, and yet hauing the knife readie in his hands to haue cut his throate, then the Angel bids him ſtay, and then there comes a countermaund from heauen: to ſhew and teach vs, that as in former times he was gracious to them that waited and walked in humilitie, ſo he is alway neare to the contrite hart, and cõforteth the abiect: that though mourning be in the night, yet ioy ſhall come in the morning, euen as after the loweſt ebbes riſe the higeſt tides, and as *Iob* ſpeaketh: Out of ſixe troubles the Lord will deliuer me, but the ſeuenth ſhall neuer come neare me, but out of this aſtoniſhment alſo he will raiſe me. Which helpe of the Lord is for a time deferred, not onely to confirme our hope and quicken our prayers, our fleſh being ſluggiſh, that hereby we may learne to depend vpon his prouidence: but that this comfort coming at ſuch ſtraits and exigents, when our leafe ſeemeth euẽ to be faln, we may praiſe & magnifie the Lord more thankfully. For we may aſſure our ſelues, that neither the plague that walkes by night, nor the peſtilence that flies by day, nor the ſnare of the hunter ſhall once endanger vs, the Lord watching ouer vs. But on the contrarie, lay not thine hand to wickedneſſe, for in one of thy two wayes (as *Iob* ſpeaketh) the Lord will ſurprize thee. And howſoeuer the elect may be in daunger and not deſpaire, perplexed and not periſh, yet the Lord ſhall raiſe terror before the face of the wicked, and the ſhaking of a leafe ſhall make their owne conſcience purſue them to diſtruſt, as we may ſee in *Cain*, *Gen.* 4. 14.

Pſal. 30. 5.

Iob. 5. 19.

Pſal. 91. 5. 6.

For the third part, which is the particulars of the meſſage: firſt, in that he calleth him the ſonne of *Dauid*, the Lord reneweth the remembrance of the auncient promiſe made to *Dauid*, that out of his loines ſhould the Meſſias come. Inſinuating to *Ioſeph*, that the Lord is neuer forgetful of his word paſſed, which may ſtay vs in all our weakneſſe, and cheriſh vs in all infirmities,

to

to esteeme him as our rock, and the truth of his word as a most stable tower that cannot totter: hauing this warrant from himselfe in this place to vrge him with his word and promise of deliuerance, who as he faithfully performed it to *Dauid*, so will he graciously remember vs, euen when we are most tossed in tribulation, and in the least hope.

Feare not to take Mary to thy wife.

This is the first part of the message: where the Iesuites obserue, that *Mary* was *Iosephs* true wife, yet he knew her not; so as (say they) there may be true mariage, where notwithstanding the parties vow to liue in continencie. We answer, it was true in this example: but this particular is not to be giuen in precept, because though it be commended in this singular person of *Ioseph*, yet we find no warrant for it in any generall place or commaundement set downe in the Scripture. We must therefore know, that the Saints of God are not to be followed in two things. First, in their infirmities, as we may not lie with *Rahab*, Ioſh. 2.4. nor dissemble with *Rebecca*. Secondly, in their personall and Gen. 26.13 miraculous workes, as *Moses* in fasting forty dayes, *Peter* in Exod. 34. 28. walking on the sea, *Eliah* in calling fire from heauen, nor *Ioseph* Mat. 14. 29. here in a perpetuall separation from his wife: for this example 2. King. 1. 10. was altogether extraordinarie, and what flesh and bloud durst touch that vessell the Lord by his spirit had taken vp for himselfe? Otherwise that mariage cannot be lawfull, where the parties meane to separate themselues continually; for as Saint *Paul* saith: 1. *Cor.* 7.5. man and wife may not defraud one another, except it be, first, by consent: secondly, but for a time, otherwise (as 1. *Pet.* 3.7.) they must dwell as heires together of the grace of life.

Secondly, the Iesuites note this, that where Christ vouchsafed to be borne in mariage, yet of a Virgin, that in this he honoured both, but principally Virginitie. We answer, that mariage in it owne nature is better then virginitie: for God in the first creation (*Gen.* 2.18.) saw, it was not good for man to be alone, but euen in his innocencie, that he should haue the woman as a helpe before him. And therefore Saint *Paul* (1. *Cor.* 7. 16.) is not to be vnderstood, as enioyning virginitie to any, or

as commending it before mariage, but onely as perſwading and praiſing it for the neceſſitie of thoſe times that were ſo troubleſome, as the Church of God could ſcarce find reſt in any place: and therefore ſuch as had no families were freer and readier for the ſeruice of God: otherwiſe, continencie is not better as a better ordinance of God: but the betterneſſe of that came in by the diſorder ſinne hath brought in, becauſe mariage is clogged with ſo many cares, as diſtracteth the mind much from religious exerciſes, and men in their ſingle eſtate be more emptied of cares, and ſo more vacant for prayer and other holy duties. And where they ſay, that virginitie in mariage is better then ſociety in mariage, it is an accurſed ſpeech, this example of *Ioſephs* only excepted: for it is a plant growing onely in this garden, in reſpect the wombe of the Virgin was the bed of the Lord Ieſus: and yet if their owne ſpeech be true, that virginitie in mariage be better then virginitie out of mariage, it were good for their Prieſts and Nunnes to marrie.

In that it is ſaid, *Feare not*, obſerue, that all our ſecuritie from feare ſtandeth on the Lords word, for fleſh and bloud auailed *Ioſeph* nothing at all, neither could his owne iudgement leade him to any ſtable comfort, till the mouth of God had ſent it. Howbeit, we ſee the blind boldneſſe of the diuell, who (*Gen.* 3.4.5.) would needes take vpon him to rid our firſt parents from all feare in their breach of Gods commaundement: but we haue found him a lyer and the Lord true from the beginning; let vs therefore qualifie our ſelues according to his preſcript, to tremble when he bids vs feare, and to runne on reioycing when he ſaith, *Feare not*: for he hath alwaies the tempering of the cuppe. And in that there is a reaſon added why *Ioſeph* ſhold not feare, we may behold the tenderneſſe of the Lords compaſſion towards his children, who will not onely haue them to ſtay vpon the maieſtie of his commaundement, but in reliefe of their infirmities will giue them a reaſon of it, that comprehending it in their iudgements, they may the more ſafely lay hold on it. Euen as our Sauiour Chriſt (*Luk.* 12.32.) comforteth his diſciples, and armeth them againſt the troubles to come, ſaying: *Feare not*. Why? for your Father will giue you a kingdome, the power and

and yet the comfort of the commaundement reſting vpon the reaſon of it, in this ſort: Thoſe that haue a kingdome prepared for them, need not to feare: but ſuch are you, therefore away with feare.

Out of the reaſon it ſelfe, namely: *That which is conceiued of her, is of the holy Ghoſt*, we note, that his humanitie was ſo ſanctified, that euen from the moment of Chriſts conception, there was a ſetting apart of that nature from all vncleanneſſe: ſo as Chriſt was borne the Sonne of God: for Chriſt-man was neuer adopted to be the Sonne of God: for adoption preſuppoſeth wrath; but his manhood was perſonally euen at the firſt vnited to the Godhead, and was no perſon of it ſelfe, as ſhall appeare afterward.

Now the third thing *Ioſeph* was enformed of by the Angell, was to name him *Ieſus*: with a reaſon of the name. Wherein conſider two points: firſt, from what he ſhall ſaue: from ſinnes. Secondly, whom he ſhall ſaue: his people; and theſe be very few, as himſelfe ſaith, *Luke* 12.32. *Mine is a little flocke*. For the firſt, in ſinne conſider theſe three things: firſt, the diſobedience to the lawe: ſecondly, the originall corruption: thirdly, the condemnation for this corruption and diſobedience. The firſt of theſe is double, either in breaking the lawe, or not fulfilling it: the ſecond is the originall cauſe of this diſobedience, which is the euill inclinations of our heart, and our corrupt affections: and the third is the puniſhment of this diſobedience, namely, hell fire. Theſe be three running ſores, ſatisfied and cured by three running ſtreames in Chriſt: for our rebellion to the lawe is ſatisfied in Chriſt, who not onely paid for that we had broken, but actually fulfilled euery point of it. For the ſecond, which is our originall corruption, we haue the holineſſe and ſanctification of his nature, who was euer ſeparate from all vncleanneſſe, ſo as in Chriſt we are better then *Adam* was in his firſt eſtate: for though he was made good, yet it was changeably good; but we in Chriſt are abſolutely good, and as the ſtouteſt mountaines that cannot be ſtirred. For the third, we haue Chriſt by his paſſion to deliuer vs from condemnation; euen as in the ſacrifice vnder the law, the bloud of the innocent

Leuit.16.15. beast was shed for him that had sinned, to lay before his face the punishment he had deserued, that so worthily his throat might haue bene cut, and more iustly then was the throat of the beast: so we by the shedding of Christs most innocent bloud, are purged from the guilt of our sinne. And as by the beholding onely Numb.21.9. of the brasen serpent lifted vp in the wildernesse, as many as looked vpon it, were made whole: so we hauing our eyes annointed with the eye-salue of the holy Ghost, that we can behold the Lord Iesus exalted on the crosse, shall be freed from all the fierie stings of Sathan, wherewith he had stung vs to damnation.

For the second, whom he shall saue: obserue, not all, but his people. Therefore they deceiue themselues that thinke Christ died for all men: for there are but two parts of his priesthood: the first, to supplicate or to pray: the second, to sacrifice. Now it is certaine he neuer sacrificed for them for whom he neuer supplicated: and *Iohn* 17.9. he excludes the world out of his prayer, therefore for the world he neuer died; but he prayed onely for beleeuers, and that they might be sanctified, that is, set apart wholy for Gods seruice, the word *(sanctified)* being a metaphor or borowed speech taken from the Temple, wherein the first fruites, the flesh, the garments, the vessels and all things else were holy, so called because none might vse them to worldly purposes. So as if we wil be his people, we must keepe our selues only for one husband the Lord Iesus, and like a iewell peareles, as if we were peculiarly layed vp for him, as S. *Paul* speaketh *Tit.*2.14. And he that cannot assure his soule of this, for him Christ neuer died: for if we be Temples only to set vp in them the idols of our affections, Christ neuer dwelleth there. Now euery man will assume to himselfe to be a Christian. If a woman that had two children should sweare she were a maid, or he that had the plague should say and face vs downe he were sound, or one reeling in the kennell that he were sober, would they not be spectacles of shame to all that saw and heard them? And for an vnseemely and filthy liuer to challenge this honour to be caried in Christs bosome, and to be remembred to his Father in his prayers, and to apportion part of Christs death

death to himſelfe, is as abſurd as the other, and this his fained repentance ſhall leade him but into a fained hope againſt the latter day which will deceiue him. For ſuch kind of boaſters be they ſpoken of *Prouerb.* 30. 11. 12. that are pure in their owne eyes, and yet they be not waſhed from their filthineſſe, that is, that are as filthy in their ſoule as is his body that lieth in his owne excrement. Can out of thornes come grapes? or can a ſinfull wretch be a ſober liuer? It is certain, there is no ſaluation without faith, no faith without repentance, no repentance without amendment of life, nor any amendment without forſaking of ſinne: the concluſion whereof is, that no euill liuer hath part in Chriſts paſſion, but the markes of Gods vengeance are yet vpon thee, and thou ventureſt thy ſaluation peremptorily by deferring thy repentance: for what knoweſt thou whether to morrow ſhall euer come? Dally not therefore thus with God, till the diuell take thee in the lurch: for as Chriſt came to ſaue vs from the damnation of ſinne, ſo alſo to free vs from the dominion of ſinne; and as to deſtroy the diuell, ſo likewiſe to deſtroy the workes of the diuell. And as none ſhall be ſaued by the law, without fulfilling the law, ſo none ſhall be ſaued by the Goſpell but ſuch, who as God hath couenanted with them to remit their ſinnes, ſo haue they couenanted with him to amend their liues. It is therefore an intolerable abſurdity for them that being ſlaues to ſinne, do notwithſtanding vaunt themſelues to be the ſeruants of God, and who being as prophane as *Eſau*, and haue ſold their birth-right, will yet claime their birth-right, when they haue no more intereſt then the dogges in the bread of children.

1. Iohn 3. 8.

Gen. 25. 33.

Math. 15. 26.

THE THIRD SERMON.

MATHEW. 1.22,23,24,25.

22. *And all this was done that it might be fulfilled, which is ſpoken of the Lord by his Prophet, ſaying:*
23. *Behold a virgine ſhall be with child, and ſhall beare a ſon, and they ſhall call his name Emmanuel, which is by interpretation, God with vs.*
24. *Then Ioſeph being raiſed from ſleepe, did as the Angell of the Lord had enioyned him, and tooke his wife.*
25. *But he knew her not till ſhe had brought forth her firſt borne Sonne, and he called his name* Ieſus.

THIS is the fifth thing formerly pointed at, that this teſtimony of the Prophet is alleaged for the further confirmation of *Ioſeph*, and his better incouragement in this matter; that if he ſhould not reſt in the maieſty of the Angel for the truth of the meſſage, yet that he ſhould not think that ſtrange which was recorded ſo long before. Wherein conſider, firſt what cauſe the Prophet had to ſpeake this. It may be gathered out of *Eſay* chap. 7. where the King of Iuda being caſt into feare of the ouerthrow of his kingdome, by the combination and ioyning together of the two armies of Syria and Iſrael, thinking it impoſſible to be reſcued from their ſtrength, the Prophet *Eſay* was ſent to offer him a ſigne in that conſternation and trouble of his mind, either in the depth beaneath or in the height aboue, that thereby he might be aſſertained the Lord would deliuer Ieruſalem from that army: the King meaſuring all by policy, refuſeth to aske any particular ſigne; whereupon the Prophet ſeeing this, deſcended to the generall ſigne, the couenant made *Gen.* 3. that the ſeed of the woman ſhould breake the ſerpents head, that is, not onely performe a temporary deliuerance,

rance, but an euerlasting freedom from the siege of Sathan; and this couenant was especially made to *Abraham*. Now the Prophet speaketh to him by way of exprobration in this sort: How canst thou, O King, mistrust this final matter, and that the power of the Lord is not able to performe this, since he hath promised to do the other, which is farre greater?

Hence generally learne, how excellent and needfull a thing it is to be acquainted and familiar with the Scripture, which is as the store-house of comfort when we be distressed, and a guide to direct our thoughts when they be distracted. For if *Ioseph* had well compared the times spoken of by the Prophets, and had called to mind this speech of *Esay* here mentioned, it might much haue stayd him in his perplexed discourse with himselfe, the Angell himselfe intimating so much in alleaging the prophecy, and yet concealing the Prophets name, as a thing that *Ioseph* could not be vnmindfull of. And this indeed is the duty, and ought to be the labour of euery trembling Christian, to lodge as it were with the booke of God in their bosome; and with the Noblemen of *Berea* (*Act.* 17. 11.) to receiue the word with readinesse, and to search the scriptures daily, which is the garden of the Lord, where runneth the riuer of wisedome to resolue all doubts, and where is to be had the oile that softeneth all our afflictions.

Now in the testimonie it selfe here alleaged, consider two things: first, the person that should beare, a virgin: secondly, the person that should be brought foorth, *Emmanuel*, consubstantiall with vs in nature: for both these the Prophet beginneth with a word of wonder (*Behold*) as of a miracle neuer performed but once. If it be asked, how it was possible a virgin should conceiue, we must beleeue it was so, and rest in this, nothing to be impossible with God, *Mat.* 19. 26. For as it was possible at the first to make a woman out of a man without the helpe of a woman, as we may see in the first creation, *Gen.* 2. 22. so was it possible for him in this new creation to make a man out of a woman without the helpe of a man. Which was done to this end, because if there should haue bene any corruption of the seed of man in Christ, he could not haue sanctified others. Concerning

cerning the person that should be brought foorth, it is *Emanuel*, the same that Iesus; and they both imply one thing: for he that is *Emanuel* is God with vs, as *Iesus* is God sauing vs. Now he is God with vs many wayes: and albeit in the arke vnder the law, the Lord was alway speaking through the Cherubins, insomuch as the very enemies of God, the Philistims (1. *Sam.* 4. 7.) could say when the Arke came, that the God of Israel came: and therefore cryed, wo vnto vs; yet is he farre nearer with vs, namely, in such a spirituall manner as the Prophet speakes here, a God not only present and fauorable to vs, but connaturall to vs, and vpon which did depend all the graces of God formerly giuen to his Church. Therefore if *Moses* did say in admiration of the Lords goodnesse: (*Deuter.* 4. 7.) Looke if euer the like came to passe, that God from heauen should speake vnto his people, and shew his glorie so to appeare on earth: much more may we breake foorth into the like astonishment, to whom God is come so neare, as to be of the same nature with vs, and to speake vnto vs, not in the publication of the killing law, but in the manifestation of the quickening Gospell, whereby we may receiue comfort in the deepest daungers, that gathering our selues vnder his wings, and seeking rest and refreshing at his hands, he will first giue vs a generall charter of grace for the pardon of our sinnes. And because pardon of our sinne wil not saue vs from hell, but our iudgement shall be iust, vnlesse we yeeld full obedience to the law, he will secondly impute and lay all his obedience and righteousnesse vpon vs, so as in him we shall fulfillit. And yet because we are still sinners, as carying about vs the originall vncleanenesse we brought with vs, the third rest he will giue vs, is so to sanctifie vs, as we shall be bone of his bone, and flesh of his flesh; not that we are absolutely sanctified in this life, but that that which this our Christ brings vs, is al-sufficient to saluation. And being sure of this, we need not be dismayed, for the waters of trouble are but a bath to cleanse and purge vs frō those corruptions we gather by walking in this dirty world.

Ephes. 5. 30.

Further, let vs consider here, why it was necessarie, that he that should be *Iesus* should also be *Emanuel*: first, it was necessarie he should be the *Emanuel*, that is, the strong God: for when

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we were all enwrapped in ſinne, and ſhut vp vnder death, then was there neede of remedie. And what ſhall that be? mercie? no, God is iuſt, and we hauing ſmitten his Maieſtie by our ſinne, muſt be ſmitten againe by his puniſhment. Shall it then be iuſtice? No: for we haue need of mercie. Here ſo to be mercifull as not to diſanull his iuſtice, and ſo to be iuſt, as not to forget his mercie, and to make a way both to appeaſe his wrath, that his iuſtice might be ſatisfied, and yet ſo to appeaſe it, as his mercie might be magnified in forgiuing, there muſt needes come a mediation: and if all the world ſhould be offered to God for ſatisfaction, it is nothing: for it is his owne, the worke of his owne hands. If Angels ſhould ſtep in before the Lord, it were nothing, for they are engaged to him for their creation; and being but temporally good, they cannot ſatisfie for an infinite ſinne: howbeit, he that muſt ſatisfie muſt be infinite, to ſuffer infinite puniſhment for an infinite ſinne, committed againſt an infinit maieſtie, therefore he muſt be God: he muſt be alſo *Emanuel* with vs: for how can there be ſatisfaction for our apoſtaſie, but by humilitie? nor procurement of life but by death? Now when God comes to obey, he muſt needes be humbled, and when he comes to deſerue, he muſt needes ſerue, which God alone cannot do: and when he comes to die, he muſt needes be mortall, which God cannot be. Therefore he was man to be himſelfe bound, God to free others; man to become weake, and God to vanquiſh; man to become mortall, and God to triumph ouer death. The ſituation alſo of the Ladder ſpoken of, *Gen.* 28. 12. is an euident demonſtration of the two natures of this *Emanuel*, for the word muſt be vnderſtood of the ſecond perſon in the Trinitie. By the foot to ſatisfie his Fathers wrath, as being of our nature, that he might ſtand cloſe to *Iacobs* loines and to his Church militant: and by the top to expreſſe his diuinitie, which toucheth the ſeate, and reacheth to the boſome of God, that he might in time bring thither his Church triumphant. Now euery ladder is a *medium* or meane, whereby we aſcend to ſome place that otherwiſe we could not reach vnto, which this *Emanuel* is to vs: for we being euill debters, and God a ſeuere creditor, Chriſt is the meane to cancell this debt, and to ſet it on his own

ſcore:

ſcore: and we being ignorant clyents, and God a skilfull Iudge not able to vnderſtand our tale, Chriſt muſt be our aduocate, (1. *Ioh.* 2. 1.) to pleade our cauſe for vs. And as betweene God and vs, ſo betweene the diuell and vs he is a mediator: for he caſteth fierie darts againſt vs, which we onely driue backe by the ſhield of faith in Chriſt, *Epheſ.* 6. 11.

Further, in the word *Emmanuel*, obſerue three things: firſt, the truth and veritie of the ſubſiſtence of both theſe natures in Chriſt: ſecondly, the reall diſtinction of them: thirdly, the perſonall vnion of them. And theſe three points wiſely and ſoberly weighed, do confute thoſe foure maine hereſies riſen heretofore in the Church, concerning this great myſterie.

For the firſt, that there be two natures in Chriſt, is plainely expreſſed by Saint *Paul*, *Rom.* 9. 5. Firſt, he was according to the fleſh of the ſeede of the Iewes: ſecondly, he is God ouer all, bleſſed for euer. And *Eſa.* 9. 6. *A child is borne, and his name ſhall be the mightie God.* Here then firſt is confuted the hereſie of *Martian*, who ſaid, Chriſt was God but not man; but had only an heauenly bodie of an imaginarie ſubſtance, and alleageth *Phil.* 2. 7. for his ground, where it is ſaid, he was made like vnto men, and was found in ſhape as a man; therefore no man indeed. By the ſame reaſon he might haue concluded aſwell, he had not bene God: for in the ſame place (*verſ.* 16.) it is ſaid, he was *in forma Dei*, in the forme of God. But the Apoſtle there fully proueth his humanitie (*verſ.* 8.) by his obedience to the death of the croſſe: for if he had not taken true fleſh, he could not haue died, nor yet haue ſatisfied for our ſinnes. And *Gal.* 3. 16. it is ſaid, the promiſes were made to *Abraham* and to his ſeede, which ſeed is Chriſt: and *Gal.* 4. 4. *When the fulneſſe of time was come, God ſent his Sonne made of a woman*: which proueth, that he was truly man. Secondly, here is confuted the hereſie of *Arius*, who denyeth the diuinitie of Chriſt, and ſaith, that onely in his humane nature he had participated vnto him ſome diuine thing, and ſome heauenly vertue. For as we ſee here he muſt be Iehouah, not an inferior God, or a God by participation of ſome diuine excellencie, but he muſt be *Deus ex ſeipſo, filius à Patre*, a God of himſelfe, a ſonne by reference to his

his Father. And ſo much is expreſſed by S. *Paul*, *Rom.* 9. 5. for when he ſaith, he was borne of the Iewes according to his fleſh, he implyeth, he had ſomewhat elſe he had not of them, ſet downe in the words following: *Who is God, be bleſſed for euer*: which word (*God*) howſoeuer in the Scripture it be taken eſſentially and perſonally; eſſentially when it ſignifieth the whole Trinitie abſolutely: as *Thou ſhalt worſhip the Lord thy God only*, and *Act.* 4. 19. *It is better to obey God then man*: yet in this place it is ſpoken perſonally of the Sonne, as it is alſo 1. *Tim.* 3. 16. *God is manifeſted in the fleſh*. Now there be foure arguments, to proue Chriſt God equall to the Father, and to be Iehouah coeternall in the Godhead as the Father: firſt, by the propertie of his perſon: ſecondly, by the propertie of his eſſence: thirdly, by the power of his diuine workes: and fourthly, by the diuine worſhip that is due vnto him. For the firſt, he is proued to be God by his generation, for he was begotten of God: whereby is vnderſtood, that he was of the ſame ſubſtance with God: euen as he that is begotten of a man is a man: and therefore he is called the proper Sonne of God, which he is not as he was conceiued of the holy Ghoſt; for then *Mary* hath a part as he was borne of her. And this is proued by the Scripture, that when we call him the Sonne of God, we vnderſtand that he is God as his Father is, *Ioh.* 5. 18. *I and my Father am all one*: and verſe 17. *I worke the ſame workes and after the ſame manner that my Father doeth*, meaning that he was God as well as he, and ſo the Iewes vnderſtood him ſpeaking in their language, which made them go about to kill him. For the ſecond, is is proued he is God by the propertie of his eſſence, which ſtandeth in theſe foure things: firſt, eternitie: ſecondly, infinity to be in all places: thirdly, by his knowledge of all things: fourthly, by his omnipotency. For the firſt, that he is from all times, is proued *Reu.* 1. 17. *I am that firſt and that laſt*, ſpoken by Chriſt himſelf: and leſt this ſhold haue bin vnderſtood of the Father he ſaith, v. 18. *and am aliue, but I was dead*. For the ſecond, which is his infinitie, it is ſaid in *Ieremie*, that God filleth all places: and Pſalm. 139. 7. *Whither ſhall I flie from thy preſence? If I go into heauen, thou art there, if into the deepe, thou art there alſo*. And Chriſt

Ioh. 10. 27. 30.

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ſaith of himſelfe, *Iohn* 3.13. he being on the earth, *No man aſcendeth vp to heauen but he that came downe from heauen, that ſon of man which is in heauen*: and in another place he ſaith, *Where*
Math.18.20. *two or three be gathered together in my name, I will be in the midſt of them*. For the third, which is his knowledge of all things, *Reu.*2.18. it is ſayd that the Sonne of God hath eyes like a flame
Ioh 2.24.25. of fire, and verſe 23. *all Churches ſhall know that I am the ſearcher of the reines and hearts*: and in another place it is ſaid, he
Math 9.4. Iohn 10.30. durſt not truſt the Iewes *becauſe he knew their hearts*. For the fourth, which is his omnipotency, it is proued by ſundry examples in the ſcripture, that he was able to raiſe vp the dead by his owne vertue: and *Iohn* 5.17. *he doeth the ſame workes which his Father doeth*: and *Phil.* 3.21. Chriſt ſhall raiſe vp our bodies by the ſame power whereby he ſubdueth all things. For the third, which is the power of his diuine workes, as himſelfe ſaith, *Iohn* 5.17. *I do the ſame workes my Father doeth*: all which are of three ſorts: the firſt concerning the creation: the ſecond of miracles extraordinary: the third, that tend to the ſaluation of his church. For the firſt of theſe it is ſaid, *Ioh.*1.3. *by him all things were made, and nothing was made without him*: and *Col.*1.15.16. *he is the inuiſible forme of the Father, for whom and by whom all things were created, and in him al things do conſiſt*. And likewiſe for ſuſtaining them being made, we haue *Heb.*1.3. *He beareth vp all things by his mightie word*. For the ſecond, that is for miracles, he raiſed vp dead men, euen as his Father did, without any inuocation to any other, which the Apoſtles did not but by calling on his name, whether it were for raiſing the dead or diſpoſſeſſing the diuell, as, *I commaund thee in the name of Ieſus to come forth*, *Act.* 16.18. but Chriſt ſaith of himſelfe, *Iohn* 11.25. *I am the reſurrection and the life*: and *Iohn* 10.37. *I do the workes of my Father*. Now for the third, which are the works he did for the ſaluation of his church, they are principally fiue: firſt, election, *Eph.*1.4. *God hath elected vs in Chriſt*: and 1. *Cor.* 1.5. *In all things we are made rich in Chriſt*: and *Ioh.*3.17. *through him we are ſaued*: and in another
Iohn 10 27. place he ſaith, *I know whom I haue elected*. The ſecond is vocation: now to enlighten the heart of man muſt needs be the work
Math.16.17. of God, as it is ſaid in *S. Marke, Fleſh and blood hath not reuea-*

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led this to thee, but God: and in another place it is ſaid, when his Diſciples were going to *Emaus*, he opened their hearts. And for the miniſtery, which is a meanes to call men, 1. *Cor.* 12. it is ſaid to be the worke of God: and *Eph.* 4. 11. 12. it is ſaid, Chriſt gaue ſome to be Apoſtles, ſome Paſtors, &c. for the worke of the miniſtery, and the repairing of the Saints. Thirdly, remiſſion of ſinnes and iuſtification is the worke of God: as it is ſaid, *Eſa.* 40. *It is that holy one that giueth ſtrength vnto him that fainteth*, that is, it is God that forgiueth ſinnes: and *Mat.* 9. 6. *the ſonne of man* as ſon of man *hath this power to forgiue ſinnes*: and *Stephen Act.* 7. 60. prayeth, *Lord Ieſus lay not this ſinne to their charge*. Fourthly, ſanctification is onely the worke of God. *Iohn* 1. 13. *We are not borne of the will of man but of God*: and verſe 12. *As many as receiue him, he giues prerogatiue to be the ſonnes of God*: and *Mat.* 3. 11. *Chriſt will baptize you with the holy Ghoſt*: and againe himſelfe ſaith, *Without me you can do nothing*; which is true onely of God: and *Eph.* 5. 26. *Chriſt gaue himſelfe for his Church, to ſanctifie it*: and *Heb.* 10. 10. *We are ſanctified by the offering of the body of Chriſt*. Fiftly, to giue glory is the worke of God; and this doth Chriſt, as appeareth by the ſpeech of the theefe vpon the croſſe, *Luke* 23. 42. *Lord remember me when thou comeſt into thy kingdome*: and *Iohn* 10. 28. *I do giue eternall life vnto my ſheepe*. Now for the fourth, that he is knowne to be God by the diuine worſhip is to be giuen vnto him, and worſhip is due onely to Iehouah, *Prou.* 16. 4. *the Lord hath made all things for his owne ſake*. And for this worſhip, firſt it is not lawfull to ſerue any ſo much as God: now Chriſt is to be ſerued only, for as himſelfe ſaith, *I haue the keyes of life and of death*. Secondly, it is not lawful to beleeue in any but God, and *Ioh. c.* 5. & *c.* 6. Chriſt ſaith, *He that beleeueth in me hath eternal life*. Thirdly, him whom we ought to loue aboue all things is God, and Chriſt *Mat.* 16. ſaith, *Loue me better then thine owne ſoule*. Fourthly, whom we ought to obey in all things is God: and *Mat.* 17. 5. it is ſaid, *This is my beloued Sonne, heare him*, ſpeaking of Chriſt. Fiftly, it is not lawfull to ſweare by any but by God, and *S. Paul Rom.* 9. 1. ſweareth by Chriſt, and ſaith, *I ſay the truth in Chriſt, I lie not*. Sixthly, inuocation or prayer is for none but God,

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Psal.50.15. as *Dauid* saith, *Call vpon me in the day of trouble, and I will heare you*: and *Stephen, Act.7.60.* when he was stoned praied to Christ, *Lord Iesu receiue my soule*; and with prayer to Christ end most of S. *Pauls* Epistles. Seuenthly, Iehouah onely must be blessed for euer: and S. *Paul Rom.9.5.* saith, *Christ God, blessed for ever:* Reuel.19.7. and in the Reuelation it is sayed, *All praise and glorie be to the Lambe*: and *2.Pet.3.18. Grow in the grace of Christ, to whom be praise for euer.* Eightly, God onely is to be bowed vnto; and it is Heb.1.6. said of Christ, *Let all the Angels in heauen adore him*: and by Saint Phil.2.10. *Paul, He hath a name giuen him whereat euery knee must bow.* And thus by these many parts of Gods worship, it doth appeare that Christ is God equall with the Father.

For the second point, which is the reall distinction of these two natures, we say they be not confounded, against the third heresie of *Eutiches*, who held that the person eternall of the word of God was turned into flesh; for by this it followeth, that either there must be an abolition of the Godhead, or a permixtion of both the natures, both which were blasphemous: but we say according to the scripture, *Phil.2.6.* that Christ became that he was not before, namely man, and retained that he was before, namely God; and he was man, not that it was transfused into his Deitie, or any propertie of the deitie transfused into his humanitie, but by assuming the flesh, and so by personall vnion became both; and albeit the humanitie of Christ be much magnified by the Diuinitie, yet is the Diuinitie nothing altered by the humanitie.

For the third point, which is the personall vnion of both these natures: from hence hath arisen that fourth heresie of *Nestorius*, who said, that *Filius Marie* was not onely *Aliud* but *Alius*, that is, that as there were two natures in Christ distinct, so were there also two persons. We say, that the same person that was the sonne of *Mary*, was the sonne of God: so as the greatest matter here, is, whether Christ be one person; wherein let vs vnderstand these two things: first, what a personal vnion is: secondly, what is the fruite and effect of this vnion. For the first, what is a person in Christ: Is it a thing compounded of Deitie and humanitie? God forbid. Nay Christ by his humane nature properly

perly considered, is not a person: but the Diuinitie assuming his flesh, his humanitie subsisteth and stayeth it selfe in his Diuinitie, for his humanitie neuer vpheld it selfe till it was vnited to the Diuinitie. It was a nature before, but no person; his Diuinitie was both a nature and a person before, so as out them neither compounded nor confounded doeth arise Christ Iesus our *Emmanuel*. And as in the Trinitie there be three persons & but one nature, so in Christ there is but one person and two natures, vnion of nature in the vnitie of his Deitie. For the second, which is the fruite and effect of this vnion, it is two-fold: first, the exaltation of his humane nature by being ioyned to his Deitie: secondly, the communication of his properties. For the first, that the Deitie that vnited the flesh did so glorifie the flesh, that by vnsearchable degrees it hath made it farre aboue all Angels, is proued by three priuiledges which it hath: first by the dignitie of his personall vnion, as he was the sonne of man he was naturally the sonne of God, and he that was God was borne of the woman: for Christ is one sonne of God in two respects: first, by generation eternall: secondly, according to his humane nature, not as man, nor by adoption, for he was neuer the sonne of wrath, but by personall vnion, for he was the sonne of God. The second priuiledge, is, that al gifts that can be in any of the creatures, are powred without measure vpon the flesh of Christ, namely al that can be giuen to any creature or to any nature, that keepes it a nature stil, and doth not deifie the creature: for as he is man he knoweth not the day of iudgement, nor is not in euery place, for these be essentiall to the Godhead, but his humane nature was so beautified by the Godhead dwelling in it bodily, as that (*Heb.* 1.6.) all the Angels must worship him, and yet as man, no essential qualitie of the Deitie rested in him. The third priuiledge is this, that his Diuine nature hath giuen the participation of his office to him as man; that as God is Mediator, so is man; as God hath deserued saluation, so hath man, and that he as man shall iudge the quicke and dead, not that he shall iudge by his manhood, but Christ-man shall iudge the world. The second fruit of this vnion, is the communication of properties, not that the properties of the one are communi-

Col. 2. 9.

Mark. 13. 32.

cate to the other, but that one may be attributed to both: as Christ God died, Christ man is eternall; and this is either when we giue that to the humanitie which is proper to the Diuinitie, or giue that to the diuinitie which is proper to the humanitie; as God by his bloud redeemed his church, yet God had no bloud, but Christ God had bloud: so this man Christ forgiueth sinnes, not that this power is in his manhood, but he doeth it meerely as God: for these and such like speeches be true in *Concreto*, not in *abtracto*, as they be both ioyned together, and not as they be separate one from the other.

Lastly in the word *God with vs*, obserue that Christ is not onely God with vs in nature, but in person; for the reprobate are of the same nature with him and he with them, yet is he not God with them, but against them: but we (as the Apostle speaketh) *are flesh of his flesh, and bone of his bones*, euen as man and wife, which are not onely one in nature as all other men and women are, but one person by speciall couenant: and euen so are we one person with Christ by the couenant of grace, and being one with him, we are also one with the whole Trinitie, as himselfe saith, *I and my Father will come and sup with him:* and according to his last prayer, *Iohn* 17. *Father I beseech thee that as I am one with thee and thou with me, so these* (speaking of the faithfull, and pointing at them) *may be one with vs both:* which bringeth great comfort to Gods children, that through Christ we haue the whole Godhead reconciled to vs & dwelling in vs.

Ephes, 5.30.

And Ioseph did as the Angell had commaunded him.

3 This is third generall part spoken of before, namely the obedience of *Ioseph* according to euery thing that was prescribed: out of which gather generally, that when we are assertained it is Gods pleasure we should do such a thing, that we stand not still, consulting with our owne peruerse natures, nor inclining too much to tender our owne frailties, but that knowing it to be the voice of God we admit of no contradictions, but we are to constraine our affections to be pacified and perswaded according as the Lord hath disposed. This was the infirmitie of *Sara*, *Genes.* 18.12. who laughed when the Angels promised to come againe, according to the time of life, she respecting rather the

the order of nature, then beleeuing the promiſe of God. And this likewiſe was *Lots* fault, *Gen.*19.16. who prolonged the time when the Angels bad him ariſe and be gone, for the which he might iuſtly haue bin deſtroyed in the puniſhment of the citie. But the contrary to this we ſee in *Abraham*, *Gen.*22.3. who when he was commanded to ſacrifice his ſon, then which what could be more contrary to nature, then for a father to be the butcher to his owne ſon, yet being aſſured that it was the voice of God ſpeaking by the Angell, he preſently commanded his affection, and roſe vp early to execute that bitter meſſage. Wherein obſerue, that all the children of *Abraham* muſt be children of obedience, which muſt be ſhewed by walking in euery thing, according as it is written. For now ſeeing onely the voice of the Lord is the voyce of the ſcripture, which is as certain as if Chriſt were to ſpeake immediatly from heauen, ſo farre as is commaunded ſo farre is to be performed; howſoeuer it may coſt vs deare and croſſe vs much; yea though it be with *Ioſeph* to embrace her for a wife whoſe honeſtie we might iuſtly ſuſpect. And if *Ioſeph* did this at the firſt word of the Angell, what ſhall be ſaid to vs who haue heard the voice of God ſo often, beating vpon vs, that we ſhould forſake our ſins, and yet we ſpread curtaines ouer them? but that as his obedience is here recorded for his praiſe, ſo our ſtubburnneſſe and diſobedience be regiſtred in our puniſhment, that it may be as a hiſſing and aſtoniſhment to other nations. Luke 16.29.

Further obſerue hence, that the obedience of a Chriſtian ſtandeth not in a generall ſubſcribing to the truth of that is taught them, no nor yet in a verball confeſſion of it: but the commendation of a Chriſtian reſteth in his works of obedience, as it is ſaid here *Ioſeph* (*did*) as he was enioyned: ſo that the hand and the mouth muſt go together, as our Sauiour Chriſt teacheth: *Not euery one that* (*ſaith*) *Lord Lord*, but he that (*doth*) the will of the Lord ſhall be an heire of heauen. Wherby we muſt learne, that the calling of a Chriſtian is no idle but a painefull calling, wherein we muſt ſtriue daily to pluck vp ſome weedes or other that ouergrow our godlineſſe, and to liue as children in the ſight of our Father, alwaies doing what he commendeth 1. Ioh.3.18. Mat.7.21.

mendeth vnto vs. For if *Ioſeph* after this time had no more ſuſpected his wife, yet if he had not taken her againe, and dwelt with her as his wife, he had failed in his obedience, and had bin like *Lots* wife, (*Gen.* 19. 22.) who beginning well in going out of Sodome, and yet forgetting halfe her obedience to the commaundement, in looking backe behind her, is left as a monument to this day for vs to take heed by.

And he knew her not, till ſhe had, &c.

Though it be ſaid, he knew her not (*till*) ſhe had, &c. yet it doth not follow neceſſarily he knew her (*after:*) for the word (*till*) in the Hebrew toung ſignifieth as well, that a thing ſhall not come to paſſe in time to come, as that it came not to paſſe before: as *Mat.* 28. 20. *I am with you (vntil) the end of the world:* not that he will leaue vs then, but that he will by his ſpirit be with vs then and euer after. Like to this is the phraſe vſed, (2. *Sam.* 6. 23.) *Michol had no children (til) the day of her death:* and it is certaine ſhe had none after. So in the ſpeech following: *Chriſt was her (firſt) begotten Sonne,* it doth not therfore follow, ſhe had any more ſonnes, for the phraſes only exclude the time before. And this we are to beleeue vpon our ſaluation, that *Ioſeph* knew her not till Chriſt was borne, and that Chriſt was the firſt borne. And it is very probable and agreable to the beſt Churches, that he knew her not after, nor that ſhe had any more ſonnes after: for what fleſh durſt touch that veſſell that was ſanctified to entertaine the Lord Ieſus?

THE

THE FOVRTH SERMON.

MATH. chap. 2. verſ. 1. 2. &c.

1 *When Ieſus then was borne at Bethlehem in Iudæa in the*
dayes of Herod the king, behold, there came wiſe men from
the Eaſt to Ieruſalem:
2 *Saying, where is that King of the Iewes that is borne? for*
we haue ſeene his ſtarre in the Eaſt, and are come to worſhip
him.
3 *When king Herod heard this he was troubled, and all Hie-*
ruſalem with him:
4 *And gathering together all the chiefe Prieſts and Scribes of*
the people, he asked of them where Chriſt ſhould be borne.
5 *And they ſaid vnto him, at Bethlehem in Iudea: for ſo it is*
written by the Prophet:
6 *And thou Bethlehem in the land of Iuda, art not the leaſt a-*
mongſt the Princes of Iuda: for out of thee ſhall come the
Gouernor that ſhall feede that my people Iſrael.
7 *Then Herod priuily called the Wiſe men, and diligently en-*
quired of them the time of the ſtarre that appeared.
8 *And ſent them to Bethlehem, ſaying: Go and ſearch dili-*
gently for the babe, and when ye haue found him, bring me
word againe, that I may come alſo and worſhip him.
9 *So when they had heard the king they departed; and lo, the*
ſtarre which they had ſeene in the Eaſt, went before them,
till it came and ſtood ouer the place where the babe was.
10 *And when they ſaw the ſtarre, they reioyced with an excee-*
ding great ioy.
11 *And went into the houſe and found the babe with* Mary *his*
mother, and fell downe and worſhipped him, and opened their
treaſures, and preſented vnto him gifts, euen gold, and fran-
kencenſe, and murrhe.

 12 *And*

12 *And after they were warned of God in a dreame that they ſhould not go againe to Herod, they returned into their countrey another way.*

THE Euangeliſt in the former Chapter hauing ſet downe two things, firſt, the royall pedegree of our Sauiour Chriſt, ſecondly, the manner of his conception; now he proceedeth to ſhew his manifeſtation to the world, and the manner of it; beginning with a certaine memorable hiſtorie of certaine men renowmed among the heathē, who being moſt learned, though moſt ſuperſtitious, did vndertake a tedious and dangerous iorney, to do homage to a poore babe lying in a cratch, as if it had bene to a mightie Monarch. In the words there be ſixe circumſtances ſet downe: firſt, that theſe wiſe men came from a farre countrie, by the direction of an extraordinarie ſtarre, created of God for that purpoſe, & enquired where the king of the Iewes was. Secondly, is remembred what effect this newes and enquirie had and wrought, namely, a wonderfull feare in the Court of *Herod*, and a great perplexitie in the inhabitants of Ieruſalem. Whereupon the king ealled a Parliament or a Conuocation of Diuines, God working withall in his conſcience, knowing him ſelfe to be an vſurper, to know of them, not where this king of the Iewes ſhould be at that preſent, but where he ſhould be borne. Thirdly, is declared the reſolution that was giuen to this queſtion ſo propounded, ſatisfying the matter truly, out of an auncient record of the Prophet *Micah*, *chap.* 2. 5. ſet downe in the 5. and 6. verſes. Fourthly, followeth the priuie and ſlie practiſe which *Herod* moſt maliciouſly, but moſt politikely attempted; his conference with the Wiſe men being onely to be enformed when the ſtarre appeared, that he might gueſſe the birth of the child, to go about his murther, in the 7. and 8. verſes. Fiftly, what befell theſe Sages or Wiſe men in the way, hauing receiued reſolution from the Councell, and encouragement from the King: namely, the ſtarre appeared againe, and led them directly to the place where the babe was, and how they reioyced, in the 9. 10. and 11. verſes. Sixtly, is ſet downe an Oracle from

from God giuen them, commaunding them to go another way, in the 12. verſe.

For the firſt, which is the coming of theſe men to ſee our Sauiour Chriſt in his baſeneſſe, the Euangeliſt ſetteth downe fiue circumſtances. Firſt, the perſons that came: they were *Magi* or Wiſe men, ſuch as were reputed among the heathen moſt learned: but yet the practiſers of the Art of *Balaam*, that is, of coniuring, and the very chaplaines of the diuell. So as they were not Kings, as ſome haue taken it, abuſing the *Pſalm.* 72. 10. *The Kings of Sheba ſhal come and offer gifts*: for this ſtandeth ful Weſt, and theſe men come from the Eaſt. But thus hath the Lord infatuated them that would incline to their owne ſhallow braine, that they ſhould ſpeake things repugnant in themſelues. Others ſet downe the number of them to be 3. becauſe they brought three gifts, which is not ſo to be taken, but onely that they which came, preſented vnto him the chiefeſt commoditie of their countrie. The ſecond circumſtance noteth the time ſet downe doubly: firſt, that it was after his birth: ſecondly, that *Herod* the ſonne of *Antipater*, who had got the kingdome by force and flattery then raigned: but for the day when they came we know not, ſome take it to be the ſixth of Ianuarie, which is a great deale too curious, howbeit of the yeare and moneth ſomewhat may be gathered, and it is probable it was not long after his birth, and vnder two yeares. Thirdly, he noteth the circumſtance of the place, from whence, & whither they came, from the Eaſt to Ieruſalem. Fourthly, the queſtion they demaund, where is the king of the Iewes that is borne, not that ſhould be borne. Fiftly, leſt they might ſeeme to be beſotted with Aſtrological coniectures, he ſets downe the direction they had to come thither, namely, the ſtarre: and the end wherefore they came, to worſhip him.

Out of the circumſtance of the perſons that came, obſerue, how it pleaſed God when the fulneſſe of time was come, to manifeſt the truth of his promiſe to the Gentiles, and to ſalute them firſt with the comfortable newes of Chriſt his birth, who had bene ſo long forſaken: for theſe Wiſe men were as it were the firſt fruites of the Gentiles, who before this time liued with-

out God in the world. Hereby teaching vs, firſt, not to haſten but when the Lord doth call, and to waite his time and pleaſure with patience: for though he had ſuffered the Gentiles by the ſpace of foure thouſand years, to follow the greedineſſe of their owne luſts, and to be drenched in the whirlepit of their vile affections, yet theſe at length in his due time, doth he viſite in great mercie, and ſheweth them the light, firſt, that they may come out of darkneſſe; that though the Iewes had many priuiledges, as elder brethren aboue them, yet at length the Lords mercie ſhould make them equall, as was propheſied, *Oſe.* 2.23. and is ſet downe by S. *Peter*, *chap.* 2. 10. yea and of the Gentiles, that his Church ſhould eſpecially be gathered, that they which in times paſt were not vnder mercie, might now be ſeene to haue obtained mercie.

Secondly, from hence note the riches of the Lords mercie, who to ſhew the power and vertue that was in this Sauiour, begins to draw them and to open their harts, who had run furtheſt from him, and giuen themſelues moſt ouer to the diuel: for ſuch were theſe Wiſe men, who conſulted with Sathan and practiſed the moſt deteſtable art of coniuring and witchcraft, which by the iudiciall law of God was death; yet at the doores of theſe men doth his ſpirit knocke. From whence euery man may draw this particular comfort to himſelfe, that whatſoeuer his former conuerſation hath bene, though moſt irreligious towards God, and vnrighteous to men, yet there may a power be giuen him from aboue to trauaile toward that heauenly Ieruſalem the city of God, where he ſhall not now ſee Chriſt in his baſeneſſe as theſe Wiſe men did, but in his abſolute and perfect glorie. For if we haue but faith to beleeue Gods promiſes, and ſhall ſo farre proceed in the worke of repentance, as being called to the light to walke in the light, and not to thinke much of our paines, though we go farre to worſhip Chriſt: but can walk on cheerefully after the example of theſe Wiſe men, we ſhall be ſure with them to haue our ioyes more increaſed at our iourneys end, then they were at firſt.

Now where they ſhew they were directed by a ſtarre: firſt, vnderſtand, that the natiuitie of Chriſt depended not vpon the ſtarre,

ſtarre, but the ſtarre vpon his natiuitie. Secondly, we muſt not thinke that the Wiſe men had this power to diuine by the ſtar that Chriſt was borne: for firſt the ſtarre was not naturall, for it kept not a ſet courſe, but as we may ſee in the text, it did appeare and not appeare, neither could this diuine light ſpeake that ſuch a Meſſias was borne, though it might portend the birth of ſome great Monarch: but this light was purpoſely created by God in heauen: for verſ. 2. it is called Chriſt his ſtarre, and there was a ſecret impulſion by Gods ſpirit in the hearts of theſe men on earth, otherwiſe they would not haue told ſo dangerous a matter to *Herod* a king ſo cruell, and an enemie to the king of Perſia whence they came, and though perphaps their Art might tell them ſomewhat, and that they had the propheſie of *Balaam* the coniurer, *Num.* 24. 17. *There ſhall come a ſtarre of Iacob, and a ſcepter ſhall riſe of Iſrael*: and though they had the propheſie of *Daniel*, (*chap.* 9. 24.) of the 70. weekes in which this great king ſhould come; yet by all this they gathered it not, but by Gods owne opening it vnto them. Out of which we learne, that when we haue any thing reuealed to vs from God, or that we haue a commaundement to do a thing, that we caſt off all doubts, and ſhake off all feare euen of the greateſt tyrants; for let *Herod* be neuer ſo much perplexed at the name of the true and new-born king of the Iewes, yet muſt the Wiſe men aske the queſtion, and not depart from his Court till they be reſolued. And let *Pharaoh* be neuer ſo cruell, and (*Exod.* 10. 28.) threaten *Moſes* if he do but ſee him to kill him, yet muſt he runne on in his duty, and pronounce the death of the firſt borne, euen the firſt borne that ſitteth on the throne of *Pharaoh*.

But the more ſpeciall doctrine from hence is, that God in wiſedome doth ſo ſtrangely qualifie the baſeneſſe of Chriſt his birth, that howſoeuer he might ſeeme to the eyes of men a vile abiect, as *Eſay* propheſied, *chap.* 53. 3. void of outward dignity, yet God beautified him alwaies in his greateſt vileneſſe, with ſome certaine marke of his Diuinitie, that it might be diſcerned, that he that was in that fleſh was more then a man; as euen at this time, that he hauing but an oxe ſtall on earth for his cloath of eſtate, ſhould haue a ſtarre in heauen to ſet foorth his glorie:

and

and that when there was no more thinking of Christ, then of the man in the Moone among *Herods* Courtiers, then he prouides that some Magicall practisers should humble themselues before him, when the high Priests did despise him. Thus did the Lord (*Luk.* 2. 8.) reueale him first to shepheards, the basest of ten thousand: but to testifie his maiestie at the same time, an host of Angels and a multitude of heauenly souldiers sang glorie to him. So was he (*Mat.* 4. 1. 11.) led into the wildernesse among wild beasts, but the Angels waited on him as his pensioners, and ministred to him in his wants. So *Mat.* 17. 25. 27. he must pay tribute, a token of subiection, and yet the kings sonne ought to pay none: but as this shewed him to be a man and a subiect: so he told *Peter* his thought, saying: I will pay it, but go to the sea & take it out of the fishes mouth; so as to shew his diuinitie, he cõmanded the sea to pay it. Again, he was maintained eleemozinarily, hauing no garment but what was giuen him, & the good women kept him by their contributions: yet to magnifie himselfe againe, he oftentimes fed many thousands with a litle. So *Mark.* 11. 12. 13. he comes hungrie to the fig-tree, wherein appeareth his basenesse; but in the same action springeth foorth his maiestie, as when he said, *Neuer fruite grow on thee hereafter*, and it was presently dried vp. So God had appointed he should die, and before his death to be whipped, *Mat.* 26. 67. to shew his humilitie: but see how he exalted himselfe againe, *Mark.* 11. 15. he whipped out the exchangers out of the temple, and none durst so much as looke or make resistance against him. Againe, he must be hanged betweene two theeues, but (*Luk.* 23. 42.) he so qualifieth the basenes and shame of his crosse, as he worketh faith in the heart of one of them, to call on him as a Sauiour, and him he saueth. And though at last he died to declare his manhood, yet that he was more then a man, was expressed by the breaking of the veile of the temple, and by the strange eclipse of the Moone, which was *in plenilunio*, when it was full Moone.

For the second generall circumstance, which is the effect of their inquirie, what feare it wrought. For the word, *Feare*, it signifieth such a troubling of the water, as that mud ariseth; shewing, that this kind of feare seized on *Herod* and his Court: how-

howbeit, their feare aroſe vpon ſeuerall reſpects. *Herod* feared becauſe he was ſomwhat acquainted with the propheſies which foretold, that one ſhould come to deliuer his people out of ſeruitude: and he knew that all would worſhip the Sunne riſing rather then the Sunne ſetting. And that he was ſtrangely affraid is noted by this, that he called vnto him the Wiſe men, and would haue learned of them ſomewhat, whereas if he had bene prouident, he would haue ſent ſome of his Courtiers on the iourney with them, in colour of doing them courteſie, that ſo they might haue gone to the very place to haue ſeene the child, and by them the king might haue bene ſure to haue knowne the truth: but it pleaſed the Lord he ſhould be ſo beſotted with this groſſe feare, that his wiſedome was turned into fooliſhnes, that ſo the poore child might as yet eſcape the bloudie clawes of this cruell tyrant. The people they were affraid and troubled, becauſe they had bene ſo long acquainted and made familiar with ſlauiſh ſeruitude, that their harts were euen growne hard, and they were willing to ſuſtaine this bondage, ſo they might be quiet, chuſing rather to abide ſome tolerable ſeruitude, then to endanger themſelues further, by the commutation of their ſtate, and change of their king.

Out of the feare of the king, obſerue the nature & condition of wicked and profane Princes, who if the finger of God do but come neare them, and ſhake them in their ſeates, they murmure and grudge, and are ſmitten with feare as with the ſpirit of giddineſſe, for *Herod* feared leſt he ſhould looſe his kingdome if Chriſt ſhould raigne, ſo as it was the loſſe of the Crowne did ſo much affect him. Euen ſo was the countenance of King *Balthazar* chaunged and his thoughts troubled, when he ſaw the hand writing on the wall, *Dan.5.6.* which ſignified the diuiſion and loſſe of his kingdom: for it is not in the power of Princes to ſtay their conſcience from checking and accuſing them, nay it is as a butcher that will firſt flea and rifle them when their deſtruction draweth on. Therefore let the great men of the earth beware how they ſpurne againſt the gouernement of Chriſt, for he is no leſſe a King now then he was then; nay he gouernes now with more maieſtie then before, and therefore they may not be

as

1.Pet.5.3. as Lions ouer his heritage: but if they will haue their Scepters bleſſed in their hands, they muſt ſuffer Chriſt to rule, and themſelues though Lords ouer others, yet to be but ſubiects vnder him.

In that the people were alſo afraid, obſerue the groſneſſe and profaneſſe that was in theſe Iewes before theſe Wiſe men came thither: for as ſoone as they heard of the birth of their Meſſias, they were preſently aſtoniſhed, as if they had neuer heard of any ſuch matter before, and yet they knew that the kingdom was now tranſlated from the tribe of Iuda, and that it was to be reſtored, they were exerciſed and vexed with great calamities, as Exod.5.7. were their forefathers vnder *Pharao*, ſo as that might haue made them caſt vp their eyes to haue looked for a deliuerer. The ſacrifices they dayly offered portending the death of Chriſt, might haue put them in mind of his comming, but they were ſo dead in ſin and licentious liuing, as they dreamed of no ſuch matter; yea they ſung out of the Pſalmes continually in their Seruice, Mat.21.9. *Bleſſed is he that commeth in the name of the Lord:* yet when he is Pſal.118.26. come it appaleth, and like beaſts void of vnderſtanding, they had rather ſleepe in a knowne ſlauery, then enioy an vnknowne libertie, their religion being but common deuotion, and a ſet kind of ſeruing God without ſinceritie, which wrought no more in their conſciences, but that now as if they were heathen they tremble to heare of the name of a Sauior. Which ought to teach vs to lay religion at the heart, and to keepe the fire burning, leſt if we neglect this acceptable time of grace, and ſhuffle off the ſeruice of God as a thing of courſe, we grow and become as ſenſleſſe and profane in our ſelues as theſe Iewes did, to be troubled with Chriſtes comming to vs in his word preached.

Againe, in that it is ſaid, *All Ieruſalem* were afraid, it is to be vnderſtood onely of the greateſt part, for ſome waited and exLuk.2.28.37. pected his comming in great hope, as *Anna*, *Simeon* & *Zachary*; but theſe were but as a ſparke in compariſon of a mightie fire. Where we learne, not to faſhion our ſelues to follow multitudes, the greateſt number being alwayes enemies to the Luke 12.32. croſſe of Chriſt, as himſelfe teſtifieth, *Mine is a little flocke.*

Bur

But ſuch is the power of the Prince of darkneſſe, and ſuch ſtrength hath corruption in vs, as they leade vs altogether from the way of holineſſe, and the leaſt occaſion moueth vs to be offended at Chriſt: howbeit let vs retire our ſelues into the ſtraites of godlineſſe, and let pyrates roue vpon the maine ſea: it is the narrow path that leadeth, and the ſmaller company that entreth into Sion. For in Sodome that great citie, *Geneſ.*18.32. there ſhall not be found ten righteous nor religious, and the houſe of *Noah* onely excepted, *Geneſ.*6.11. the whole earth was corrupt before the Lord. It cannot therefore be ſafe for vs to ioyne in amitie with the ſonnes of men, leaſt wee be wrapped in the ſame deſtruction, and ouercome of the ſame feare wee ſee all Hieruſalem troubled with.

Further obſerue hence, that if the birth of our Sauior Chriſt in this baſeneſſe ſtrooke ſuch terrors into the hearts of Kings, how much more ſhall his ſecond coming cauſe the very mountaines of the earth to tremble, when he ſhall appeare in power, accompanied with hoaſtes of Angels, and when heauen and earth ſhal flie before him? That therfore his preſence may bring vs ioy, and that we may be as mount Sion not to be ſhaken, let vs lay aſide the leauen of the fleſh, and put on this our Chriſt, by whom we haue redemption, euen the forgiueneſſe of our ſins, *Epheſ.*1.7. for faith in him ſhall driue out all trembling diſtruſt whatſoeuer; and where his comming worketh feare, there the conſcience threatneth deſtruction, elſe would the wicked neuer cry to the mountaines to fall on them, and to the hils to couer them. Pſal.125.1. Luke 23.30.

Obſerue againe by this great perplexity that aroſe both in prince and people, that it was alwayes the deſtiny of the Goſpell to bring commotion to ſtates, and alteration to kingdomes: for now beſides the generall feare that fretted their hearts, the whole company of Diuines are troubled to turne their bookes and to ſeeke out what ſhall become of the matter. This was but a beginning of that Chriſt himſelfe ſpake afterward, *Matthew* 10.38. *I came not to bring peace, but a ſword:* not that the Goſpell in it ſelfe cauſeth warres, but

but that the wrath & vengeance of God might redound vpō the faces of his enemies, for it maketh peace between men and men and God and men, that the loue of God boiling from him to vs through his grace in the word, might again issue from vs to him through our obedience to the word. Yet before the Gospell can enter to take root and work vpon vs, it causeth hatred, euen to the effusion of bloud, this proceeding from the malice of Satan, who by the growth of the Gospell looseth his iurisdiction, and from our owne corruption that loue darknesse more then light, because the Gospell discouereth our sinnes as the Sunne doth the motes, that otherwise lie hid. And againe, it is a cause of warre which the godly haue with the worldlings, to shew the diuision betweene the seed of the woman and the serpent, and to exercise the patience and prayers of Gods seruants; for these ends the Gospell breedeth commotion.

Now for the effect of this feare, it makes the King to call a Synod of Diuines, and he gathereth the learned, and al the learned, omitting none, to this end, not to satisfie the question of the wise men, where he was that was borne, but to satiate his owne bloudy purpose, that he might know the place where he should be borne. Where we learne how Princes do vse religion, and to what purpose they call for Diuines, not for conscience but for policie: for it was the matter of the Crowne onely troubled *Herod*, so as he called them not for any reuerence he bare to them, for he knew them to be miserable claw-backes, but to serue his turne, and that they might releeue him in this his trouble and scruple. Thus did *Balak* (*Numb.* 22.5.) send for *Balaam*, onely to curse the people: and *Ahab* (1. *King.* 22.8.) sent for *Micah* only that he might concurre in opinion with the foure hundred false Prophets.

For the third generall circumstance; namely the resolution giuen by these Diuines, which is right and sincere out of the scripture: the Iesuites hereupon note, that these priests though their persons were neuer so wicked, yet God doth force them to
Iohn. 11.50. speake truth by vertue of their vnction. So *Caiaphas* onely as high Priest shall say, and that truly, that one shall die for the sins of the people, though he neither know what he speaketh, nor beleeue

beleeue what he ſpeaketh. We anſwer, that if the priuiledge of oile did this, then could he neuer ſentence any thing amiſſe: but if this vnction worke but by fits like *Sauls* frenſie, 1. *Sam.* 16. 23. then muſt they ſeeke out ſome other cauſe of the vpright iudgement of theſe Diuines in this place. *Balaam* (*Num.* 24. 17.) propheſied true, not becauſe he was a Prieſt, but he ſpake euen as his Aſſe ſpake, God putting it into his heart to do ſo. And it is ſtrange that the Popes perſon may be an hereticke, and yet the Pope himſelfe as Pope be a Catholike; and that though his perſon be ouerflowne with wickednes, yet that as ſome grounds wil beare no poiſoned beaſts, ſo his Conſiſtory wil breed no errors. We ſay the ſeate of *Moſes* had no ſuch priuiledge, much leſſe they: for though *Caiaphas* ſpake true, that one ſhould die, yet as high Prieſt he condemned the Lord Ieſus that was innocent. So we muſt take it here, that theſe Diuines reſolued *Herod* of the truth, not by inforcement, but voluntarily euen as they thought, for their lippes preſerued ſo much knowledge as to be acquainted with the Prophets, euen in theſe ſpeciall and ſecret points of the comming of Chriſt.

Note further in the propheſie of the Meſſias here cited, the great mercy of God, that ſet downe particularly ſo many things by ſo many ſundry inſtruments, and all fall out to be as true as if the Prophets had then ſeene them. It was firſt propheſied *Gen.* 3 he ſhould be the ſeed of the woman; then to what nation he ſhould be giuen, to the Iewes: then to what Tribe, to Iuda: *Gen.* 49. 10. then to what houſe of this tribe, to *Dauid*: then at what time he ſhould be borne, *Dan.* 9. 25. & *Geneſ.* 49. 10. when the Scepter ſhall go from *Shilo*, then ſhall the Meſſias come: then the perſon that ſhould beare him, a virgin: his name *Emmanuel*, *Eſa.* 7. 14. his office, a Sauior: the place where he ſhold be borne, *Bethlem*, *Micah* 5. 2. the maner of his life, to be poore, *Zach.* 9. 9. he ſhall come riding on an Aſſe: the maner of his death, *Eſay* 53. 12. he ſhould be condemned with ſinners: the price ſhould be giuen to betray him, and what ſhould be done with it, to buy a field, *Zach.* 11. 12. that he ſhould be pierced, and yet that in his death not a bone ſhould be broken, *Exod.* 12. 46. that he ſhould thirſt, & vineger ſhould be giuen him, *Pſal.* 69. 21. that lots ſhold be

be caſt vpon his garments, *Pſal.* 22. 18. Let vs therefore, ſeeing this ſweete harmony of the Prophets, and as perſwaded of the veritie of the whole ſcripture, labor to learne all things that are written, and ſo to learne them as to do them, that we may be contrary minded to theſe Iewes; reioyce at his comming who will fill vs with all ioy.

Further, we are to conſider by what occaſion the Lord wrought that the virgin ſhould be brought to bed at Bethlem: *Luke* reciteth it ch. 2. 1. that *Mary* hauing purpoſed to be deliuered at Nazereth where ſhe had conceiued, which had bene contrary to the ſcripture, the Lord changeth this determination, & ſendeth a thought into the heart of *Auguſtus* the Emperor, to impoſe a taxe vpon all the world: *Mary* though great with child and neare her trauaile, yet is conſtrained to go to Bethlem. Thus doeth the Lord turne the purpoſes of wicked men to a bleſſed end, and makes al wind blow good for his children, and prouokes the Emperor to be an executioner of the propheſies; not that he any whit regarded them in his hart, or did this vpon any voluntary obedience, for his end was to inrich his fiſt, and to ſhew the maieſtie of his Empire, that by this men might teſtifie their ſubmiſſion vnto him. Thus did the Lord turne (*Gen.* 45. 7. the miſchieuous malice of *Ioſephs* brethren to an honorable end, that he might be a purueyor and a nurſe to his Church, as *Ioſeph* himſelf teſtifieth *Gen.* 50. 20. ſpeaking to his brethren, *Ye thought euill againſt me, but the Lord turned it vnto good, that I might preſerue the liues of many.*

Note further in the reſolution of theſe Diuines, that we are to wonder how they could ſo ſincerely and willingly anſwer to the queſtion propounded, wheras afterward they peruert al the ſcripture, rather then they wil ſubiect themſelues to this Meſſias: it is becauſe as yet the Meſſias had not opened his mouth, to conuince their ſin & ſhew their ſhame, nor challenged them for murthering of ſoules; but when he comes to diſcouer their hypocriſie, and perſecution of the truth, then he is no more the King of the Iewes borne at Bethlem, but he is a Nazarean, and no good thing can come out of Galile, *Iohn* 7. 53. reprouing alſo *Nicodemus*, verſe 52. that would not haue him condemned before

before he was heard, graunting the truth in the generall, but denying it in the particular: which is the nature of all Atheists and Non-residents, which subscribe to the generall places of Scripture, that the word must be preached in season and out of season, that if the blind leade the blind, both shall fall into the pit of perdition, that where the vision faileth the people perish, and that the price of soules is bloud: but that he himselfe is in this daunger, that taketh the fleece, yet feedeth not the sheepe: or that he doth ieopard his owne soule, in suffering the soules of others to famish, he will instantly and shamelesly denie, their consciences condemning them in the particular. So will the Atheist and prophane person confesse in generall, that God is iust, that he hateth sinne, yea and that he will be auenged for sinne: but that Gods hand shall euer come neare him, or that the euill day shall fall vpon him, though he wallow in his owne filthinesse, his sensleſſe soule will neuer allow of. Howbeit, let euery one of vs beware after the example of these great Scribes, who found that to be true to their particular condemnation, which they onely held to be true in their own generall opinion: namely, that the Messias was borne; but that Christ was he, though he wrought with power, and taught with authoritie, they vterly denied it. For though in the whole booke of God, most of the promises and cursings be set down in generall, yet they are not effectuall to comfort vs, nor powerfull to terrifie vs, if our owne soules do not assume particularly to our selues: as, generally to beleeue, that whosoeuer is wearie shall be refreshed, yet shalt thou neuer find rest in thy soule, vnlesse thou likewise beleeue, that Christ shall euen be the water of life to thee.

2. Tim. 4. 2.
Mat. 15. 14.
Prou. 11. 14.

¶ Lastly, in the resolution of these Deuines, obserue how diuersely men vse the Scripture, which are here set downe to be of three sorts. First, the Scribes they vsed them for speculation onely, thinking it enough if they so studied them, as they could know such a thing should be, strengthening onely their iudgement, and neuer suffering it to sinke into their affections. Secondly, *Herod* he enquireth of the Scripture to compasse mischiefe, that this babe might likewise haue fallen within his butcherie. Thirdly, the graue wise men they enquire after them with

a ſingle eye, and an honeſt heart, that being reſolued according to the truth, they may go to the worſhip of the Meſſias. So as euen of thoſe that will be accounted profeſſors, we ſee there is but one ſort onely that bring foorth the ſimple fruites of righteouſneſſe. Anſwerable almoſt to theſe, may we ſay we haue 3. ſorts of congregations in this time. The firſt, of thē that loue the euill which they haue, contenting and pleaſing themſelues with a dumbe Miniſter, committing the cure of their ſoules to them that know no Phiſicke. The ſecond, of them that haue not the good they loue, they wanting a good Miniſter, and heartily deſiring him, that he might leade them foorth into the pleaſant feedings of the Lord. The third, of them that loue not the good they haue, enioying a good Miniſter and not regarding him. And all theſe may well be counted miſerable, though the affection of the ſecond ſort be moſt righteous.

4 The fourth generall circumſtance, is *Herods* pretending of pietie, and vſing of policie to deſtroy the babe our Sauiour, ſet downe by three circumſtances. Firſt, how after the reſolution deliuered, he calleth the Wiſe men priuily and in ſecret, (for this newes came vpon him like the pangs of death) and commaunds them to enquire of the (babe,) not the (King), for this was it that gaulled him to the heart. Secondly, to returne what ſucceſſe they had. Thirdly, he pretendeth a good end, namely, that he alſo would go to worſhip as they had done.

In the firſt of theſe note two things: firſt, his extreame ſottiſhneſſe: ſecondly, his extreame furie. His ſottiſhneſſe, that hauing a remedie at hand, to haue bene ſure to haue caught the child, namely, to haue ſent ſome of his Courtiers, vnder pretence of gratifying theſe Wiſe men, and then he could not doubt but haue graſped him in his clawes: howbeit, though this was a matter touched the kingdome and his Crowne, yet the Wiſe men go alone, & he ſendeth not one with them. Thus the Lord deliuereth his Church out of the pawes of the Lion, by ſtriking their enemies with the ſpirit of giddineſſe and aſtoniſhment, that either they cannot ſee the way to reuenge, or being in their hands, they become fooliſh. His extreame furie, impietie, and audacious hardneſſe appeareth in this, that he knowing this babe

babe ſpoken of by the Prophets, was to be ſet vp and aduanced for King, and that heauen and earth could not depoſe him, whom God would haue lifted vp: and that conſidering the ſtar appeared, that theſe Wiſe men came ſo farre to worſhip him, whereby he could not but know, that it was the ordinance of the moſt high, yet he goeth about to croſſe the Lord, and to reſiſt his prouidence: yea he knew out of the Oracle cited by his owne Scribes, that ſuch an one was to be borne, yet he laboureth to diſpoſſeſſe him, when he might as eaſily lay ſiege againſt the ſeate of God, and ſeeke to batter heauen, or to ſtay the courſe of the Sunne, or to hold the winds in his fiſt, as to keepe this babe from the kingdome. But thus do the wicked make God an Idoll, and ſo lightly regard him, as they dare fight hand to hand with him, ſaying as it is *Iob* 21. 15. *Who is the Almightie, that we ſhould ſerue him?* Thus did *Pharao* beare off ten plagues ſent by the immediate hand of God, before he would let the Iſraelites depart, againſt the expreſſe charge and commaundement ſent vnto him by the mouth of *Moſes*. And thus did *Saul* follow *Dauid* at the heeles, to haue had his life, though he knew he was ſet vp of the Lord to ſucceed him. Howbeit, we muſt incline to the counſell of *Gamaliel*, (*Act.* 5. 35.) to ſay, that if it be of God it will preuaile: for how can the hand of the creature deſtroy that, which the breath of the Creator will haue preſerued? or how can the Lord giue bleſſing to that courſe, which his hand hath curſed? Nay, his decrees ſhall ſtand vnchangeable, (being farre more wiſe then the lawe of the Medes and Perſians (*Dan.* 6. 8.) that altereth not) how euer *Herod* and his brethren haue made a couenant with hell, that come what can come they feare it not: for vengeance is both aboue from heauen to ſmite them, and beneath on earth to ſwallow them, and they can no more auoid it, then the old world could auoid the floud.

Exod. 8. & 9.

1. Sam. 15. 28.

Further obſerue in this ſpeech of *Herod* to the Wiſe men: that he alſo would go to worſhip the babe: that ſome man may ſpeake that in hypocriſie to the damnation of his owne ſoule, which another beleeuing in ſimplicity may heare with comfort. For no doubt the Wiſe men here were glad when they heard

Herod ſay, he would alſo worſhip, though himſelfe meant nothing leſſe. Which example, we that are Chriſtians muſt ſtill follow, for ſo long as men beare vp their heads in the Church of God, and ioyne with vs in his ſeruice, we muſt leaue their hearts to him that made them, and reioyce that by the leaues of their profeſſion, they ſeeme to be trees of the Lords planting.

5 The fift generall point is: what befell theſe Wiſe men both in their iourney from *Herods* Court, and when they came to their iournies end, ſet downe by fiue circumſtances: Firſt, that they went when they were reſolued: Secondly, that the ſtarre appeareth againe, and goeth before them: Thirdly, that it ſtands vpon the particular place where the babe lay: Fourthly, their exceeding ioy: Fiftly, how coming thither, they find the babe in a baſe place, yet they are not diſcouraged, but reuerence him and giue him gifts.

For the firſt it is ſhewed, that they went alone, not one with them, though this was the king ſpecially borne for the ſaluation of the Iewes. Wherein we may admire their ingratitude, and the impietie of the Scribes, that pointed the way to others, and yet vouchſafed not themſelues to go one foot to enquire after Chriſt. Thus may Preachers be as *Mercuriales ſtatui*, ſet vp as directors of others, ſhewing the way to heauen, and yet go themſelues to hell. Perhaps they feared the crueltie of the king, that if they ſhould haue bene caried with an affection of ſeeing him, it might haue coſt them their liues, or at leaſt their honors. Though it were ſo, yet doth it not excuſe their vngodlineſſe, to preferre the feare of a king that could but kill the bodie and
Mark 8 36. touch the goods, before the feare of the great King of the heauens, that can deſtroy both body and ſoule. For though the Diſciples and Apoſtles (*Act.* 4. 18.) be commaunded, that they ſhould teach no more in the name of Ieſus, yet if the burden of the Lord be vpon them, they may not but ſpeake (*verſ.* 20.) the things which they haue ſeene and heard. And though *Micaiah* the Prophet (1. *King.* 22. 13.) do know what meſſage will pleaſe the King, yet though he be ſmitten on the cheeke and caſt into priſon, he muſt deliuer the counſell of the Lord. For as S. *Paul* ſaith, *Gal.* 1. 10. *If in theſe things I ſhould pleaſe men, I were not*

the

the ſeruant of Chriſt.

In that none of the people accompanied theſe Wiſe men, obſerue their dulneſſe and Atheiſme, that they all ſtay at home, and yet they kept an outward ſhew and deuotion in ſeruing God, and offered ſacrifices, which vnleſſe they knew that they præfigured the death of Chriſt, what made they of their temple but a butchers ſhambles? Yet by their idleneſſe, that they would not ſteppe one foot to ſee him, is perceiued, that of the Meſſias ſpiritually they knew nothing. Which is likewiſe to be feared of vs in theſe dayes, that we onely reſt our ſelues within the reach of the Goſpell, for that it hath brought vs peace, which peace hath purchaſed for vs profit and promotion: but if the ſtate might ſtand in quiet, though Chriſt were baniſhed from vs, or if we might gaine more by *Diana* of Epheſus, (*Act.* 19. 24.) then by the God of Iſrael, it is be doubted Chriſt might lodge long enough at Bethlem, before we would go to viſite him.

Further obſerue, if theſe Wiſe men had not left *Herod* to his canuaſſing of the matter, the Scribes to their ſpeculation, the people to their trades, if they had reſpected the example of the mightie or of the learned, or conſidered the daunger, that it was a matter of treaſon, if it had ſo bene taken, they had not had this glorie and honour to haue ſeene the Meſſias, but they are glad to go alone though they would be deſirous to haue companie. Whereby we learne, that to embrace religion, and to ioyne our ſelues with the congregation of the Saints, it is good in going if we can get companie, for the greater bleſſing fals vpon a multitude: howbeit we muſt haue this reſolution, to go what daunger ſoeuer may befall, and not to ſtay vntill others go: for thou ſhalt neuer ſee the Lord Ieſus if thou ſtay till all Hieruſalem do go with thee to Bethlem. Theſe wiſe men might haue ſayd with themſelues: Wherefore ſhould we go ſee him, ſince his owne people will not? as *Iudas* asked Chriſt: *Why doeſt thou ſhew thy ſelfe to vs, and not to the world?* but they take no occaſion of ſtay, but are reſolute to go alone. Now if theſe heathen men were ſo earneſt, as to admit of nothing which might hinder them frō beholding Chriſt in the fleſh, how much more ought we to be eager to heare Chriſt in his word, and to ſee him in Ioh. 14. 22.

the Sacrament? The Queene of *Saba* ſhall riſe vp in iudgement againſt vs, that came ſo farre to heare the wiſedome of *Salomon*, 1. *King.* 10.1. and yet as Chriſt ſpeaketh, *Math.* 12.42. a greater then *Salomon* is here, yet are we negligent in attending the voice of God.

Now for the ſecond circumſtance, namely that the ſtarre went before them: conſider the wonderfull wiſedome of God, that he doeth ſo qualifie and moderate the trials and afflictions of his ſeruants, that euen to the greateſt temptations (if they miſtruſt not) he giueth a moſt bleſſed iſſue; for it might haue ſtricken theſe men with a ſtrange aſtoniſhment, and driuen them into great perplexitie, that they being of ſpeciall reputation in their country, and comming this tedious iourney, and hauing ſuch cold entertainment both in the Kings court and of the meaner people, and hauing loſt their direction the ſtar being vaniſhed, theſe things might greatly haue diſmayed them not to haue gone any further, yet they proceeding forward in their obedience, the light that was quenched was againe of the Lord reuiued; and with this they were comforted greatly, ſeeing the reſolution of the Prieſts concurring with the dumbe meſſage of the ſtarre. Wherin alſo mark, that the ſtarre guided them to the particular place where the babe lay: for if they had come to Bethlem it is likely none there knew it, Chriſt his birth being a thing not dreamt of, and he being a babe vnregarded; and ſo much the more becauſe he comes of the houſe of *Dauid*. And if they had enquired of wicked men for ſuch a thing, they would but haue ſcorned them, or elſe ſought to haue intrapped them: if of good men, they had indangered themſelues by diſcrying it. Therfore not to need any helpe, the Lord from heauen pointeth out the place vnto them: wherein for our further inſtruction learne, that God in euery good purpoſe doth go before vs by his grace, to make vs willing, as S. *Paul* ſpeaketh, & with the ſame grace doth follow vs and confirme vs in the firſt worke, that we ſhall neuer waſh our hands in vaine; but that as we are by his direction come to Ieruſalem to ſeeke after Chriſt, ſo we ſhall by the ſame direction go ſtrait to Bethlem, where we ſhall ſee him, as *Dauid* ſaith, *Pſalm.* 25.12. they that feare the Lord, ſhall know how to

Phil. 2. 13.

chooſe

chooſe the right way.

For their reioycing at the ſight of the ſtarre appearing again; it implieth they were ſtrangely diſcomforted at the loſſe of it. Where note, that if the Lord do at any time quench the light of his ſpirit in vs, or change the pleaſure and eclipſe the ioy of his countenance, if ſometimes we cannot apply to our ſoules the ſweet comfort of the ſcriptures, yet the Lord after he hath ſufficiently humbled vs, if we go on with a ſimple heart, and perſeuere as theſe wiſe men did in their iourney, in a time vnlooked for he will kindle in vs the former light, and take away that foggie miſt that obſcured the Sunne of righteouſneſſe, and it ſhall clearely ſhine vpon vs, and our ioy in the holy Ghoſt ſhall be multiplied, and the Lord will eaſe that heart that was before troden downe with the burden of ſinne.

Now in that it is ſaid, they found the babe lying in a cratch: we may conſider how ſtrangely and ſtrongly the Lord did exerciſe the faith and perſwaſion of theſe wiſe men, that after the former diſcouragements paſſed ouer, they find the babe lying in this baſe place, which had bin inough to haue made them repent their long trauell, in the end to ſee no other ſight then this; but ſuch was the quicke ſight of the eye of faith, and the ſpeciall inſtigation of the holy Ghoſt, as they were not diſmayed with the baſeneſſe of this King. Here they find neither guard to defend him, nor reſort of people to ſee him, neither Crowne on his head, nor Scepter in his hand, but ſuch a child, as for outward beauty they might haue ſeene many a thouſand equall and farre beyond him in their owne country without this great trauell. Where learne, that for the beleeuing of the promiſe, and to be reſolued of the truth, the Lord doeth ſo incline the heart and bend the conſcience, that whatſoeuer doth ſeeme contrary doth nothing offend them: for theſe Wiſe men do beleeue, that this baſe child, layed in this baſe maner is the King of heauen and earth. Hereupon it is that *Sara* muſt beleeue being a dead woman, that is, ſpent by nature and ouergrowne with yeares, that ſo many children muſt come from her as there be ſtarres in the firmament, *Gen.* 17.19. So *Abraham* (*Gen.*15.18.) muſt beleeue that he and his poſteritie ſhall be inheritors of the land of Ca-

naan, though they be not to haue actuall poſſeſſion of it foure hundreed yeares after. So *Dauid* (1. *Sam.*17.15.) coming from the ſheepe, muſt beleeue that he ſhal be a king yet he ſeeth *Saul* ſo furious againſt him, 1. *Sam.*19.1. as he proclaimes it, ſaying, *Let me ſee if I haue any that will kill Dauid.* Here is open conſpiracie, yea he is driuen into caues and holes, he is as a ſtone that euery man refuſeth, yet his faith may not faile him, but he muſt perſwade himſelfe he ſhall be crowned though *Saul* be euen at his heeles to diſpatch him, and it ſhall be performed. *Ioſeph* he had a dreame that the Sun and Moone and eleuen ſtarres (*Gen.* 37.10.) ſhould fall downe and worſhip him: when he was in the pit ready to be ſlaine in the malice of ſome of his brethren, he beleeued this: yea being ſold into Egypt, and after by the falſe accuſation of his miſtres (*Geneſ.*39.20.) caſt into priſon, where he could ſee neither Sunne nor Moone, yet he fainteth not, but perſwadeth himſelfe of the truth of his dreame, and it fell out accordingly. So *Ezechiel* being brought into the field of the Lord, *Ezec.*37.4. muſt beleeue, that of a company of dead bones there ſhall riſe vp armed men; for thoſe dead bones were the houſe of Iſrael. Yea faith muſt be ſo quicke ſighted as to beleeue that in priſon there is libertie, in perſecution comfort, in life death, in the croſſe a crowne, and in a manger the Lord Ieſus.

¶ Here alſo learne by the example of theſe wiſe men, not to be offended at the baſeneſſe of the Goſpell: for if they had bin offended at the baſeneſſe of Chriſt in the fleſh, they had not had the bleſſing of ſeeing the Meſſias. Therefore howſoeuer the diuell in Chriſts time broached this argument, to withdraw men from the Goſpel: ſee whether any of the Sribes or of the famous learned men follow Chriſt, onely a few raſcall company flocke vnto him; yet we muſt not thinke that the kingdome of Chriſt ſtandeth in any outward pompe or glory, for ſo much did *Simeon* (*Luke* 2.34.) inſinuate to his mother *Mary*, that ſhe ſhold not expect any glorious acceptation of her ſonne, no not in Iſrael, confirmed by the Prophet *Eſay*, *ch.*8.14. 28.16. but that he ſhould be as a white ſet vp in a but, whereat euery man would ſhoote ſome bolt. Such therefore ſhall be bleſſed, who (as him-

Iohn 7.48.

ſelfe

ſelfſpeaketh) ſhall not be offended at him; for we muſt obſerue, Math.26.31.
that as the proceeding of his kingdome is aboue nature, ſo the perſwading of vs to his kingdome is moſt contrary to nature, and that either in a generall oppoſition of the world, which is caried away with the affectation of honor, and an vtter hatred of falling into the extremities of contempt, pouerty, and perſecution, or elſe to euery mans particular heart, which is forcible to diſſwade him from ſuffering in the fleſh, or for caſting the anker of his affections vpon the baſenes of Chriſt & of his croſſe. True it is, if an Orator ſhould vſe an argument contrary to art, he could not preuaile; but if he ſhould frame his argument of that the people were moſt in hatred of, it were a fruitleſſe labor and a vaine hope to expect his purpoſe: ſo if a Phiſitian ſhould apply a medicine contrary to the diſeaſe, he could neuer hope to cure it; but if the medicine were alſo contrary to the complexiō of the party, then were it moſt vnlikely to haue ſucceſſe. But ſuch is the miraculous power of the Almighty, that as he can make ſomething of nothing, ſo he can alſo make of a thing contrary ſuch as he would haue it: as he hath vanquiſhed the crownes of Monarks by the croſſe, whoſe triumphant ſeates are moſt contrary to the croſſe: he hath ouercome the pride of the world by pouerty, and the wiſedome of the fleſh by the fooliſhnes of the ſpirit: yea he hath wrought ſubmiſſion in the hearts of theſe heathē men, that though Chriſt lay in a cratch void of all dignity, yet they take no offence at it, which thing is onely proper for the ſpirit of God to performe, who hath both the tongue, the heart, and the knee in his power.

In that theſe wiſe men offered gold and other gifts vnto the babe: obſerue how graciouſly the Lord prouided for the pouerty of Ieſus parents, that euen now immediatly before the perſecution came, he ſends them gold from the Eaſt for their reliefe and comfort. And thus doth the Lord deale with all that depend vpon him, neuer ſuffering them to fall into extremity, or to be too much diſtreſſed with pouerty: as *Dauid* ſaith, he neuer Pſal.37.25.
ſaw the righteous begging their bread, but the Lord ſupported them by his power, and wil make the ſtones to yeeld bread, the rockes water, the heauens Manna, rather then his children ſhall

be

be vnprouided. For if *Eliah* be forced to hide himselfe from the knife of *Iesabel*, 1. *King*. 17.4. rather then he shall want the Rauens shall feed him; yea he will make the wicked an instrument to prouide for his chosen, as *Zedekiah* to command that *Ieremy* be fed in the prison as long as there is any bread in the city, *Ier*. 37.21. which ought to teach vs not to compasse any thing vnlawfully, or to dig vs cisternes out of the policy of the flesh, but to rely vpon the Lord, who can and will send vs reliefe from the vttermost parts of the earth, and when we least looke for it, and when it shall be most welcom, as he did here to the mother of Iesus.

6. For the sixt general circumstance, namely for the oracle giuen these wise men to go home another way: learne first how the Lord disappoints the purposes of tyrants & wicked men, which bend their bowes, whet their swords, and make their arrowes keene to pierce the sides of the godly, that it fals out they are but conceiued with vanitie, and trauell of iniquitie, and bring forth a lie. For when *Herod* meant to haue glutted his bloudy mind vpon the report of these wise men, then are they of the Lord sent another way. And when (*Act*. 23.12.) the Iewes had bound themselues with a curse, that they would neither eate nor drinke till they had killed *Paul*; then the Lord sent into the heart of the chiefe captaine, so to intrench him about with soldiers as he was kept safe from their fury. So when *Senaherib* the king of Ashur had thought to haue swallowed vp Ierusalem, *Esay* 36.33. then the Lord said and performed it, that he should not so much as shoot an arrow, nor cast a mount against it. Thus doeth the Lord alwayes preuent the dangers intended against his children, that neither the plague that flies by day, nor the pestilence that walkes by night, nor the snare of the hunter can once intrap them, but his eares are open euen to the prayers of *Ionas*, *c*. 2.2. to deliuer him out of the Whales belly: and his eyes are so bent vpon *Daniel*, *c*. 6.22. as the Lions haue no power to hurt him: but he is as a shadow against the parching heate, and as a shield against the blustering cold, which may encourage vs still to lay hands vpon him as our succour, to behold him as our deliuerer, to flie to him as our comforter, to waite vpon him as our

Psal. 7.14.

Psal. 91.5.6.

our guide, and to commit our ſoules vnto him as vnto the beſt keeper.

Secondly, here learne by the not returning of theſe wiſe men to *Herod* according as they were commaunded, that an oath or a vow taken and made againſt the bond of charitie, and tending to the hurt of our brother, is not to be performed; but being vndertaken vpon weakneſſe, is to be diſcharged vpon conſcience: and therefore raſh was the vow of *Iphtah*, *Iudg.* 11.31. to promiſe to the Lord without limitation a ſacrifice of that ſhould firſt meete when he came home. For though the Apoſtle *Heb.* 11.32. commendeth him for his worthy enterpriſe in deliuering the people, yet by this raſh vow and wicked performance of the ſame, his victory was much defaced. For we muſt make no haſt with our mouthes to pronounce any thing, but ſet a watch before our lippes, that they may hedge in our tongues from ſpeaking euill of our brethren; and yet if we hap to ſlip in this, we muſt keepe in our hands from executing what vnaduiſedly we vttered. For firſt, we are ſo farre from being bound to detect them when their liues or bodies are ſought for, as we are to counſell them to hide them, as *Eliah* (1. *Kings* 17.3.) was counſelled of the Lord to hide himſelf. So did *Ionathan* (1. *Sam.* 20.42.) make his fathers fury knowne to *Dauid* that he might hide himſelfe, and therefore curſed be the *Ziphims*, 1. *Sam.* 23.20 that promiſed *Saul* to deliuer *Dauid* into his hands, and curſed be *Irriiah*, *Ier.* 37.13. that ſtaid *Ieremy*, and brought him to the Princes as a fugitiue when he was going to the land of Beniamin. Secondly, if they cannot hide themſelues, we muſt do it for them. So did *Obadiah* (1. *Kings* 18.13.) in the court of *Ahab* hide a hundred Prophets from the crueltie of *Ieſabel*. So did *Rahab Ioſh.* 2.1. in great zeale to God and loue to his ſeruants, hide the ſpies with the danger of her owne life. So did the Diſciples *Act.* 9.21. let downe *Paul* in a basket, when his life was ſought for by the inquiſition. Thirdly, if they be apprehended we muſt be ſo farre from accuſing them, as we muſt countenance and defend them to our powers. So did *Abdemelech*, *Ier.* 38.9. when he came to the King in the gate, and told him *Ieremy* had wrong to be impriſoned: and ſo did *Ionathan*, 1. *Sam.* 20.32. defend *Dauid*

uid againſt his owne father, for it is not the commaundement of a king that ought to make vs giue vp the ſons of God into their hands: nay the Lord himſelfe in this place teacheth vs otherwiſe, that would not ſuffer theſe wiſe men to obey *Herod*, whereby the babe might haue bene expoſed to his butchery.

Laſtly, in the departure of theſe wiſe men, obſerue that God both in the beginning and in the end will bleſſe all courſes and actions enterpiſed and done in his feare & in a holy obedience, as he did bleſſe and proſper the iourney of theſe wiſe men, giuing them both a direction which way to come to Ieruſalem, and which way to go from Bethlem: which muſt make vs if we expect any bleſſed ſucceſſe of that we vndertake, not to begin but with the warrant of a good conſcience, nor to proceed but with a reuerent and reſolute obedience as to the commaundement of God, and as aiming at the aduancement and promotion of his glory, and the furtherance of his ſeruice.

THE FIFTH SERMON.

MATHEW. 2. 13,14,15.

13 *After their departure, behold the Angell of the Lord appeareth to Ioſeph in a dreame, ſaying, Ariſe and take the babe and his mother and flie into Ægypt, and be there till I bring thee word, for Herod will ſeeke the babe to kill him.*

14 *So he aroſe and tooke the babe and his mother by night, and departed into Ægypt:*

15 *And was there vnto the death of Herod, that that might be fulfilled which is ſpoken of the Lord by the Prophet, ſaying, Out of Ægypt haue I called my Sonne.*

THE

THe Euangeliſt as before he ſhewed the glorious and bleſſed beginnings of our Sauiours birth, who though borne in baſeneſſe, had teſtimonie giuen him of his maieſtie by the ſtar in heauen, and in earth by the wiſe men of Perſia: ſo now he ſetteth downe a matter of great diſcomfort, that this ſame babe, euen from his cradle, ſhold begin to be crucified in himſelf and his members. Wherein generally there be three points ſet downe: firſt, the commandement of the Angell: ſecondly, the obedience of *Ioſeph*: thirdly, the fulfilling of a propheſie.

In the commaundement conſider, firſt the circumſtance of the time, that it was after the departure of the Wiſe men: how long after is not certainely ſet downe: but it is probable and likely, that it was not till *Mary* had recouered the weakneſſe of her child-birth. Secondly, herein conſider the ſubſtance of the meſſage, containing theſe foure things: firſt, that *Ioſeph* muſt take the babe and his mother, he doth not ſay his wife, for the Angell had before ſatisfied him for that matter. Secondly, the place whither he muſt go: to Egypt, the worſt of all other. Thirdly, the time he ſhould ſtay there, ſet downe indefinitely, till he was called away. Fourthly, a reaſon of this commaundement, expreſſed to releeue the weakneſſe of *Ioſeph*, though the commaundement it ſelfe had bene ſufficient, becauſe *Herod* ſought to deſtroy the child.

Out of the firſt circumſtance of the time: learne, that God giueth and alloweth no long time of peace and truce to his ſeruants, whom he will make mirrors of patience, but he ſendeth one trouble in the necke of another, that though the life of man be but as a tale told, yet the eſtate of a Chriſtian ſoule hath many fractions and interruptions, before it can paſſe like the weauers ſhuttle through the web: ſo as the breathing time which they haue had, is but to enable them to further ſtrength for that which ſucceedeth. Here being in this place ſet downe, how the Lord mingled the ſweetneſſe of the gifts brought to this babe by the men of Perſia, with the bitterneſſe of an immediate perſecution

ſecution by the hand of *Herod* the king, to teach *Ioſeph*, and in him all of vs, that when we haue had honor, together with the profeſſion of the Goſpell, we may not flatter and perſwade our ſelues of the continuance of this, but be armed to ſtand to the truth, and to the acknowledgement of the Lord Ieſus, both in honour and diſhonor. For *Mary* as ſhe had this comfort to ſee the babe her ſonne honoured and worſhipped of theſe wiſe men, ſo had ſhe this ſorrow and diſcomfort mixed therewithall, in the night to truſſe vp her furniture and to flie. Thus fared it with her ſonne at another time, who (*Mat.* 21. 8.) coming riding on the Sabboth to Hieruſalem, had acclamations and cries of the people, *Hoſanna* to the Sonne of *Dauid*, *bleſſed be he that cometh in the name of the Lord*, yea had the greateſt glorie that euer happened to any earthly Prince, to haue garments ſtrawed in the way for him to tread on, thereby the more royally to entertaine him: yet after all this within fiue dayes he is exclaimed on, & tumultuouſly they crie, *Crucifie him, crucifie him, his bloud be vpon vs and our children.* To teach vs, that neither proſperitie puffe vs vp, nor aduerſitie caſt vs downe: knowing that it is the Lords will and pleaſure, that there ſhould be an interchaungeable courſe of theſe things, As *Simeon* prophefied (*Luk.* 2. 35.) that a ſword ſhould pierce *Maries* ſoule, which euen now was fulfilled, being commaunded to take her heeles: to teach her, that ſhe ſhould not expect any great ſtate in this life, though ſhe was the mother of the king of glorie, but that euen ſhe ſhould be faſhioned after her owne Sonne, to come to a crowne by the croſſe. Here then is condemned the daintineſſe of thoſe profeſſors, that will waite no longer at the Lords table, then they may be fed from his trencher, and which do loue the practiſe of the Goſpell onely for the peace of the Goſpell. For *Ioſeph* may not be diſcouraged, though he be driuen to flie with the Lord of life in his armes: but hereby may he be ſecured of ſafetie, hauing his Sauiour with him. And on this may we all reſt, that if we be driuen to flight for the cauſe of Chriſt, our feet ſhall but leade vs to the wings of Chriſt, where we ſhall be cheriſhed, euen in Egypt, a place of darkneſſe, and diſdaine to the truth of God.

For

For the ſecond circumſtance, which is the place whither they muſt flie: it cannot be thought, but *Ioſeph* was diſtracted and wearied with ſundrie cogitations, yea and perplexed with deep ſorrowes, to ſee that this king of glorie muſt be forced to flie from the crueltie of *Herod*, and to ſuch a place as was alwaies an enemie to the Church of God. Howbeit, herein we may obſerue, how ſometimes the Lord ſheweth but a ſparkle and portion of his power in the deliuerie of his ſeruants, though at other times he openly ſheweth himſelfe for their protection in great glorie and maieſtie: as in the caſe of *Eliah* (2. *King.* 1. 9.) when the ſouldiers came to him and ſcoffed him, ſaying: *Man of God come downe*, preſently the arme of God was made naked, and fire came downe and conſumed them. So did the Lord deale with *Eliſha*, 2. *King.* 6. 18. who hauing diſcouered the ſecrets ſpoken in the king of Syriahs chamber, the king in indignation ſends foorth againſt one man, hauing but *Gehezi* to wait on him, an hoaſt of armed men to compaſſe the place where he was, and when they came thinking to haue caught him, they were ſmitten with ſudden blindneſſe, and *Eliſha* in a holy zeale of Gods glorie, leadeth them to a citie, where but for him they had bene all ſlaine. So *Daniel* (*chap.* 6. 76.) he is put into the Lions denne, ſealed with the kings owne ſignet, as eſcape out he could not: which ſince it is ſo, the mouths of the Lions are ſhut that they cannot hurt him, here is maieſtie: but now Ieſus his owne ſonne he muſt flie, and ſhall not be reſcued by any immediate hand of his Father, here is a diuerſe diſpenſation. The children in the fire (*Dan.* 3. 22.) though it conſumed them that caſt them in, yet do not their cloaths ſo much as ſmell of it: and ſhall we thinke that the hand of the Lord was now ſhortened, or his power abated, that he could not haue wrought as mightily for the ſafetie of his owne ſonne? God forbid. *Peter* we ſee is caſt into the goale (*Act.* 12. 8.) but the Angell of the Lord openeth the doore, and bids him preach with confidence: and when he was condemned the next day to be executed, lying bound with two great chaines, the Angell with one blow vnloſeth them both, bringeth him through the ſouldiers, and an iron gate flieth open to giue him paſſage. So *Paul* (*Act.* 16. 26.) he

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is deliuered by an earthquake that ſhakes the priſon, and the gouernors are faine to intreate him to go foorth. Thus can the prayers of Gods ſeruants obtaine the miniſterie of Angels, to diſarme the power of Sathan, and to fruſtrate the malice of the wicked. Howbeit on the other ſide, how the Lord ſuffereth as it were his power to be blaſted vnder a wonderfull kind of infirmitie, we haue equall examples in the Scripture. We ſee *Eliah* (1. *King.* 19. 3.) that before could commaund fire from heauen, muſt now flie from the face of *Iezabel*, and is driuen to ſuch an exigent, that he cries out vnto the Lord euen to take away his life. So the ſpies that came to ſee Iericho, (*Ioſh.* 2. 4.) and were ſent from *Ioſhua* the Lieutenant of God, to take poſſeſſion of the land of Canaan, ſo hardly eſcape they with their liues, that a harlot is faine to make a lye to ſaue them, and to couer them with the ſtalkes of flaxe that they may not be found. *Paul* that had before an earthquake to vnſhackle him, hath at another time (*Act.* 9. 25.) no other way to preſerue himſelfe, but by being let downe in a basket. So *Ieremie* to fleſh and bloud is moſt baſely deliuered; for being caſt into the dungeon, *Abdemelech* (*Ier.* 38. 14.) obtaineth of the king to bring him out, and then with a companie of ragges and old worne clouts bound together, as with a cord he draweth him foorth, and is glad to ſend him away. So fared it with *Dauid*, (1. *Sam.* 19. 12. 13.) for *Michol* perceiuing he could hardly eſcape the furie of *Saul*, firſt ſhe lets him downe at a window, and then ſhe puts an image in the bed, as if ſome ſicke man had bene there. And thus did the Lord prouide for his ſonne after the baſeſt manner, that his parents muſt take their heels to preſerue his life. he could haue ſent a kind of madnes on *Herod*, as he did on *Nebuchadnezzar*, (*Dan.* 4. 29.) and haue ſpoiled him of all his kingly royaltie, & ſeuered him from the company of men, and made him feed with beaſts: he could haue made his Angell haue ſtrucke him, as he did his nephew, (*Act.* 12. 23.) or haue raiſed vp his ſonnes to haue
Eſa. 37. 38. ſlaine him, as he did to *Senaherib*: or haue cauſed him to haue hanged himſelfe in a deſperation of the kingdome: he could haue aſtoniſhed them when they had come to kill him, as he did (*Ioh.* 18. 5.) when they came to take him, that they ſhould

haue

haue killed another, as did the Madianites, *Iudg.* 7. 21. But it Pſal. 83. 9.
was the will and pleaſure of the Father, that he ſhould beginne his life in miſerie, as he ſhould end it in ignominie, and he worketh not by miracles for the deliuerie of his Sonne. For firſt as yet there was no time for the manifeſtation of miracles, for then he might haue bene thought not to haue bene true man. Secondly, it was to fulfill a propheſie, that out of Egypt his Son might be called, intending herein a proportion betweene the head and the members: that as the Iſraelites were caried out of Egypt, (*Exod.* 12. 31.) ſo alſo ſhould Chriſt the head of his Church be. Thirdly, in this was præfigured the caſting away of the Iewes, and the calling and cariage of the Goſpell among the Gentiles. Fourthly, that another propheſie might be fulfilled, that for his ſake ſhould the children of Bethlem be ſlaine. Fiftly, that the crueltie of *Herod* by this meanes might be the more diſappointed. Sixtly, to giue warrant to vs that in the time of daunger and perſecution, we may lawfully flie. Seuenthly, that we may not thinke the croſſe too baſe for vs, ſince the Lord of glorie did thus beare it.

Further, it is wonderfull to ſee, that the Lord will haue his Sonne thruſt out of Iuda, and from among the Iewes, to whom ſpecially he was promiſed, and whom principally he ſhould ſaue, and to be entertained in Egypt, a place of all abominations, and which hated God. But thus did the Lord aduance *Ioſeph* in Egypt, (*Gen.* 41. 40.) when his brethren would haue killed him in Iſrael, and thus did he prouide for *Daniel* in Babylon, (*Dan.* 6. 3.) where diuels were worſhipped, and aduanced him to be the ſecond perſon in the kingdome. *Achis* king of the Philiſtims (1. *Sam.* 21. 10.) receiued *Dauid* when *Saul* perſecuted him. *Eliah* when he could not be fed in Iſrael, (1. *King.* 17. 15.) is cheriſhed by a poore widow of Sarepta in Sydon an heatheniſh countrey. And *Ieremie* the Prophet (*Ier.* 39. 12.) is better entertained by *Nebuchadnezzar* king of Babel, then by *Zedechiah* the Prieſt. Thus can the Lord ſtirre vp the hearts of the heathen, to be better to his ſeruants then their owne brethren, and that *Saul* ſhall propheſie when he intendeth to perſecute, 1. *Sam.* 19. 24. to comfort vs, that euen our greateſt

enemies ſhall nouriſh vs, if we be caſt out of our countrie for the profeſſion of the Lord Ieſus; yea Egypt ſhall be a reſting place for *Ioſeph* if the babe be with him, though it be grieuous and tedious to *Ioſeph* to want the ſacrifices, and to loſe the cõfort of hearing the law of God expounded. And when *Paul* can haue no preaching place at Hieruſalem the citie of God, then ſhall he preach two years without contradiction in Rome, *Act.* 28. 30. a place of all perſecution.

3 For the third circumſtance, how long Chriſt ſhould ſtay in Egypt: conſider firſt, that *Ioſeph* is hereby aſſured he ſhall not ſtay euer, which doth ſomewhat eaſe and refreſh his anguiſhed ſoule: for when he conſidered the iourney he was to take was tedious, the place whither he was to flie barbarous, the tenderneſſe of the child he muſt take with him, that he muſt be abſent from the publike exerciſes of religion, that his diſpatch was ſo ſudden, as he had no time to take his leaue of the godly of Hieruſalem, no doubt his heart was much aſtoniſhed, and his ſpirits of life much appalled: therefore to comfort him, the Lord bids him ſtay till he calleth him: implying, that there ſhall be a time wherein he ſhall be deliuered. In which we learne, that affliction ſhall not alway laſt, and that the rod ſhall not euer reſt vpon the backe of the godly, but we ſhall haue beautie for aſhes, the oyle of gladneſſe for the garment of heauineſſe, and our captiuitie ſhall be like the Somer riuers, and they that go foorth with a litle ſeed ſhall come home with full ſheaues. Here alſo note, that by ſaying: he muſt not come, but abide there till the Lord do call him, that it is as much as to haue ſaid: Come not of thy ſelfe, no not vpon any exigent or ſtreights whatſoeuer, though thou be neuer ſo villanouſly intreated: and by ſetting downe the time of his abode indefinitely, he doth it to trie his obedience, that he may with patience attend the Lords pleaſure. Whereby we learne, that we muſt not prefixe any ſet time vnto the Lord, how long he ſhall exerciſe vs vnder the croſſe: *Ioſeph* muſt ſtay in Egypt till he be called foorth, and let this be *Ioſephs* hope, in Egypt he ſhall not alwaies be, but he ſhal returne againe to Hieruſalem, and the ſcourge of the vngodly ſhall not alway claſpe about the loines of the righteous.

Pſal. 104. 15.

Now

Now for the fourth circumſtance, which is the reaſon of the commaundement. Learne firſt, how the Lord releeueth our weaknes, and tendreth our infirmitie, that though a bare commaundement had bene ſufficient for *Ioſeph* to haue addreſſed himſelfe for this iourney: yet the Lord taketh pitie vpon him, and will not tempt him aboue the meaſure of his faith, but fully ſatisfieth him, not onely commaunding by authoritie, but euen perſwading by reaſon, that he may obey with the greater chearefulneſſe: *For Herod* (ſaith he) *goeth about to deſtroy him.* Otherwiſe did the Lord deale with *Abraham*, *Gen.* 22. 2. according to his ſtrong faith, commaunding that which fleſh and bloud moſt abhorreth; and giueth no reaſon of it, namely, to be the butcher to his owne ſonne. But herin ſhall our condemnation be the more iuſt, becauſe the Lord hath giuen ſo many cals, and yeelded ſo many reaſons why we ſhould flie from ſin, and why we ſhould turne to him; not for feare of any bodily deſtruction by the hand of *Herod*, but for feare of that ſpirituall thraldome, wherein Satan laboureth to keepe our ſoules, the Lord hauing diſcouered vnto vs early and late, that he is an old and a ſubtill enemie, armed not onely with darts, but euen with fierie darts to ſting vs vnto damnation. Let vs therefore with *Ioſeph* embrace the ſweet kindneſſe of the Lord, who mildly exhorteth vs to haſt as it were out of Sodome; and let vs with him reſolue without any fleſhly diſcourſe with our ſelues to be gone at the firſt call; for his word is truth, and the daunger he foretelleth will follow.

Secondly, herein obſerue, that the Lord knoweth the ſecrets of mens hearts: for *Herod* pretended adoring, but intended the murthering of the Lord Ieſus. And his craftie and concealed purpoſe is here named by the Angell, that we may feare to deale doubly with our owne ſoules, and may abhorre all hypocriſie, becauſe the Lord caſteth his eye not only vpon our actions, but watcheth euen ouer our very thoughts, and will in time diſcouer them to our great ſhame. This is it *Dauid* prayeth againſt, *Pſalm.* 32. 3. that the Lord would free him from guile of ſpirit, not to deceiue himſelfe, nor to diſſemble his ſinne: for his dealing doubly with God and his ſoule, in that his ſinne with *Berſheba*,

ſheba, had ſo diſtempered his conſcience, that vntill he had fully maiſtered his hypocriſie, he could find no reſt in his bones. Yet ſuch is the ſimplicity, or rather the frowardnes of our harts, that though we know all things to be naked and open before God, we ſtill runne on in hiding and cloaking of our ſinnes, which is as auncient as our firſt fathers fall; who after the eating of the fruite forbidden, had his eyes opened indeed: that is, he then by experience perceiued, and by checke of conſcience ſaw what euill he came into, and what good he had loſt; being conuinced of his own miſerie, he takes fig leaues to couer his ſhame, a ſmall couer to hide it from the eyes of God. Beſide, marke his ſottiſhneſſe, he couereth but his ſhame, whereas the principall inſtruments of his wickedneſſe were his eyes, his eares, and his taſt, and theſe were more filthie, for the other part actually had not ſinned. Now when he heard the voice of God, the wind carying to his eare ſuch a voice as he had not heard before, then he flieth among the trees, thinking if fig-leaues would not ſerue, yet the ſhadow of trees would ſufficiently hide him; alwaies when the Lord ſummons vs, ſeeking ſhelter, that we may not come to reprehenſion. And when this voice of the Lord could not bring him to a confeſſion of his ſinne, nor pierce his heart enough, the Lord cals him with his owne mouth: *Why doeſt thou hide thy ſelfe?* Marke now his wonderfull hypocriſie crept in ſo ſoone after his fall. *Adam* aſſigneth two cauſes of the hiding of himſelfe, both falſe; and omitteth the true cauſe, that is his ſinne: the one, becauſe he heard God ſpeake, which is moſt falſe; for he had heard him ſpeake often before, and that moſt comfortably. The ſecond cauſe, becauſe he was naked: and yet this was no cauſe, for it is ſaid in the text, they were both naked and were not aſhamed. And by the malignitie of his nature, in this he ſecretly chargeth God to be the cauſe of his ſinne, who in his originall creation had made him naked, whereas he himſelfe was the cauſe of the ſhame of his nakedneſſe. God goeth farther with him: *Haſt thou not eaten of the fruite which I forbad thee?* Now the Lord names the ſinne: and in his anſwer marke his hypocriſie and guile of ſpirit worſe then before: *The woman* (ſaith he) *which thou gaueſt me, gaue me of the tree, and I did eate.*

As

as if he ſhould ſay, it was thine owne ordinance, ſo as he impudently faceth out the matter, and layes it vpon his wife, whereas it was his owne ambition and not her ſuggeſtion only that prouoked him to the ſinne: and in the whole ſtory ye ſhall not find one word of confeſſion. So the woman ſhe transfers from her ſelfe to the diuell the cauſe of her fall; the Serpent indeed blew the coles, but the fire was in her owne heart, and ſhe would not confeſſe that ſhe abuſed her ſelfe to be ſeduced by the Serpent, ſo as both of them felt the puniſhment of their ſinne, but would not iudge of the cauſe of it in eating the forbidden fruite. By which examples, as by the naming of *Herods* ſinne conceiued but in heart, and by the traducing forth of *Adam* for his ſinne that brake forth into his hands, we muſt learne to hedge in our thoughts, that they harbor not ſo much as an euill inclination: for ſinne is of a froward brood and will ſoone be hatcht, and though as it is *Pſalm.* 50. 21. the Lord hold his peace, that is, forbeare with patience for a time, whereby we thinke him like our ſelues, that is as in the Hebrew, a good fellow like our ſelues, *yet* (ſaith the Lord) *I will lay thy ſinne before thee*, that is, as it ſignifieth in the Hebrew, either ſet them in order before thee like diſhes on the table, or write them in a role and make thee reade them in deſpite.

Thirdly, in that it is ſaid, *Herod will ſeeke to deſtroy him*; it ſheweth what hearts the wicked beare toward the godly, and what purpoſe they haue, but that it ſhall be fruſtrate: for it is ſaid, *Herod would kill him*, not, he ſhall him. Thus though we be all ſheepe appointed to the ſlaughter in the malice of the enemy, yet we are not ſo in the purpoſe of God. For the Dragon *Reu.* 12. 4. like a bloudy midwife ſtandeth ready to deuoure the child, whereof the Church ſhould be deliuered, but the Lord proſpereth her in her trauell, and aſſumeth the child into heauē, that he may be free from the crueltie of the beaſt. Whereby we are taught euery day to take vp our croſſe: for if we will liue godly in Chriſt, there is a neceſſity of perſecution, and we muſt all ſuffer, either the ſword of *Eſau*, or the frumping of *Iſmael*. Gen. 21. 9.
And this may be our comfort, *Herod* may trauel with miſchiefe, Gen. 27. 41.
but he ſhall neuer bring it forth: the Iewes may vow and ſweare Act. 23. 31.

1.King.17.5. the death of *Paul*, but they ſhall be preuented. *Ieſabel* may make hue and crie after *Eliah*, but the Lord himſelfe ſhall hide him. What? did *Herod* thinke God to be an idoll, or to haue caſt off all care of his Sonne? he knew by the Prophets that God had ſet him vp to raigne ouer his people, and yet he vainly thinkes that he is able by his power to diſappoint the decree of God: which is the nature of all Atheiſts to challenge abſolute dominion vpon the earth, thinking God to be ſhut vp in heauen; but he that ſitteth there laugheth them to ſcorne: for *Herod* thought to haue had the life of the babe, but the babe had his when the meaſure of his ſinnes were fulfilled.

2 For the ſecond generall point, which is the obedience of *Ioſeph*, learne how willingly he takes vp his croſſe: he might haue thought himſelfe a miſerable man to haue maried ſuch a wife as he might not accompany with, & the babe which was borne to be the cauſe of theſe vnſeaſonable troubles, for theſe no doubt were the ſuggeſtions of fleſh and bloud, but he laieth aſide conſulting with the old man, and fixeth his eye vpon God, and caſteth his care vpon the higheſt, that as he had giuen the temptation, ſo he knew he would likewiſe giue the iſſue; like *Abraham*, *Gen.*22.8. who anſwered his ſon, ſaying, *God wil prouide a ſacrifice*; and like this babe himſelf, who afterward in his conflict of death, *Mark* 14.36. though moſt tedious and grieuous to the fleſh, did yet ſubmit himſelfe to his Fathers will. So as the obedience of *Ioſeph* is here commmended by this, that he preſently diſpatcheth, not ſtanding reaſoning with the Angell, nor waiting for the comfort of the day; for curſed is he that doth the work of the Lord negligently. He knew this babe was the Lord of glory, and that all the world could not murder him as yet, becauſe he had a worke to do for the King of heauen; yet ſeeing there is at this time no other doore of eſcape but flying, he is neither negligent nor careleſſe, but he accounteth all haſt too litle, and in the night truſſeth vp all he had, whereby we may thinke he was exceeding poore, and maketh no delay. Where we learne, that though we be ſure the Lord will defend vs, yet if we be in daunger, and the Lord hath opened a window for our deliuerance, that we vſe all poſſible diſpatch. *Dauid* was ſure

Saul

Saul could not ſurpriſe him, becauſe the Lord had promiſed him the kingdom; yet 1. *Sam.* 24. 1. he hideth himſelfe in caues, and flieth fro one place to another to auoid his fury, becauſe though he had Gods oath that he ſhold be King, yet he wold not tempt God by expoſing himſelfe to danger. So *Ioſeph* though he had the babe of life in his hands, yet flies; which is a matter of no diſtruſt but of ſingular obedience, becauſe he is willed ſo to do.

For the third point, which is the fulfilling of the propheſie. 3
The Prophet *Oſea*, *ch.* 11. 1. after he had ſet downe the ſinnes of the Iſraelites, and had brought in God threatning them with his iudgements, and with this iudgement as the greateſt, that he would extingniſh the light of Iſrael by taking away his ſonne which was their glory, then he is ſent from God to comfort them againe after this ſort, that although they had bin rebellious whom the Lord had choſen in his couenant, though they had not profited by his corrections, and though it might agree with the Lords iuſtice to depriue them vtterly of his ſonne, yet foraſmuch as *Iſrael* is his child, though he hath ſent his ſonne into Egypt, that thereby they might conſider their owne vnworthineſſe, yet for his meere mercy ſake he will bring him forth againe, and reſtore him vnto them. Where we learne firſt, that though we breake our couenant with God, yet he is faithful that hath promiſed, and wil neuer breake his couenant with vs, for his thoughts be not like our thoughts, but he is the ſame for euer: howbeit if the Lord do beare vs in his armes as he did *Ephraim*, *Oſea* 11. 2. and leade vs with the bands of loue, if he take the yoke from our iawes, and yet we will not acknowledge by whom we are healed, and in whom we are eaſed, we ſhall wander in the deſert of our owne luſts, and languiſh as it were in torment of conſcience before the Lord will vnfold the brightneſſe of his Sunne, and diſcouer the light of his countenance vnto vs. For though Chriſt ſhall be called out of Egypt at the laſt, yet many ſorrowes ſhall runne ouer the hearts of the Iſraelites before they ſhall ſee him. Iames 1. 17.

Secondly, in this propheſie obſerue, that there was neuer any thing ſhewed ſhould come to Chriſt which was baſe, but it was foretold before, that when it came it might not ſeeme

ſtrange, nor men might not be offended at it, as here is foretold his flying into Egypt; and his baſeneſſe, that no man would vouchſafe to looke vpon him, was foretold by *Eſay, chap.* 53. 2. So was it foretold, that not many mightie or noble ſhould be called: for as *S. Paul* ſaith, 1. *Cor.* 2. 8. none of the Princes of the world haue knowne the wiſedome of God, to the end we may not be offended with the baſe profeſſors of the Goſpell, but may be as S. *Paul* calleth them 1. *Cor.* 4. 10. fooles for Chriſt his ſake. So was it foretold, that in the latter daies there ſhold be ſcarce faith found vpon the earth, as S. *Paul* ſpeaketh 1. *Tim.* 4. 1. that we may not be diſcouraged with the profaneſſe of the world, but that we may labour to be of the number of thoſe fooles to whom the riches of the Goſpell is reuealed, and in the company of thoſe few whoſe lampes ſhall be found burning, and whoſe faith ſhall be found grounded vpon the perſwaſion of Gods loue in his ſonne.

THE SIXTH SERMON.

MATH. chap. 2. verſ. 16, 17, 18.

16 *Then Herod ſeeing that he was mocked of the Wiſe-men, was exceeding wroth; and ſent forth and ſlue all the male children that were in Bethlem, and in all the coaſtes thereof, from two yeares old and vnder, according to the time which he had diligently ſearched out of the Wiſe men.*

17 *Then was that fulfilled which is ſpoken by the Prophet Ieremias, ſaying,*

18 *In Rhama was a voice heard, mourning and weeping, and great howling, Rachel weeping for her children,*

dren, and would not be comforted because they were not.

NOW followeth the perſecution it ſelfe; the perſwaſion of the Angell being like a flaſh of lightning befor a clap of thunder, wherein the Euangeliſt deliuereth three generall points: firſt, by what occaſion *Herod* was ſo ſet on fire and exaſperate to bethinke himſelfe of theſe murders, namely, becauſe he thought himſelf abuſed. Secondly, the execution of this maſſacre with the circumſtances; firſt of the place, it was in Bethlem and the townes adioining to it: ſecondly of the perſons, they were children of two yeares old & vnder. Thirdly, the Euangeliſt noteth the fulfilling of a propheſie auncіently foretold, that this comming to paſſe they might know it was no ſmall matter, and withal, that the ſonne of God was ſent not to raigne as a monark, but to be perſecuted vnto bloud.

For the firſt, *Herod* thought himſelfe mocked, not that he was ſo, but onely deemed himſelfe ſo. Where we learne, that Princes thinke themſelues abuſed, and that diſparagement is done to the ſtate royall, if men will not be executioners of their bloudy complots, and euen ſell their ſoules for the effecting of their deſignes. *Herod* is mocked, becauſe the wiſe men will not relate the certaintie of Chriſts birth, that he may murder him: and *Saul* (1. *Sam.* 22. 17.) thinketh himſelf contemned, becauſe his footmen would not ſlay the Prieſts of the Lord that had their hand with *Dauid*.

Secondly, in that he termeth it mockery: note that the wicked can father that vpon others whereof themſelues are moſt guiltie; for the wiſemen they meant ſimply, but that they were interdicted of God, to returne to the court: but *Herod* he mocked with the Lord, for though he knew that this new borne king was to be ſet vp, and that he muſt raigne in the hearts of men, yet in deſpite of God he thought either by policy to circumuent it, or by power to withſtand the ordinance of the Lord, ſcorning at the oracles of the Prophets, and complaining of coſinage, when himſelfe would haue coſined the Almighty.

Like

like vnto *Fimbria* of *Rome*, who hauing dangerously wounded one, the next day entred an action against the party grieued, because he had receiued but part of his blade into his body, and not all. And is it not strange, when *Pharaoh* shall call *Moses* hard hearted, when the Wolfe shall accuse the Lambe, the Serpent say the Doue is too subtle, and *Herod* exclaime vpon the wise men for mockery, when himselfe nourished so foule a vice against the highest? No doubt he was wroth, but not simply because the wise men returned not, but for his owne sottishnesse, that he had not sent some man with them to haue seene what had become of the babe. But thus when Princes make league and band themselues against the Lord, and contribute toward the affliction of his saints, he insnareth them in their owne inuentions, and infatuateth their deuises, and destroieth the counsell of *Achitophel*, 2. *Sam.* 17. 14. for as the Psalmist sayth, *With the froward the Lord will deale frowardly.*

Psal. 18. 26.

For the second point, which is the execution of this butchery, we see, to the end that if it were possible he might haue the bloud of the babe among the multitude, he spareth none, and the stories report, in this massacre was killed his owne son; whereupon *Augustus* the Emperour said in detestation of his crueltie, that he had rather be *Herods* hog then his heire. By which we learne, that the diuel possessing the heart of a tyrant, makes him execute any thing tending to the maintenance of his state, though the nature of man abhorre it, as the effusion of bloud, or though they be checked and amated by their owne hearts: for *Herod* knew if Christ were borne he must raigne, yet against his owne conscience he endeuours by counsel (if he be able) to deceiue, or by cruelty (if he be able) to supplant the decree of God. Thus did *Pharaoh*, *Exod.* 8. 4. seeke to crosse the commandement and purpose of the Lord in the deliuery of his seruants, though by many immediate testimonies and wonders from heauen he saw it as it were written on the walles, that the Israelites must depart. And thus did *Saul* seeke the life of *Dauid*, though he was told by *Samuel*, 1. *Sam.* 15. 28. that the Lord the strength of Israel that could not life, had rent the kingdome from him and giuen it to his neighbor.

Secondly

Secondly obſerue hence, that when one way ſucceedeth not to theſe Atheiſts, then they ſtraite attempt another. *Pharaoh* at the firſt doth but exact further and greater labour of the Iſraelites, but after he dealeth with the midwiues, *Exod.* 1.15. to kill them that ſhould be borne: and after his malice breaketh forth more fiercely into an edict or proclamation, verſ. 22. that the male borne ſhold be caſt into the riuer. So *Saul* confeſſing that he knew the Lord would eſtabliſh the kingdom in the throne of *Dauid*, yet firſt he ſought to inſnare him by his daughter, 1. *Sam.* 18.17. *Onely* (ſaith he) *fight thou the battels of the Lord: and thou ſhalt haue my daughter:* but after his hypocriſie is diſcouered, c. 19.1. making ſolemne proclamation, *Who haue I among all my ſouldiers that wil do thus much for me to kil Dauid?* So as he that could ſpare *Agag* would pierce *Dauid*. So *Herod* when he ſaw he was preuented of his firſt purpoſe, by the not returning of the wiſe mē, he ſtil trauelleth with the ſame miſchief; and whereas before he ſought but the life of the babe onely, now he is ſo enraged, as he doubleth his crueltie, and will haue the life of many innocent babes: ſuch a fire is ſinne, to double and increaſe the heate by burning: and the deferring of their curſed attempts, which ſhould be as water to quench them, is as oile to inflame them; this being wrought by the malice of the diuell, who throweth in freſh poiſon into our hearts, that if we be preuented in our reſolution of murdering the Lord Ieſus, we will be like the Dragon, to ſend forth whole flouds of waters out of our mouthes to drowne and deſtroy his members. Reu. 12.12.

Thirdly obſerue, that there is no edict or proclamation ſo cruell or execrable againſt Gods Saints, which ſome wicked men will not execute at their Princes commaundement. If *Ieſabel* would haue *Naboths* vineyard, and cannot obtaine it without his life, 1. *King.* 21.11. ſhe ſhal haue gouernors to ſerue her turne, that will ſoone follow her curſed counſell. When no man will fall vpon the Prieſts at the words of *Saul*, 1. *Sam.* 22.17. then will *Doeg* take the ſword and do it: and *Herod* here can no ſooner mention a murder, but his ſeruants wil execute it. Where further conſider, that if hell be prepared for the commaunder,

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ſo is it likewiſe for the executioner, though his act be warranted by authoritie. Is it in the power of the Prince to bring in a religion againſt God, or may they do what they will? God forbid. If the Prince ſhould commaund me to burne the Bible, I ought not to do it; for a thing is not of God becauſe ſhe commaunds it, but becauſe it is of God therefore ought ſhe to commaund it. *Cambiſes* king of Perſia inflamed with inceſt, conſulteth with his wiſemen whether he may lawfully marry his ſiſter: they anſwer, they find no ſuch law to warrant it; but they find another law, that the king of Perſia is without all law. And thus do Princes counſellers feed them in their humors, nodding at whatſoeuer *Auguſtus* will haue done. And euen ſo miſerable are theſe times, that men do wait at their Princes mouthes, and performe their decrees, not ſcanning whether they be grounded vpon the law of God, which ought to be the rule whereat Princes ſhould leuell their commaundements, and by which ſubiects ſhould ſquare their obedience. For it is not inough to ſlay *Amnon* (2. *Sam.* 13.29.) at *Abſoloms* commaundement: neither ſhall *Rabſhaketh* excuſe himſelfe (*Eſay* 36.16.) for railing on the liuing God, though he had the warrant of the king of Aſhur to do it; but in theſe and ſuch like ſinnes they hazard and aduenture their owne ſoules: therefore let euery of vs keepe the ground that *Balaam* at firſt ſtood vpon, *Numb.* 24. 23. not for a houſe ful of gold to paſſe the commandement of the Lord; yet I do not ſay rebell, but obey not. Let *Saul* himſelf fall vpon the Prieſts if he will haue them ſlaine, and let not vs aſſiſt him. Let *Ieſabel* her ſelf ſit in iudgement vpon *Naboth*, but let not vs condemne him: we are bound to do good to the ſaints of God, much leſſe to perſecute them. And it is ſaid in the Goſpell, he that clotheth a poore priſoner, clotheth the Lord Ieſus. Now what ſhall we ſay then of him that ſtandeth vp like *Tertullus* againſt *Paul*, *Act.* 24.5. to pleade againſt him, and to reproch him with the name of a peſtilent and ſeditious fellow? For if they ſhal be condemned that haue not miniſtred to the neceſſity of the ſaints, but haue bin aſhamed of their bands: If *Dives* ſhal hang in hell for not refreſhing *Lazarus* at his gate, what ſhal become of them that take the bread from *Lazarus*, and put *Paul* into

Mat. 25.36.

Luke 16.25.

into bands, or elſe enforce crimes againſt him to retaine him in bands? Looke *Iudg.* 5. 23. *Curſed be Meroz, becauſe they helped not the Lord, nor ſtood in defence of his truth.* A double curſe then ſhall light vpon them that oppoſe themſelues againſt the truth. *Obediah* againſt the expreſſe edict of *Iezabel*, (1. *King.* 18. 4.) hideth the Prophets, and *Rahab* (*Ioſh.* 2. 3.) ventereth her life to preſerue the ſpies. And what better ſpies can there be then Preachers, which ſtand in the gap betweene God and vs, as did *Moſes*: which watch ouer the ſoules of the people, and ſhew vs the way to heauen? *Ionathan* being often incited by his father to kill *Dauid*, (1. *Sam.* 20. 2.) proteſteth *Dauids* innocencie, though *Saul* perſwaded him that *Dauids* glorie could not be without *Ionathans* ruine, and would not be drawne to do it. And if he would not compaſſe ſuch a miſchiefe at the commaundement of *Saul*, which had a threefold force in it: firſt, as proceeding from his Father: ſecondly, from his Soueraigne: thirdly, being ioyned with the temptation of a kingdome: much leſſe ought we to gratifie the State with the affliction of Gods Saints: for we muſt rather (*Act.* 4. 19.) obey God then man; yet diſobey not the Prince: for his commaundement ſtandeth on theſe two feet, either to do the thing, or to ſuſtaine the puniſhment for not doing it. Exod. 17. 12. Pſal. 106. 23.

Fourthly obſerue, that aſſoone as Chriſt is borne there is trouble and commotion, ciuill and forreine warres, yet is not Chriſt the cauſe of it, but the wickedneſſe and peruerſeneſſe of *Herods* heart: for righteouſneſſe muſt not yeeld to iniquitie, and Chriſt muſt be borne, and being borne muſt raigne, though the diuell rage, and the world ſwell neuer ſo much. Certaine it is, no Goſpell teacheth ſo much peace as this of Chriſts: for it teacheth peace betweene God and man, betweene man and man, yea between man and his inward ſoule, and maketh the wolues to become lambes, and the Lion to lodge with the Beare. But *Herod* would haue the Goſpell aboliſhed, and Chriſt murthered, which cannot be. Shall *Dagon* (1. *Sam.* 5. 3.) yeeld to the Arke, or the Arke to *Dagon*? Shall the ten Tribes go to Iuda, or Iuda to them? *Iſhboſheth* to *Dauid*, (2. *Sam.* 2. 16.) or *Dauid* to him? *Herod* loues not Chriſt, therefore he murthers the children,

dren, and *Dauid* especially being king, must not yeeld to *Sauls* house, nor Iuda go to the ten tribes, nor Christ giue place to *Herod*: but if his Crowne cannot stand with the gouernment of Christ, well may he harbour murther in his thought against him, but iudgment shall fall on his owne head: for God will watch ouer his owne sonne, and fight for his owne truth. So as where religion hath bene graunted by Parliament, and suppressed by priuate commaundement, there may the subiects stand on the part defensiue to ward the blow being smitten: but if it hath not bene established by publike authoritie, then may they not take vp armes to set it vp.

Out of the murther it selfe gather, that though there be many slaine, yet Christ escapeth: and that in the greatest persecution, yet Christs religion shall neuer be abolished. For here is great bloudshed, yet Christ liueth; great persecution, yet the Gospell flourisheth. When *Iezabel* thought she had had her hands full of bloud, and that she had rooted out all the Lords Prophets, yea and when visibly there was no face at all to be seene, so as *Eliah* thought himselfe onely to be left, then the Lord (1. *King.* 19. 18.) reserued seuen thousand to himselfe, that had not bowed their knees to *Baal*. And when by scattering the sheepe and smiting the shepheard, the diuell thought himselfe flush, and that by Christs sleepe in the earth, he had vtterly stung him to destruction, then was his resurrection most glorious, and then did the Churches of God increase daily. For such is the nature of the Gospell, that the more it is troden downe, the higher it riseth; the more it is maligned, the broader it spreadeth; and when it seemeth to be dead, then is there most life in it.

3 For the third point, which is the prophesie, *Ieremie (chap.* 13. 15.) to declare the greatnesse of Gods mercie in the deliuerie of the Iewes, sheweth them, that they were like to the Beniamites or Israelites, that is, vtterly destroyed and caried away, in so much, that if *Rachel* the mother of *Beniamin*, could haue risen againe to seeke for her children, she might haue wept for want of them, but she should haue found none remaining. This doth the holy Ghost bring in here as a butcherie foretold, to the end that none might either wonder or be offended at it: for

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it might haue bene ſaid: Is this the conſolation of Iſraell? nay, he is the diſcomfort and deſtruction of Iſrael, his birth hauing kindled ſuch a fire as neuer was the like before, leauing ſo many ſad hearts for their loſt children. And how may we hope he ſhall be our Sauiour, when his beginning is with this bloud? And the more to increaſe the crueltie of it, the holy Ghoſt ſpeaketh exceſſiuely, bringing in *Rachel* dead many yeares before, howling and wringing her hands at the rufull ſpectacle of this bloudie tragedie, as if the calamitie of the liuing, might ſeeme to touch and affect the dead. That therefore this might not ſeeme ſtraunge, the ſpirit of the Lord recorded it long before, that when it came to paſſe they might digeſt it, as a thing foreſeene in the wiſedome of God neceſſarie to fall out.

THE SEVENTH SERMON.

MATHEW. 2. 19,20,21,22,23.

19 *And when Herod was dead, behold, an Angell of the Lord appeareth in a dreame to Ioſeph in Egypt:*

20 *Saying, Ariſe, and take the babe and his mother, and go into the land of Iſrael: for they are dead which ſought the babes life.*

21 *Then he roſe vp and tooke the babe and his mother, and came into the land of Iſrael.*

22 *But when he heard that Archilaus did raigne in Iuda, in ſtead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aſide into the parts of Galilee,*

23 *And went and dwelt in a citie called Nazareth, that it might be fulfilled which was ſpoken by the Prophets, which was, that he ſhould be called a Nazarite.*

Now

NOW followeth the returne of Ieſus out of Egypt, after the crueltie executed by *Herod* vpon the children, and the iudgement of God manifeſted on *Herod*, ſtriking him with death. In which words there be foure generall points to be conſidered; firſt, the commaundement of the Lord by the meſſage of an Angell vnto *Ioſeph*, as the foſterfather of this babe, whereby he is aduertiſed to returne, hauing ſecuritie giuen him that he need not doubt, namely that *Herod* and the reſt were dead which ſought the life of Chriſt. Secondly, the obedience of *Ioſeph*, turning neither to the right hand nor to the left; but as he ſtaid till he was called, ſo he ſtayed not when he was called. Thirdly, in what feare *Ioſeph* ſtood, finding ſuch troubles in Iudæa, and into what perturbation of mind he was caſt when he heard that *Archilaus* raigned, knowing him to be a Cockatrice, hatched out of a Serpents egge, and how the Lord ſent an Angell to releeue him in this perplexitie. Fourthly, how *Ioſeph* minding no ſuch matter by his turning into Galile, there is an ancient oracle fulfilled, that this babe ſhould be called a Nazarite.

Out of the firſt learne the faithfulneſſe of Gods promiſes, that he is a God of his word: for in this is his firſt promiſe accompliſhed, as appeareth now by the effect, that he would call his ſonne out of Egypt, and that the ſame Angell that brought the heauy tidings vnto *Ioſeph* of his flight from Bethlem into Egypt, the ſame Angell brings him this glad tidings of his returne from thence into the land of Iſraell. And thus muſt we conſider of all the promiſes of God; as of his couenant with *Noah*, *Geneſ.* 9. 11. that the world ſhall no more be drowned; his promiſe to Iſrael, that they ſhall be his choſen: for howſoeuer the Lord withdrawes his fauour from his ſaints for time, yet at the laſt he will releaſe them, and in compaſſion will looke vpon their afflictions. And well may the mountaines fall, and
1. Theſ. 5. 24 the courſe of nature chaunge, but Gods promiſe ſhall neuer faile: for as *Dauid* ſayeth, *Pſalme* 32. though their tribulations be many, yet the Lord will deliuer them out of all.

And

And though this pregnant ſecuritie of returning be not expreſſlygiuen to euery priſoner as it was here to *Ioſeph*, yet all that feare God haue this to comfort them, that he hath giuen his word he will make them bleſſed, *Math.*5.4. and that as he hath drawne them to the profeſſion of his name, ſo he will neuer leaue them till he haue brought them to the poſſeſſion of his glory: and that whether they die in Egypt vnder the fornace of affliction, or come forth of Egypt, all ſhall worke for their ſaluation. And this his wiſedome hath not onely diſpoſed of the generall end which is his glory, but of the meanes alſo how he wil bring euery one of vs to his kingdom. And though it be thorough the riuers of waters, what skilleth it if we haue the crown at laſt? The ſame hand that woundeth ſhall bind vp the wound againe, and the ſame hand that ſmiteth ſhal heale, and the ſame God that layed vs before in the aſhes ſhall giue vs oile to make our faces chearfull, and by a warrant from heauen diſcharge *Peter* of his chaines, when in the eye of his enemies he ſtands condemned, and make *Ioſeph* returne out of that barbarous nation Egypt wherein God was ſo much diſhonored, to exerciſe himſelfe in the ſeruice of God in Galile. And though we haue no certaine promiſe of this, yet let vs be affected like *Dauid*, who wandring (2.*Sam.* 15.25.) through the mountaines in great diſtreſſe, his griefe being increaſed becauſe he was baniſhed by his owne ſonne, and ſupplanted by the ſubtilty of *Achitophel* his chiefe counſellor, when he ſaw he could not haue the arke with him, bids it ſhould be caried againe into Ieruſalem, ſaying, If I haue found fauour in Gods ſight he will bring me thither againe, but if he haue no delight in me, let him do as ſeemeth beſt to him: for either in the time of our trouble we ſhall be gathered to God in peace, or elſe he will let vs ſee his goodneſſe in the light of the liuing.

Iob 5.18. Pſal.104.15. Act.12.8. Pſal.56.13.

Now the cauſe why it is ſafe for *Ioſeph* to returne, is, becauſe *Herod* is dead: where we learne to our comfort, that tyrants ſhal not liue euer, and when they periſh and fall away, then is the Church deliuered and comforted; for this death of his was no doubt as chearefull to *Anna* and *Simeon* at Ieruſalem, as to *Ioſeph* and *Mary* in Egypt; and *Rachel* that before was brought in

weeping ouer the innocent bloud of the poore children, as if the graue had felt ſuch barbarous and beaſtly crueltie, may now be thought to breake forth into exceeding ioy, that ſuch a rake-hell was taken away as *Herod* was, that ſought the life of Chriſt. How we ought to be affected at the fall of the wicked, appeareth *Pſalm.* 52. where although *Doeg* had got great authoritie with *Saul*, ſo as he boaſted in his power, and truſted in the ſtrength of his malice, his tongue being as the ſharpe razor alwayes cutting, or as the coales of iuniper, alwayes raiſing contention againſt the Saints, yet the Lord ſhall deſtroy him: and though he thought to haue built his neaſt in the heauens, yet ſhall the Lord caſt him downe, and the righteous (ſaith he) ſhal ſee it and reioyce, (the wicked being blind, neuer beholding the iudgements of God) and they ſhall laugh, not in reuenge, but to ſee Gods mercy in taking part with the godly. And not onely the righteous ſhall ioy at this, but as *Iob* 20. 26. ſaith, *The tongue of the viper ſhall ſlay them*, that is, the very wicked ſhall curſe them: for Princes that want religion ſoone ſlip into tyranny, and wanting conſcience to moderate their deſires, and affection to looke vpon their ſubiects, they will ſoone reſemble *Rehoboam*, 1. *King.* 12. 10. in making the yoke heauy, and correcting them with Scorpions.

Further from hence learne, that God doth often ſo diſappoint the plots and purpoſes of cruell tyrants, that when they intend to execute others, they die firſt themſelues, and ſometime *Haman* (*Eſter* 7. 10) is hanged on his owne gallowes that he prepared for *Mordecai*. *Herod* had thought to haue killed Chriſt, but he is faine to take the paines to die himſelfe. If *Moſes* come any more into *Pharaohs* ſight he ſhall ſurely die, *Exod.* 10. 28. Well, *Moſes* wil ſee his face no more, but he ſhall behold his deſtruction (*Exod.* 14. 28.) in the red ſea. How oft did *Saul* thinke and how ſore did he thirſt for the life of *Dauid*, yet he miſſeth of his purpoſe, and ſlayeth himſelfe (1. *Sam.* 31. 4.) to make way for *Dauid* to the kingdome. And ſuch ſhall be the ſucceſſe of all that conſpire againſt the Lord and his Chriſt, to fal into the pit which themſelues haue digged, and to make the wicked a ranſome for the godly.

For

For the maner of *Herods* death, though it be silenced by the Euangelist, yet the Ecclesiasticall stories make mention of it, as *Iosephus* and *Eusebius*, which though it commaund not the conscience to beleeue, yet the more to magnifie the Lord, it is not vnfit to consider it. He had a great swelling in his legs, wonderful rottennesse in his whole flesh, his breath did so stinke as he could not be accompanied with, he had such a disease in his parts of shame, as wormes did crawle about them, he was greedie of meate, hauing the appetite of a dog not to be satisfied, his whole race was accursed after him, and hauing eight children within an hundredy eares there was not any of their loines left: *Archilaus* here spoken of was banished to Vienna, and there died a beggar: *Antypas* that beheaded *Iohn* Baptist, and whom Christ called Foxe, *Luke* 13. 32. was banished to Lyons in France, and there died a most miserable abiect: *Agrippa* the son of *Aristobulus* the sonne of this *Herod*, an insolent and proud man, was eaten vp with lice most shamefully, *Acts*. 12. 23: the sonne of this *Agrippa* that would haue put *Peter* to death, liuing till the destruction of Ierusalem there had his end. Thus did the wrath of God rest vpon the family of this cruell persecutor of Gods Church, who was blasted in himselfe and his posteritie. And thus did the Lord (1. *Kings* 14. 10.) sweepe away the house of *Ieroboam* as a man sweepeth away dongue, til it be all gone: and (1. *King*. 21. 21.) did cut off the posteritie of *Ahab*, for their prouocations wherewith they had prouoked him; to teach vs to feare and tremble before his face: and if we will be blessed in our selues and in the fruite of our body, to looke vnto our paths that we lay not our hands to wickednesse.

Note further, that we are not to feare what Princes can do vnto vs, for they liue no longer then they haue some seruice to do for Gods glorie: as it is said *Col*. 1. 6. *All things are in Christ and for Christ*. And *Saul* could not (*Acts* 9. 1.) breath out threatnings against the Church of God, had not the Lord some speciall purpose in it, either for the exercising of his Saints, or the waiting for his owne repentance. Neither could *Pharaoh* so long lay his rod vpon the Israelites, were it not (as S. *Paul* saith *Rom*. 9. 17.) that the Lord stirred him vp to shew his power in

him For now when *Herod* hath executed the children, whereby God is glorified in their innnocent death, and his owne malice fully manifested, then he dieth himself: which may teach vs patience against the time of trouble, knowing that the wicked are but as the weapons of the Lord, to set an edge on our affections, which otherwise would creep vpon the earth, and make vs forget our maker; whereas by this meanes we oft times cast our eye on our deliuerer which is in heauen.

Further learne, that though tyrants appoint vs as sheepe to the slaughter, and in the malice of their hearts do purpose to fleece vs, yet sometime the butcher wants his knife, and the sheepe in the shambles do escape; therefore we need not to be afraid of them that haue not so much power as to kill the body, vnles the Lord giue vs vp into their hands, as *Dauid* saith *Psal.*7.12. speaking of the wicked, he hath bent his bow and spread his net, and hath conceiued mischiefe, but shall bring forth vanitie, and the euill intended shall fall vpon his owne hairy scalpe. For the diuel that is stronger then man, yea that armeth the malice of men, cannot stretch forth his hand vpon the goods of *Iob*, *Iob* 1.12. much lesse touch his body, without the permission of the Almighty. *Herod* shal die & Christ shal escape, if not, the worst that flesh and bloud can do, is but to send vs with the children of Bethlem into heauen: for the Lord is our shield, and we are as neare and deare vnto him as the apple of his eye, yea he is our secret place, and vnder his shadow we can not but be safe.

For the second point, containing the obedience of *Ioseph*: by his example we learne not to runne before Gods promises, but patiently to waite vpon them: for as he is alwayes a sure deliuerer of his people, so then especially when his mouth hath spoken it: and vpon this *Ioseph* relied, not stirring till he was called. *Moses* was sure to bring the people of Israel out of Egypt, *Exod.*3.10. yet he must stay for it fortie yeares, as if the Lord had forgotten to what purpose he had appointed him. *Noah* at the Lords commaundement entreth into the Arke, and cometh not forth till by the same commaundement (*Gen.* 8.16.) he was called forth, though by the not returning of the Doue he knew the

the waters were abated from the earth. *Dauid* was ſure to be king after *Saul*, yet he waited ſo long, as in his haſt he ſaid: *All men are lyers*, thinking that *Samuel* had abuſed him, to tell him he ſhould be king; which we muſt beware of: for the cauſe why the Lord ſtayeth many times, is, becauſe his ſeruants crie not out vnto him, nor preſſe him with importunitie, as (*Luk.* 18. 5.) the widow did the Iudge: or for that our curſt hearts will not come downe, ſo as he is faine to vſe the wicked as rods to chaſtiſe and humble vs. Pſal. 116. 11.

Here alſo learne, that as Chriſt cometh out of Egypt, ſo the Lord draweth the Goſpell out of the fire, and giueth it ſome Sun-ſhine out of the darkeſt perſecution, yea and that as it is ſaid *Act.* 12. 24. in the time of the moſt ambitious and Lordly tyrants, it ſhall grow and multiplie exceedingly: for ſo it hath pleaſed God, that the hoteſt perſecutors (as was S. *Paul*) haue embraced it, and that kings haue ſubmitted their ſcepters to the fooliſhneſſe of preaching. Which noteth vnto vs, that the ignominie that lighteth vpon the croſſe, is nor ought to be any occaſion to diſſwade vs frō it: for the proceeding of Chriſts kingdome is aboue nature, and the perſwading to it is cleane contrarie to the cuſtome of the world. For ſaith *Cyrus*, if a Lacedæmonian will ſerue me, if he be a footman, I will make him an horſeman; if a horſeman, I will giue him a chariot; if he haue a chariot, I will giue him a caſtle; if a caſtle, a citie; and he ſhall receiue his gold not by tale, but by weight. But now in the growth and age of a Chriſtian it fareth otherwiſe: for this is the condition of the Lords followers, to be betrayed of their owne fathers, and to be entangled with ſundrie afflictions, to be baniſhed into Egypt, and if thou beeſt called backe againe, yet neuer to haue but a ſteppe betweene thee and death, as *Dauid* ſaith 1. *Sam.* 20. 3. But for all this, we may not be diſmayed, for in all theſe we ſhall be more then conquerors through Chriſt.

The third point is, in what ſtate *Ioſeph* found all things in Iudæa; not quiet, but ſtill troubleſome: where we ſee how God exerciſeth the faith and patience of this his ſeruant, ſhewing herein as in a glaſſe, the ſtate and condition of the godly, how

one trouble ſucceedeth another, as if they were thornes folded one within the other. *Ioſeph* long expected his deliuerie out of Egypt, and now in his returne he is as much grieued at the raign of *Archilaus*, as he was comforted at the death of *Herod*; which the Lord doth not to preſſe him downe, but to giue him the greater occaſion to praiſe his name in the experience of his many deliuerances. As *Iob* ſaith: *Out of ſixe troubles the Lord will free me, and the ſeuenth ſhall neuer come neare me.* And this is the vſe which all Gods children ought to make of the varietie of their dangers, the more to ſtrengthen and confirme their hope, that Gods hands ſhall euer be ſtretched foorth to ſend them deliuerance from his tabernacle, as they were to *Dauid*, *Pſal.* 32.6 and as they be in this place to *Ioſeph*, who riddeth him likewiſe out of this ſecond feare.

Iob 5.19.

Here alſo we learne, not to be negligent and ſecure, when the Lord hath taken away one enemie of his Church, (for though the principall *Doeg* be gone, that through flatterie abuſed *Saul*) and that none is like to ſucceed him that ſhall haue ſuch grace with the king: yet ſtill to keepe vs awake, after *Herods* death comes *Archilaus*, that beareth the ſame heart and the ſame affection that *Herod* did, though he hath not the ſame power, and though this be ſome comfort, that he ſhall neuer be crowned. And thus did the Lord ſubiect his people ſtill vnder the hand of ſome ſucceeding *Pharaoh*, that they might caſt vp their hearts to him, and bewaile their wants, and powre foorth their ſoules vnto the Almightie. And thus ſhall the forreſt neuer be without ſome Boare or other that would deſtroy the vine: but if we be rooted into Chriſt, and may beare him about vs as *Ioſeph* did, he will teach vs to watch, or at leaſt if we ſleepe he will awake vs, as he did his drowſie diſciples (*Mat.* 26. 40.) when daunger was at hand.

For the fourth point: how in this perplexed feare an Angell was ſent vnto him: we learne firſt, wholly to depend on Gods prouidence, ſeeing that in the ſeuerall extremities of *Ioſeph*, the Lord ſent him ſeuerall comforts. For firſt, in the ſuſpition and iealouſie of his wife, an Angel was diſpatched from the heauenly pallace to reſolue him: then the ſame meſſenger warned him

of

of the imminent perſecution, and now releeueth him in his diſtreſſe. And thus will the Lord deale with all his ſeruants that walke aright, if they be not either too forward through hope, or too backward through feare.

Secondly, as this was one cauſe of *Ioſephs* turning into Galiley, namely, to be ſuccoured in his feare, ſo in this the Lord had another end vnknowne to *Ioſeph*, which was the fulfilling of a propheſie: that his ſonne ſhould be called a Nazarite, that is, one ſet apart vnto the Lord by ſpeciall ſanctification of nature, which was præfigured by *Sampſon* and others vnder the lawe. Where we learne, how the Lord executeth his will both by his ſeruants and his enemies, when as they meane nothing leſſe then to do it. Thus did not *Dauids* father know when he ſet his ſonne to keepe ſheepe, that he ſhould fight with a Lion, 1. *Sam.* 17. 34. nor *Sauls* father know or once dreame, that his ſonne ſhould be annointed king, when he ſent him to ſeeke his Aſſes, 1. *Sam.* 9. 16. nor *Mary* when ſhe went to Bethlem to be taſked, that therein the Propheſie of *Michah* ſhould be fulfilled: Micah 5. 3. that out of Bethlem ſhold come the gouernor of Iſraell: nor *Herod* in the cruell maſſacre, litle thought of performing *Ieremiahs* propheſie, *A voice of lamentation, Rahel weeping for her children:* Ier. 31. 15. nor the chief Prieſts, when with the 30. peeces of ſiluer which *Iudas* brought, they bought a potters field, neuer dreamed of the propheſie of *Zechariah*, (*chap.* 11. 13.) that for ſo much ſhould Chriſt be valued, and therewith ſhould ſuch a field be bought. But ſuch ſtrength hath the Lord, and ſuch power ouer the hearts of men, as he can ſecretly moue them to be executioners of that himſelfe hath appointed ſhall come to paſſe.

THE EIGHT SERMON.

MATH. chap. 3. vers. 1, 2, 3, 4.

1 *And in those dayes Iohn the Baptist came and preached in the wildernesse of Iudea,*
2 *And said: Repent, for the kingdome of heauen is at hand.*
3 *For this is he of whom it is spoken by the Prophet Esaias, saying, The voice of him that crieth in the wildernesse, prepare ye the way of the Lord, make his paths straight.*
4 *And this Iohn had his garment of Camels haire, and a girdle of a skinne about his loines, his meate also was Locusts and wild hony.*

NOW the Euangelist goeth forward, and passeth from the infancie of Christ vnto his manifestation to the world, when he was to be inuested into the office of his priesthood, before whom as before a mightie Monarch, was to go a harbinger to take vp lodging for his Lord in the hearts and consciences of men, which was this *Iohn Baptist*.

In the words consider, first, the time when this fore-runner did preach, which being by this Euangelist set downe indefinitely, is precisely declared by Saint *Luke, chap.* 3. 1. Secondly, the place where he exercised his ministerie, in the wildernesse. Thirdly, the summe and effect of his sermons: Repent and change your minds, and amend your liues, for the great king that shall open the doore of saluation vnto all, is now at hand. Fourthly, by what commission he was warranted and authorized to do this, namely, by *Esay, chap.* 40. 3. who had prophesied this long before. Fiftly, is described the wonderfull precisenesse and strictnesse of his life, by his garments and diet, whereby

by all the people caſt their eyes vpon him, admiring his auſteritie.

For the firſt circumſtance, which is the time, we muſt not vnderſtand an immediate ſucceſſiuenes, that *Iohn* began to preach as ſoone as Chriſt was brought to Nazareth, but that it was while Chriſt liued there, which was ſome 25. yeares after: for this *Iohn* was ſtirred vp, that he as the day-ſtarre might go before the Sonne of righteouſneſſe. S. *Luke* ſetteth it downe to be in the fifteenth yeare of *Tiberius*, and Chriſt was borne in the fifteenth yeare of *Auguſtus*: ſo as Chriſt was about thirtie yeares of age when he began to preach. Out of which learne generally, that we muſt be ſatisfied, and reſt in ſo much as is reuealed: ſo as we are not curiouſly to enquire what Chriſt did while he liued a priuate man in Nazareth: for ſince the holy Ghoſt hath not diſcloſed it, we muſt be wiſe according to ſobrietie, as S. *Paul* ſpeaketh, and not ſeeke to learne where the Lord hath not taught, or to open where he hath ſhut. Onely S. *Luke* (*chap.* 2.46.) reports, that about twelue yeares of age, he diſputed with the Doctors in the temple & confounded them, and aſtonied ſuch as heard him. And this is enough to comfort vs, that ſo much is recorded of him, as hath ranſomed vs from the indignation of his Father. 1

Rom. 12.3.

Secondly, in that it is ſaid: *Iohn* came and preached, note, that the firſt miniſterie of the new Teſtament was a preaching miniſterie: ſo as whether we ſpeake of men ſent mediatly or immediatly; from God alone, or from God by men, we ſhal neuer find any miniſterie commaunded or practiſed, nor any meſſenger ſent, that was not qualified with gifts and graces from aboue to deuide the word: and this is impregnable not to be reſiſted, that no man ordinarily can hope or looke for the power of ſaluation without preaching: which is euident (*Rom.* 10. 17.) Faith cometh by hearing, and hearing by the word preached, and this preaching cannot be (as ſome would haue it) bare reading: as appeareth 2. *Tim.* 4. 2. *Preach the word, be inſtant, improue, rebuke, exhort:* which importeth ſome further matter then literall reading. Beſides, if reading ſhould be preaching, and ſufficient to beget faith, then hath not the Lord forſaken

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the Iewes nor the Turkes, but they remaine ſtill the Church of God: for they haue the Bible and do reade it, howbeit none wil ſay, but theſe are out of the Church. Againe, when *Eſay* and the reſt of the Prophets cried out againſt blind guides, did they
1.Cor.9.16. meane they could not reade? And *Paul* when he ſaith: *Wo to me if I preach not the Goſpell*: doth he meane, that this wo ſhall light vpon him if he reade not? No: for there be many weake Chriſtians that muſt be fed with milk, others with ſtrong meat: but the word read is of the ſame ſound to all, and as bread ſet before the hungrie, but they want ſtrength in their teeth to breake it: for it is fruitleſſe to reade if we vnderſtand not; and the Eunuch (*Act.* 8. 31.) could liberally and religiouſly confeſſe he could not do it without a guide: whereupon, as the text ſaith, (*verſ.* 35.) *Philip preached vnto him Ieſus*. So as it is a moſt determinate truth, that there is no man lawfully and rightly called to the miniſterie, that is not enabled with the grace of preaching and expounding the Scripture: and euery place muſt labour to recouer if they haue loſt, or to obtaine if they want ſuch a man as may go before them in this wilderneſſe both in life and doctrine, and diuide the word aright vnto them, that
Heb.4.12. they may be able to ſpie out the armour of their aduerſarie, and to preuent his aſſaults: not but that the Lord extraordinarily may ſaue by bare reading, yea and without reading: for he can knocke when he liſt, and open where he liſt; he can make corne to grow without ſowing, as he did in *Hezechiahs* time, 2.*King.* 19. 29.

For the ſecond circumſtance, which is the place where he preached, namely, in the wilderneſſe, we learne, that where the holy Ghoſt placeth a man, there he is to abide and to content himſelfe, not excepting againſt the rudeneſſe of the people, as to be too groſſe and baſe for their excellencies to inſtruct, or againſt the place, as to be too priuate or too vnwholeſome, and that their pulpit muſt onely ſtand at Hieruſalem, and their auditorie muſt be great men. *Iohn Baptiſt* we ſee how he was content to exerciſe his meſſage in a moſt ſolitarie place, the wilderneſſe: for this was by the aſſignation and appointment of the Lord. True it is, Hieruſalem had bene more fit for ſtate and celebritie,

lebritie, and this might haue ſeemed more plauſible to *Iohn*, as a meanes whereby he might ſooner haue bene more famous: but becauſe the Lord had tyed him to this place, he obediently keepeth it. Much more are they thē to be reprehēded, that purchaſe liuings like farmes, one for ſomer another for winter; and not content with this, put ouer their people to milchleſſe nurces, which (as a Pope ſaith) is like a harlot, that puts foorth her child, that ſhe may the ſooner returne to her luſt. Howbeit, by the wilderneſſe we muſt not vnderſtand a place not to be inhabited, but onely a place not ſo well frequented as the fruitfull valleys of Iudæa.

Here the Ieſuites, becauſe (wilderneſſe) in the Greeke is ἐρημος, note *Iohn Baptiſt* to be the father of the Hermites, men whom they faine to be deuoted to religion, to be familiar with the Gods, and to haue the contemplation of heauenly things, hauing their ſoules freed from paſſions, and their bodies humbled in diuine ſeruice. To which we anſwer: Firſt, if *Iohn* preached in a wilderneſſe, and in a bare ſolitarie place, as they imagine, how is it that their hermitages are built neare great cities? Secondly, the calling of *Iohn* was extraordinarie, being immediate from God, and his office extraordinarie, being to denounce the coming of Chriſt. Admit he were an Hermite, yet when he had run his race, his office did ceaſe. Thirdly, of all liues, there is none ſo contrarie to the ſocietie of man, and to the communion of Saints, as this of Heremites: for firſt God in *Adams* integritie, ſaw (*Gen.* 2. 22.) he could not be without a companion: much leſſe can we now. And to this is anſwerable that of the Preacher: *Wo to him that is alone*: and among the Phi- Eccleſ. 4. 10.
loſophers, he that abandoned companie, was eſteemed either a god or a beaſt. Secondly, if any be qualified and beautified with any ſpeciall good grace and vertue, then ought he to ſupply the wants of others; and being ſuch a candle as they would haue him, he ought not to be hid vnder a buſhell: and if there be defect in him, then ought his want to be ſupplied by the fulnes of others. Thirdly, if neither he need others, nor others want him, which cannot be in this life; yet if there were nothing elſe then the beholding of the beautie of the houſe of God, and the

comfort

Pſal.84.3. comfort of the participation of the Sacraments: as *Dauid* ſaith, and wiſhed rather to be a ſparrow that built her neſt in the temple, then to be baniſhed from the congregation of the Saints, ſaying, (*Pſal.* 42. 1.) That as the Hart brayed for water, ſo did he for the contemplation of the Arke wherein the Lord did ſit. This were ſufficiently forcible to diſſwade from this vnſociable life: beſides, that *Iohn* liued not alwaies here, but ſtayed till he was called to the Court of *Herod*, where he loſt his head for his boldneſſe, *Mat.* 14. 10.

3 For the third point, namely, the ſumme of his ſermon, we muſt weigh and conſider two parts: firſt, the exhortation: *Repent and chaunge your minds*: Secondly, the reaſon perſwading to embrace this exhortation: *For the kingdome of heauen is at hand*. For the firſt, the word *Repent*, it ſignifieth an alteration both of iudgement and of affection, not onely by a diſpleaſance with ones ſelfe, and a checke of conſcience for the euill he committeth, which cannot be ſtayed, no more then the panting of the heart, or the beating of the pulſe, but alſo an vtter loathing and deteſtation of all manner of ſinne: ſo as all repentance though it be proper to the mind, and the fountaine of it be in the heart, yet it is both inward and outward: the viſible ſhew of amendement being a declaration of the inuiſible thought of ſorrow: for a thorne cannot grow vpon a figge leafe: and if any man will iudge of his repentance, let him manifeſt the fruites of it. What can a curſed mouth ſhew, but that the heart is virulent and full of poiſon? or gariſh attire, but that the mind is not humbled? for where there is no reformation of action, there is no alteration of affection. Secondly, repentance is noted to be either generall for all men, for all ſinnes, for all times: or ſpeciall, for ſome men, for ſome ſinnes, and for ſome times. For ſpeciall men: that euery man repent him according to his diſpoſition and place, as S. *Iohn* ſheweth, *Luk.* 3. 11. exhorting the rich men, if they haue two coates to giue one to the poore, the cuſtomers to require but their due, the ſouldiers to be content with their wages. For as euery man hath a ſeuerall calling, ſo hath he ſpeciall ſinnes attending and waiting on his calling, which muſt be repented of. Now for our infirmities which hourely

hourely breake forth of vs, generall repentance is required: but if we be ſtained with any peculiar ſinne, that muſt haue a repentance by it ſelfe. *Dauid* (*Pſal.*32.3.) cannot be healed of his adultery by a generall confeſſion, but he muſt peculiarly taske his ſoule for that ſinne: and ſo much *Paul* expreſſeth, 2. *Cor.*12.21. *I feare* (ſaith he) *leaſt when I come I ſhall bewaile many of them, which haue ſinned, and haue not repented of the vncleanneſſe, fornication and wantonneſſe which they haue committed:* for, for ſuch ſinnes it is not ſufficient to find a remorce of conſcience, but for adultery, profaning of the Sabbaoth, oppreſſion of the poore, and ſuch like, he muſt haue a ſpeciall humiliation; and may not thinke to obtaine the comfort of Gods countenance by blurting out a ſhort prayer, that paſſeth out of thy mouth like gunſhot, as, Lord I haue ſinned; which though the words be good, auaileth not, becauſe the heart is naught, fraught with hypocriſie.

Such then as will be true repentants, muſt be of the number of them Chriſt ſpeaketh of *Mat.*11.21. that are inwardly weary of the burden of ſinne; which excludeth three ſorts of people: firſt, ſuch as be not weary of their owne righteouſneſſe, but deſire to apply the plaiſter of their owne workes to cure their wound: ſecondly, ſuch as be not weary of the pleaſure of this life, which profane ſenſuall men wil neuer be, ſuch as *Paul* ſpeaketh of *Philip.*3.19. that make their belly their God, and with *Eſau*, *Gen.*25.30. will for a meſſe of pottage ſell their birthright: thirdly, ſuch as be onely caſt downe with ſome hard exigents in the world, for many be weary of the world that are not weary of themſelues, or of themſelues that are not weary of their ſinnes, wiſhing to be deliuered from the burden of their diſtreſſe, but not with *Paul*, *Phil.*1. from the body of ſinne, for none of theſe ſorts can thriue in the courſe of repentance, but ſuch onely as be tamed from their naturall rebellions by the afflictions of this life, that haue their ſpirits broken to duſt, and euen brought to confuſion, that will confeſſe no good thing dwelleth in their fleſh, but are caſt as it were into a burning feuer of deſperation, and do feele in a maner hell in their ſoules; ſuch will the Lord comfort, ſuch doth he call and enable to repent. For to whom Rom.7.24.

is the commission giuen (*Esay* 61.1.2.) to preach good tidings, but to the poore; deliuerance, but to the captiues? so as he openeth no prison except thou confesse thy selfe to be chained in the irons of Satan; neither canst thou repent except thou thinke thou hast bene a runnagate from the Lord Iesus: and what need he to giue thee the water of life except thou feel a drowth in thy soule like the drowth of Sommer? True it is, the Lord comforts none but the abiect, seekes none but the lost, makes wise none but fooles, iustifies none but sinners; so as vnlesse we find these wants in our selues, the Gospel was neuer preached to our comfort, and this exhortation is vainly deliuered, that we should repent. Howbeit since repentance and wearinesse is of such necessitie for Christians, we must enter into a three-fold examination of our selues: first, of the knowledge of our sinnes: secondly, of the sorrow for our sinnes: thirdly, of the amendment of our sins. First, for the knowing of thy sinne, thou must not examine it according to the law of thine owne heart, that will glory in hanging vp the Lord Iesus, and in getting letters to Damascus *Acts* 9.2. to persecute the Church of God: for thine heart will make things lawful by thy abuse vnlawfull, and things vnlawfull by the flattering of thy selfe in too much libertie lawfull: but it must be done according to the commaundement of God, raising vp his tribunall in thy soule, and setting before thee the curse that resteth on thee for thy sinne. Neither must this be a generall acknowledgement, that thou art sinfull, but thou must walke in the steps of *Dauid*, in the bitternesse of thy soule to say, O Lord they are so many as they run ouer my head, and so heauy as they presse me downe: and in the 1. *Sam.* 24.10. I haue not onely sinned in numbring the people, but sinned exceedingly, O Lord take away the trespasse of thy seruant, for I haue done very foolishly: so as for particular sins thou must keepe the circumstance of time and place, and aggrauate the degrees of it to thy soul. And because thou art not able to remember the whole catalogue of thy sins, and perhaps flatterest thy selfe in some sin as *Naaman* did, 2. *King.* 5.18. who protested he would serue the Lord, and yet bowed himselfe in the house of *Rimmon*, thou must craue pardon for thy secret sins, and those which thou hast

passed

passed ouer as no sins, and neuer rest thinking of them till they haue forced thee to Christ, which is euer accompanied with a perswasion that thy sin is pardonable, which is no smal comfort. Then when thou art come to a sight of thy sin, the second point is sorrow for thy sinne, such as is expressed *Zach.* 12. 10. as that when we consider how we haue pierced God with our sinnes, and that euen my sinnes were the nailes that fastened Christ to the crosse, we must weepe and cry as one mourneth for his only sonne and first borne, and there must be such a compunction of the spirit, as to cry with the hearers of *Peter, Act.* 2. 37, *What shall we do:* and with *Dauid, Psal.* 6. 6. to wash our bed with teares; and so to mourne as if we heard the Lord summoning vs to iudgement, for our sinnes are not lighter then *Dauids*, that our sorrow should be lesse then his. And when we haue attained to this, to be pierced to the soule with sorrow, not for any discomforts in this life, but for that we haue offended God, and haue exercised our selues in this, not as in a pang that shall perplexe vs for the time, but that we haue dayly ripped and layed our hearts naked before the Lord: then from hence springeth forth the third fruite, amendment of our sinnes, and repentance for them, which standeth in two parts: first, in the forsaking of the old sine: secondly, in inclining to the contrary vertue; for the repentance of an vsurer is not restitution onely, but with *Zacheus Luke* 19. 8. to restore, and to be mercifull to the poore, as before he was vnmerciful: for drunkards not onely to leaue the combat of their cups, but to forsake that company, and to obserue all kind of abstinence, whereby he may be more fit for his calling, and in iudgement to condemne it, and in affection to abhor it both in himselfe and others: so as briefly to repent, is not to be as thou hast bene, but to be in Christian duties that thou hast not bene.

For the second point, which is the reason of the exhortation: by the word *kingdome of heauen*, vnderstand the manifestation of the Messias, which as a stately monarke shal rule in the hearts of men, such as shall be gathered by the Gospell with a wonderfull spirituall maiestie by his word and graces, first leading them by the Gospell to haue their conuersation in heauen while

while they liue here: wherupó gather there is a double kingdom; 1. of administratory prouidence, which is that wherby the Lord ruleth ouer all, euen the diuels: secondly, of royal preheminence in his church, which is three fold: first, in their beginning by imperfect sanctification, when men translated and drawn from the power of sinne are brought to the obedience of the Lord Iesus: the second confirmed by perfect sanctification in the soules of the saints already departed: the third fully to be accomplished when we shall be crowned of the Lord both in soule and body with perfect and perpetuall glory, when God shall raigne in his Soune, his Son in his Church, and his Church triumph in them both for euer. Now this spirituall maiestie of Christ, setling and inthronizing himselfe in the hearts of men, is far more magnificent then any earthly throne, prescribing vs laws, within which we are to bound our seluos; for in a kingdome there are foure things requisite: first, a King to gouerne: secondly, subiects to obey: thirdly, lawes to keepe in awe: fourthly, authoritie to execute them. Now in this kingdome of light, Christ is the King, the faithful be the subiects, the word of God the lawes, the power of the spirit the authoritie to execute them: so that if by our subiection to the word the litle flocke of Christ be increased, the workes of the diuell be destroyed, the enemies of God be subuerted, and sinne be subdued in the strength thereof, then we being gathered into this first kingdome, which consisteth in the regeneration of the spirit, may assuredly waite for the expectation of the other kingdome, which standeth in the perfection of all glory. And we may the better vnderstand this, by weighing the diuersitie of kingdomes which the diuel hath, these being double: first, on earth: secondly, in hell. On earth the reprobate being his subiects, their corrupt affections their lawes, and their being giuen ouer of God to follow those wicked wayes being the power to execute them. So as in all those places, be they neuer so well polished to the eye, which haue not sufficient power of the Gospell to saue them, or which haue it not at all, or which haue it in a counterfet manner and measure, or which
Mat. 7. 6. hauing it sincerely, do flie like dogs to rend them in peeces that bring it; in these is the kingdome of darknesse set vp, and sauing

for

for the elects ſake which ſhall be taken out of them by the manifeſtation of Gods grace, it were but a cage of filthy birds, and the ſynagogue of Satan. For the ſecond, which is in hell, it is that wherein vnmercifull *Dives* now lieth, *Luke* 16. 24. and cannot haue ſo much refreſhing as to coole his tongue: and wherein after this life the wicked and impenitent ſhall be tormented with endleſſe paine. The conſideration whereof may driue vs to the meditation of the Lords bounty, that hath prepared another place for vs if we follow the counſel of *Iohn* Baptiſt, to amend our liues and to reforme our wayes, euen ſuch a place wherein we ſhal behold and enioy the beauty of his glory for euer.

Further obſerue, though *Iohn* Baptiſt willeth them to repent and amend, yet it proueth no abilitie or naturall inclination in a man to do this, no more then when Chriſt ſaith, *Mat.* 11. 28. 29. *Come vnto me, and take vp my yoke:* it argueth no power of our ſelues to come: for ſo much himſelfe ſetteth downe in another place, where he ſaith, *No man can come vnleſſe my Father draw him.* But the end of this is, not that the commandement is giuen to meet with our power to performe it, but (as *Rom.* 3. 23.) that thereby might come the knowledge of ſinne; for when we ſee our weaknes that we cannot do it, and our wretchednes that we haue done the contrary: as that where we ſhould haue repented of our ſinnes we haue rather increaſed them, it leads vs to ſeeke grace in Chriſt, pardon for the ſinne, and power of his ſpirit to forſake it. So as in the commandement know, thou oughteſt to do it, in the correction of the Lord know, thou haſt not done it, in not doing it know thy condemnation, in prayer and faith thou knoweſt where to haue it, in thy conuerſion thou knoweſt where thou haſt receiued it, and in thy perſeuerance know by whom thou doeſt retaine it. And albeit all commandements are of three ſorts: firſt, ſuch as commaund our firſt conuerſion: ſecondly, that commaund our obedience to the Lord after our conuerſion: thirdly, that commaund our perſeuerance after we haue begun obedience; yet we ſhall ſee the ſtrength of all theſe commeth from the Lord. For the firſt, *Zach.* 1. 3. there is a commaundement giuen to turne to the Lord, and *Ioel* 2. 12. this is

Iohn. 6 44.

more particularly ſet down, that it muſt be a turning with all the heart. But how ſhall this be wrought? Obſerue *Ephraims* ſpeech to the Lord, *Ier.*31.18. *Conuert thou me and I ſhall be conuerted.* So (*Deut.*10.16.) *Moſes* commaundeth that the people ſhould circumciſe the foreskin of their hearts, that is, that they ſhould change their vile affections; but how this muſt be done, appeareth *Deut.* 30.6. *The Lord thy God will circumciſe thy heart:* ſo *Deut.*39.19. there is a commaundement to chuſe life, *That thou and thy ſeed may liue:* the performance whereof is, *Ezech.*36.28. *A new heart* (ſaith the Lord) *I will giue you, and a new ſpirit I will put into you, and I will take away the ſtonie heart out of thy bodie, and I will giue you a heart of fleſh:* which place doeth fully anſwer all ſuppoſitions of our owne abilitie; for if there be any pliableneſſe in a ſtone, then is there ſo in man. For the ſecond, we are commaunded to liue well and to worke, but whence this proceedeth, appeareth *Philip.*2.12. *It is God that worketh in you both the will and the deed:* ſo 2.*Cor.*7.1. there is a commaundement giuen by S. *Paul*, that we ſhould cleanſe our ſelues; and 1. *Iohn* 3.5. *Euery man that hath hope purgeth himſelfe:* and 2.*Tim.* 2.21. *He that is a veſſell of honor purgeth himſelfe:* but how this is done, is ſet downe *Ezech.*36.25. *I* (ſaith the Lord) *will powre cleane water vpon you, and ye ſhall be cleane:* and as the Apoſtle ſaith, *Hebr.*9.14. *The bloud of Chriſt purgeth the conſcience from dead workes.* For the third, we are commanded to ſtand faſt, and to hold faſt our profeſſion: ſo *Act.*14.22. *Barnabas* exhorteth to continue in the faith; but from whence this commeth, *Paul* teacheth vs *Epheſ.*4.30. *The Lord make you ſtrong, for it is he that hath ſealed you to the day of redemption:* and 2.*Theſſal.*1.11. *The Lord make you worthy of this calling, and fulfill all the good pleaſure of his goodneſſe, and the worke of faith with power:* and 1. *Theſſ.*5.24. *Faithfull is he which calleth you, which will alſo do it.* By which we may perceiue, that this exhortation to repent, and other ſuch like inſerted in the Scripture, are but to whet vs on, and to ſet an edge vppon our prayers and deſires, that wee may fetch theſe graces out of the cloſet and boſome of our Sauiour Chriſt, who is as ready to giue as we to aske.

Further

Further learne hence, that forasmuch as the most vehement and pithy exhortation to obedience is taken from the manifestation of Christ, that the Gospell euen as it is the Gospell requireth reformation of life, howsoeuer it be charged either to giue too much occasion to sinne, as that being cleansed in the bath of Christs bloud we may abandon our selues to vncleanesse, or to make too much restraint as it were from sinne, as that we must abstaine from all apparence of euill: for saith the Gospell, 1. *Iohn* 3. 8. *He that doeth not labour to purge himselfe in euery thing, is of the diuell.* Wherein we must consider, that there is a double couenant: first, of workes by the law, which being obserued giueth life, but being broken but in cogitation onely, doth damne a man: secondly of grace, that al that beleeue shalbe saued. Now in euery couenant there is a restipulation or mutual agreement of both parties: ours in the law was, that we would do what was commaunded; in grace, that we will beleeue that we may be saued: for as no man can be saued by the law but by absolute obedience, so no man shall be saued by the Gospell but by faith and repentance; for this is that God requireth of vs to beleeue and amend. 2. Thess. 5. 22.

Againe obserue, that when we preach repentance, we preach not the law but the Gospell, for the law admits of no repentance: for though we could now obserue all that is written in the law, yet should we be damned, vnlesse we could satisfie for that was broken in our first conception, we being borne in the filthines of nature. Now there is no way of saluation for circumcised or vncircumcised, for Iew nor Gentile, before the law nor after, either before our conuersion in the time of our infidelitie, or after our conuersion in the time of repentance, but onely in the bloud of Christ, whom by the power of the holy Ghost by the instrument of the word, as the second cause, we do by faith apprehend vnto our euerlasting peace. Thus much is set forth by S. *Paul Rom.* 8. 1. that there is nothing but condemnation to them that are without Christ, and none are in Christ but they that haue receiued the spirit of Christ, and none hath this spirit but he that hath receiued the gift of faith, which doth ingraft vs into Christ, and none hath faith but he that hath repentance,

and none hath repentance but he whose soule is chaunged, cleansed in his conscience, reformed in his affections; so that howsoeuer he slippeth through infirmitie, yet his full endeuour is alwayes to please the Lord: and no mans soule is chaunged whose life is not already amended. For this must declare a purified conscience, and none hath amended his life who doth deliberately persist in any grosse sinne, so that whosoeuer purposely grieueth the spirit, and smiteth God by his sinne, he is not in Christ, but consequently in the state of condemnation, except he repent: for this that is spoken of 1. *Iohn* 3. 3. *He that is borne of God, keepeth his commaundements, and they be not burdensome to him.* *For this is the new couenant* (saith the Lord, *Ier.*31.31.) *I will make with you, I will pardon your sinnes and write my law in your hearts:* that is, whomsoeuer I will pardon I will reforme their hearts, both in inward and outward mortification, that they shall be obedient to my law. So that whosoeuer hath not receiued power to amend his life, he neuer felt the power of God to the pardoning of his sin, for he neuer giueth faith alone, but it is euer ioyned with an ability from the same spirit to amend the life; so as vnlesse outwardly thou be amended, that thy light do shine before men, both in thy conuersation and in thy actions, for any peace the Gospell can preach vnto thee, thou maist feare thou art in the state of condemnation. And if thou hardenest thy heart against this sweet sound of the Lords voice, he wil at the length scorne thee, and thou maist cry and not be heard, for *Esau* may weepe too late, *Gen.*27.38. for we are therefore to repent because by grace we are sure to be saued, as S. *Peter* saith, 1. *Pet.* 1.17. if ye call God Father, that is, if ye will be his children, passe your time in feare, because he hath redeemed you by his bloud. So saith the Gospell, *Be ye holy as your heauenly Father is holy*, for children must be of like disposition to their father, and *he that worketh euill is of the diuel*, as Christ speaketh *Iohn* 8.44. So *Paul Rom.*12.1. doth beseech them by the merits of Christ (a forcible argument to perswade) that they offer vp their bodies a holy sacrifice vnto God, shewing that the greatest matter to inforce vs to reformation is taken from mercy. And 1. *Cor.*6.15. *Your bodies are the temples of the*

Luke 1.75.
Leuit.11.44.

the holy Ghoſt, and *ye are bought with a price*, therefore do not proſtitute them to vncleannes, but let the loue of God conſtraine vs to loue him again. Yet may we not hereupon imagine that we make the law of God of no effect through faith, nay as S. *Paul* ſaith, *Rom.* 3. 31. by this we rather eſtabliſh the law, and that two wayes: firſt, in the abſolute obedience of Chriſt inherent in himſelf, and imputed vnto vs: ſecondly, by the ſpirit of ſanctification abiding in vs: for the ſame righteouſnes the law commands, the very ſame doth faith apprehend, for we do challenge the promiſe of God to ſaue vs, by this, that Chriſt in our perſon hath abſolutely performed it; ſo as there is no difference in reſpect of the ſubſtãce, but only in the maner of conueyance, whereby we apply it vnto our ſoules. So doth the Goſpell commaund the ſame works that the law exacteth, though there be a threefold difference betweene them: for firſt, the law commands works to gaine ſaluation by them; the Goſpel, becauſe ſaluation is already gained by the bloud of Chriſt; for as S. *Paul* ſaith, *we are bought with a price*, therfore we are debtors: ſecondly, the law giueth no power to work that it commaundeth, for *Moſes* that was the giuer of it, could not frame his owne heart to do it, therfore it is called *a deadletter*, written in ſtones, which præfigured the harts of men; but the Goſpel in the elect neuer commandeth but firſt giueth grace and power to performe, as the Lord neuer pardoneth any mans ſin, but he firſt writeth his law in his hart, as S. *Iohn* ſaith, 1. *Iah.* 3. *God ſent his ſon to deſtroy the workes of the diuel in vs*: and this is the argument of S. *Paul*, *Rom.* 6. 14. *Let not* (ſaith he) *ſin raign in your mortal bodies*, that is, haue dominiõ ouer you, *for ye are not vnder the law but vnder grace*, that giueth power to amend. Thirdly, the law commands works abſolutely, and admits of no repentãce, but the Goſpel neuer excludes repentãce, the Father euer waiting for the returne of his loſt ſon: ſo as it is true, no whoremonger ſhal be ſaued continuing ſuch a one; but alwaies vnderſtãd, repentance coming between ſtaith the iudgment: for though our ſins be of a purple or skarlet die, yet if we turn to God, the bloud of Chriſt hath this vertue, that it cã make thẽ white as ſnow, ſo as the ſum of al this is, blud & water *Ioh.* 13 8. muſt go together, faith in Ieſus & the ſpirit of the Lord Ieſus,

1. Cor. 6. 20.

2. Cor. 3. 6. 7.

1. Iohn. 5. 6.

remiſſion of ſinnes and reformation of life muſt neuer be diſioyned. Now for that the Papiſts ſay, the expectation of a reward would make vs worke, and that in vaine ſhould the work be, if there were no merit: We anſwer, that if a man freely ſhall gratifie his bondman with libertie, and he ſhall after preſerue his maiſters life: by this he hath not deſerued his freedome, for if he had remained ſtill bond, he had bene bound to haue done it, and all he can do after is not to recompence his freedome, but to teſtifie his thankfulneſſe. So whatſoeuer we can do or deſerue, we are bound to it by a double bond: firſt, of our creation: ſecondly, and much more by our redemption: & after our ſaluation promiſed and purchaſed, to do well is nothing but dutie, for we were bound to do it before we were ſaued. So as this is the order of exhortation in the Scripture: *All that haue hope* (2. *Cor.*7.1) *muſt cleanſe themſelues*; not to cleanſe themſelues that they may hope, but they haue hope, therfore they muſt do it.

Mat.25.34. And not becauſe we releeue the poore, therefore we ſhall be ſaued: but becauſe in mercie a kingdome is prepared for vs, therfore as members of one bodie we releeue the poore. And

Gen.22.8. Gen.15.6. *Abraham* did not therefore offer vp his ſonne that he might be iuſtified, but becauſe he was iuſtified before, therefore he thought nothing too deare to gratifie the Lord with, though it were with the ſonne of the promiſe. So here we do not therefore repent, that the kingdome of heauen may come, but we muſt amend our liues, and chaunge our minds, becauſe the Meſſias is alreadie come that will ſaue our ſoules.

Againe obſerue, he ſaith, it is at hand, noting a neare manifeſtation of him, which was more then any of the Prophets could ſay: whereupon Chriſt ſaith, that there was neuer any

Mat.11.11. Prophet ſo great as *Iohn Baptiſt*, yet the leaſt in the kingdome of heauen is greater then he: not comparing their perſons, for there were diuers of the Prophets as excellently qualified as *Iohn*; nor that a Miniſter of the Goſpell now ſhould be greater then he, but that the miniſterie of *Iohn* was plainer then that of the Prophets, they but foretelling indefinitely that Chriſt ſhold come, *Iohn* pointing at him with his finger, that he was now coming: and the miniſterie now being more excellent then *Iohns*,

becauſe

becauſe he preached but of the Meſſias at hand, wheras we haue ſeene the fingers of this hand, Chriſt to haue come with power, to haue died with triumph, and to haue aſcended with glorie: therefore let him that hath an eare heare, and he that hath hope let him ariſe, for the kingdome is now come, not at hand, *Ioh.* 14. 12.

Againe, note the excellent harmonie betweene *Iohn* the forerunner, and Chriſt the after comer: for *Mat.* 4. 17. Chriſt vſeth the very ſame words to perſwade to amendement of life, becauſe the kingdome of heauen is at hand. Which ſheweth, the agreement ought to be among Miniſters, and how we may diſcerne whether they be of God or no: for then as they all work vpon one foundation, ſo ſhall they all ſpeake by one ſpirit, and the voice of the herbinger agree with Chriſt, and Chriſt with him, preſſing no other doctrine then that *Iohn* preached before.

For the fourth circumſtance, which is the warrant whereby *Iohn* was authoriſed to preach, we note, that all callings in the Church of God muſt be warranted expreſly in the booke of God. For if any were to be exempted, it was this of *Iohns* being extraordinarie, but he is enforced to proue it, as if he ſhould ſay: Though I am not Chriſt, nor *Elias* in perſon, howbeit in power of ſpirit I am, yet looke in *Eſay* 40. 3. my authoritie recorded: for the place of a Miniſter is not like the power of the Magiſtrate, which though it be Gods ordinance in generall, yet is it not in particular, as that there ſhould be this or that Magiſtrate, as an Emperor, Duke, Chancelor, and ſuch like: for this is humane, and God hath giuen man this freedome, by the remnant and portion of reaſon abiding in him, to deuiſe what may be ſafeſt for the ſtate. And theſe offices as they be by man erected, ſo may they be by him aboliſhed. But for the officers of the Church and the miniſterie, it is not onely ordained of God in generall, but euery particular place and euery kind of office is ſet downe, the Church being his owne houſe, which he meant to beautifie with all neceſſarie furniture, and none of this can be put downe, neither may others be added, 1. *Cor.* 12. 28. and *Epheſ.* 4. 11. For the Paſtor may be put downe by the 4

Prince, but not the Paſtorſhip without maiming the bodie of Chriſt: for then were it an humane conſtitution as is the other of Magiſtrates. And therefore moſt groſſe is it, that women ſhold be licenced to baptize, which pertaineth onely to the office of a Miniſter; and it is an idle anſwer to ſay: *Quod fieri non debet, factum valet*, that which ſhould not be done, is yet effectuall when it is done: for this is a ſeale put into a wrong hand. And if *Vzzah* (2. *Sam.* 6.7.) being no Leuite, was ſtriken with ſudden death for but touching the Arke of God which was readie to fall, though his intent was good: and if *Vzziah* (2. *Chro.* 26.20.) was ſmitten with leproſie, which he could neuer claw off to his death, for burning incenſe to the Lord, which onely pertained to the Prieſts to do, then may theſe intruders vpon the Lords poſſeſſions, feare ſome plague to light on them for intermedling with theſe holy things: and aſwell may they adminiſter the Supper, as Baptiſme; for they be ſeales of equall dignitie. Howbeit, if thou wilt be *Iohn Baptiſt*, ſhew me theſe two things: firſt, a commiſſion of thy calling: ſecondly, beſides that thou muſt proue thy calling warranted, ſhew me that thou comeſt rightly by it, and that thou canſt lawfully conuey it vnto thy ſelfe, as (*Luk.* 3. 1.) the ſpirit of the Lord came vpon *Iohn*. For to haue this ſecuritie is good in two reſpects: firſt, for the ſafetie of thine owne conſcience in the day of affliction: for thou knoweſt the iudgement of Chriſt, concerning ſuch as creepe in at the win-
Ioh. 10.1. dow, they haue neither loue nor care of the flocke: Therefore *Ieremie* (*chap.* 1.6.) cryed: *O Lord, I neuer thruſt my ſelfe into this vnthankeful office, but thou ſenteſt me; & thy word was as a fire ſhut vp in my bones*. Secondly, it is good to retaine the people in obedience, when they ſhall ſee the Patent of thy calling, whereas otherwiſe they will eſteeme thee but as offering thy ſelfe vncalled, and then thou maiſt labour among them vnthanked.

For that *Eſay* ſpake, ſaying, *The voice of a crier*: in theſe words is ſet downe the execution of his office. Where we learne, that there are no names giuen to Miniſters, but they are words of emploiment and of labour. For preaching comes of *Præco*, to be a proclaimer in the market place; ſo are they called trumpeters, for that they muſt blow the ſiluer trumpet of the Lords word,

word, that it may ſound and ring in the eares of the people. Criers, ſo as they muſt be no toung-tyed fellowes, for they are no fitter for this office, then is a blind man to be a Pilot. They muſt be ſhepheards, which in Iuda were faine to watch all night to preſerue their flockes from Wolues: Watchmen, who muſt take heed, leſt through their ſlouth the fort be ſurprized: Embaſſadours, hauing a great meſſage to deliuer from the king of heauen: Angels, as Chriſt is called the Angell of the great couenant: and *Reuel.* 3. *Write vnto the Angell*, that is, the Miniſter of ſuch a Church: Workmen, becauſe they be builders of mens conſciences: Stewards, to prouide meate for the Lords inheritance. And as *Iohn* was to crie in his time, ſo is there as great neceſſitie laid vpon vs to crie in this time, according to the proportion of that grace we haue receiued. In *Paules* time, it was a curſe of damnation not to preach: which cannot be appropriated to *Paul* himſelfe, it being a dutie ſpecially required of all that labour in this vineyard. And (2. *Tim.* 4. 2.) he adiureth *Timothie* to preach inſtantly: ſo that as *Iohn* as the fore-runner, and *Timothie* as an Euangeliſt, were to preach with vehemencie, ſo are we as Paſtors, and to crie the ſame crie: for it neuer yet pierced deepe enough, nor entred far enough to make men watchfull ouer their liues. Now ſome are vnworthie the name of criers, being ſcarce able to ſpeake; others are able, but not willing to be criers, bringing others aſleepe with their ſlouth, vpon whom without repentance reſteth a woe intolerable to beare, and impoſſible to auoid.

Eſa. 4. 11. Ezech. 34. 10. 1. Pet. 5. 4. 2. Tim. 2. 15. 1. Cor. 3. 10. 1. Cor. 9. 16.

Secondly, obſerue here the agreement betweene the Prophet *Eſay* and *Iohn Baptiſt*: *Iohn* making that plaine was ſpoken obſcurely by the Prophet: *Prepare ye the wayes*: What is that? repent: *Let the high mountaines be brought low*: that is, let pride of life be abated. *Let the low valleys be filled*: that is, let deſpaire be reiected. *Let crooked things be made ſtraight*: that is, let the iudgement be rectified. *Let the rough wayes be made ſmooth*: that is, let thy ſwelling affections be chaunged. Now this Allegorie vſed by the Prophet, is borrowed from entertaining of Princes at their firſt coronation: at which time all ordures be cleanſed, bridges repaired, the ſtreets paued, herbingers go before

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to take vp lodging, the trumpets ſound, the volley of ſhot goeth off, and euery man is arrayed in his beſt robes: not that the Lord of glorie expecteth ſuch a tranſitorie triumph: for he requireth but this, amend thy life, and a cleane heart is his beſt harbour, a ſpirituall entertainment being fitteſt for a ſpirituall king.

Laſtly, in this crie of *Iohns*, obſerue his faithfulneſſe: he prepareth a way for the Lord, not for himſelf: he might haue liued far better in reſpect of the world, then in this baſe office, and in this baſe place: for his prieſtly birth being the ſonne of *Zacharie*, (*Luk.* 1.13.) would haue affoorded him a richer portion; yea he was offered to be Chriſt, but he would none of it, contenting himſelfe with that ſhare the Lord had allotted him, and attending on that dutie the Lord had enioyned him. And thus ought all the Miniſters of the word to do, not to preach for reward, nor to crie for ambition, though the herbinger muſt not lie without doores: but they muſt looke for a recompence from the higheſt, for the world is vnthankfull. And it is not enough to preach, but they muſt preach to the conſciences of men, that the Lord Ieſus may enter in; and not to gratifie the affections of men with the eloquence of the fleſh, and in ſwelling words, that themſelues may enter in. For if they crie to get a name or renowne, or preach in contention, they may crie long enough, they haue all they ſhall haue, hauing that they ſought for, to be caried in the mouthes, and to be had in admiration of the people.

Ioh. 3.28.

5 For the fifth circumſtance, which is, his extraordinarie auſteritie: his attire and girdle was ſuch as *Eliah* did weare, 2. *King.* 1.8. the wild hony was ſuch as *Ionathan* found in the wood, 1. *Sam.* 14.25. The meaning whereof is, that his apparell was very baſe, and his diet ſuch as grew of themſelues. Where obſerue, that this was no fancie or ſelfe-conceit in *Iohn*, to bind and baniſh himſelfe from the comforts of this life, but it was the appointment of the Lord, that he might be conformable to *Eliah*, whom as he was to ſucceed in his ſpirit, ſo likewiſe in his apparell. Againe, he did it by the Lords will formerly reuealed: for it was propheſied, (*Luk.* 1.15.) that he ſhould be a Nazarite, and foretold his parents he ſhold drinke no ſtrong drink:

Num. 6.2.

wherein

wherein was implyed, that his fare ſhould be of the meaneſt; ſo as this muſt not be tyed and preſcribed to the Miniſters of theſe dayes, as if their cup might neuer ouerflow, but that their houſes and prouiſion muſt be as the heath and barren ground: for (*1. Tim. 5. 23.*) *Timothie* may drinke wine for his ſtomackes ſake, as *Paul* bids him. And if after the example of the Apoſtles the world will haue men preach for nothing, then muſt they do as it was then, call ſuch as neuer ſtudied; and then muſt they likewiſe haue both aſſurance of Gods prouidence to ſuſtaine, and of his graces to enable them, as the Apoſtles had. Looke how the Leuites were prouided for, (*Numb.* 18.21.) the tenth in Iſrael was giuen them for an inheritance, yea euen *Iohn Baptiſts* father had liberally whereon to liue: for they that ſerue at the altar muſt liue of the altar; not as of almes, but of dutie: as *Gal.* 6. 5. them that teach you in the word, make them partakers of all your goods: and *Rom.* 15. 27. if the Gentiles be made partakers of their ſpirituall things, their dutie is alſo to miniſter vnto them in carnall things: and 1. *Tim.* 5. 17. *The Elder that rules well, is worthy of double honour:* but now they giue them double reuerence and but ſingle maintenance, which ſheweth how lightly men eſteeme of the gaine of godlineſſe, when the Ephod ſeemeth ſo vile and baſe in their eyes. For *Balaam* ſhall neuer be called, vnleſſe the king (*Numb.* 22.6.) haue ſome ſpeciall work for him to do, and if he follow not his humor when he comes, he may go home againe without his charges. And few there be can boaſt at this day of the beneuolence of their people, as *Paul* did of the Corinthes, 2. *Cor.* 9. 2. who according to their power abounded in rich liberalitie towards him, and would euen haue pulled out their eyes to haue done him good. Howbeit as Miniſters may not go in ſackcloth like beggarly Friars, ſo muſt they not be arrayed in ſilkes and fine linnen, like pompous prelates as many be, which win more credit for their garments, then for their graces: but there muſt be a moderation and ſobrietie obſerued, and *Baruch* muſt be humbled more in his perſecution, then otherwiſe, *Ier.* 45. 3.

1. Cor. 9. 11.

Laſtly, by this apparell and diet of *Iohn* learne, that the meaning of the Lord was not, onely to driue and ſend *Iohn* to auſteritie

ritie and ſtrictneſſe by this kind of life, but his ſpeciall end was to conuince the Iewes of their malice and frowardneſſe of their hearts. For *Iohn* he is preciſe and auſtere, there is no pleaſure in his lookes, but he ſhakes as it were the rod continually. Chriſt he cometh after a cleane contrarie manner, he eates and drinks with them, and is glad and willing to come to any, euen as the Phiſitian to the patient. Whereupon the Iewes are tryed, whether by any vſage they might be reclaimed and drawne to repentance: but they take exceptions againſt both; *Iohn* for his auſteritie is a diuell, (for the world euer hated preciſeneſſe) Chriſt for his familiaritie is a drunkard and too good a fellow: ſo as though *Iohn* wept the ſolemne and dumpiſh note of repentance, they would not mourne: and though Chriſt preached and piped the melodie of mercie, they would not daunce. What more then could the Lord do to this vineyard which he did not, laying ſoile as it were to the roote to keepe the ſap warme, and pruning and cropping the branches, that they might haue ſpred to haue bene as it were the Lords ſhadow and his delight? But they ſtopped their eares, and proſpered not by his labour, bringing foorth bloudie and vnſauorie fruite, killing the Prophets, and at length crucifying the heire of the vineyard the Lord Ieſus: for which the Lord did meet them in iudgement, ſo as to this day they remaine rooted out of his garden. And how can we thinke the like iudgement ſhould leape ouer and eſcape vs, that haue continued ſo long ſo vntamed, and as if we had neuer ſeene the yoke, do ſtart and hang backe from humbling our ſelues before the king of Iſrael, who hath come to vs by ſtrong winds, and ſtrange earthquakes, by the fire of many plagues, which haue burnt vp whole families, and by his ſtill and ſoft voice of the Goſpell intreating vs, while we haue time to be at peace, and to agree with him, and yet we will not.

Mat.11.18. Luk.7.31.

THE

THE NINTH SERMON.

MATHEW. 3. 5,6,7,8,9,10.

5 *Then went out to him Ieruſalem and al Iudea, and al the region round about Iordan.*
6 *And they were baptiſed of him in Iordan, confeſſing their ſinnes.*
7 *Now when he ſaw many of the Phariſees and of the Sadduces come to his baptiſme, he ſaid vnto them: O generation of vipers, who hath forewarned you to flie from the anger to come!*
8 *Bring forth therefore fruite worthie amendement of life:*
9 *And thinke not to ſay with your ſelues: we haue Abraham to our father: for I ſay vnto you, that God is able euen of theſe ſtones to raiſe vp children vnto Abraham.*
10 *And now alſo is the axe put to the root of the trees: therefore euery tree which bringeth not forth good fruite, is hewn downe, and caſt into the fire.*

HERE followeth a ſixt circumſtance, wherein is ſet downe the frequent concourſe of the auditorie and people that came to heare this extraordinarie prieſt *Iohn Baptiſt*, who was of the tribe of *Aaron*: and how he entertained them, firſt, receiuing ſo many as would ſubſcribe in iudgement, to beleeue their ſaluation in the bloud of the Meſſias. Secondly, for them that came as led with emulation, hearing his fame, & were induced to come by reaſon of the ſtrange report went of him, and not for zeale and conſcience to profite by his miniſterie, the ſpirit reuealing to *Iohn* their hypocriſie, ſwelling with their owne righteouſneſſe, and bragging that they were of the naturall ſeed of *Abraham*, as men not yet fit to be baptiſed,

baptized, he takes them vp roughly as euill egges of euill birds, comming of them that perſecuted the Goſpell, that he might the deeper pierce into their conſciences, ſo as they might ſee their owne vileneſſe: as if he ſhould ſay, is it poſſible that you can come to heare the word of God with a right heart, when there lurketh ſo much poiſon in your breaſts, when all your deuotion ſtandeth in open oſtentation? euen as *Peter* challenged *Simon Magus* *Acts.*8.23.24. ſaying, *Thou art in the gall of bitterneſſe, repent if it be poſſible, and pray, that the thought of thine heart may be forgiuen thee*. *Iohn* denouncing alſo their fearefull eſtate, as that the axe was now layed to the roote of the tree, that faith in Chriſt and not the glory of comming of *Abrahams* race, ſhould ſaue them from hell fire.

In the words obſerue two parts: firſt, how great the auditory was: ſecondly, how he applyed himſelfe diuerſly according to the diuers ſorts of hearers which he had, baptizing ſome confeſſing their ſinnes; and for the other, firſt he ſets downe a bitter reprehenſion, calling them a brood of Serpents, full of poiſon againſt the truth, and frameth his ſpeech as wondring how they durſt come: the Sadduces beleeuing no wrath to come, the Phariſes thinking by their merits to auoide it. Secondly followeth a graue exhortation, remouing away many blockes and hindrances wherewith they were blinded that they could not ſee the truth in Chriſt. Thirdly, he concludeth with a commination and threatning, that they were to be cut downe: firſt, becauſe they were wicked in themſelues: ſecondly, that there ſhould double damnation fall vpon them if they refuſed Chriſt, as the Prophet *Malachy* had foretold.

For the firſt, obſerue three cauſes of their concourſe and frequent comming to *Iohns* miniſtery: firſt, becauſe there had bene a long ſurceaſing of propheſie, *Malachy* being the laſt that ſpake by that extraordinary ſpirit; and hearing this great newes and fame of *Iohn*, they thought ſome great Prophet had bene raiſed vp, and ſo were deſirous to heare him. Secondly, they were moued to frequent him by the ſtrangenes of his teaching, not teaching coldly and without power, as the Phariſes did, but in vehemency of ſpirit, and great feruency and earneſtneſſe

to

to perſwade to amendment of life. Thirdly, they reſorted the rather vnto him as pricked forward by the extraordinary auſteritie of his life and diet. Where learne, that when God furniſheth a man with a commiſſion, and ſealeth him a warrant of his calling, and giueth him a booke, as he did to *Ezechiel*, which he muſt eate: when the word of the Lord is as fire in the heart of *Ieremy*, and when the purpoſe of the Lord is that it ſhall preuaile, it cannot be croſſed by any wit or policy of man. For great exceptions might haue bene taken againſt *Iohn*: firſt, preaching there was a kingdome at hand, it might haue come neare to treaſon, ſounding in the eares of *Herod* to the diſpoſſeſſing of him: and Princes are eaſily iealous of their greatneſſe, and wil not haue any of their priuiledges called into queſtion. Secondly, the Phariſes knew they ſhould be controled and called into queſtion for miſleading and abuſing the people, ſo as no doubt they ſuggeſted to the King, that it was dangerous for the State and touched the Crowne, that he ſhould whiſper into the peoples eares of the comming of a new King, labouring hereby to haue their flocking ſtayd by proclamation or other ſharpe commaundement; as that alſo, if this man were tolerated and winked at, the great Fathers of the Church might be expoſed to great ſhame and obloquy, as keeping the keyes of heauen, and neither entring themſelues nor ſuffering others to enter. And againe, it might be thought fantaſticall, that the people would leaue their trades to go ſo farre to heare *Iohn*. And for the Phariſes themſelues, they (as *Luke* 7.30.) deſpiſed the counſel of God, and were not baptized of him: and *Mat.* 21. 27. Chriſt telleth them, they would neuer beleeue that *Iohn* came from heauen, but laboured by all meanes to ſupplant him; yet obſerue, that before he had executed and finiſhed his meſſage, neither the power of *Herod*, nor the craft of the Phariſes could ſuppreſſe him. Howbeit as we heare in this place of great flocking, ſo *Ioh.* 5. 35. it is ſaid that he was at firſt as a burning lamp, and the people for a ſeaſon reioyced in this light, but after they grew ſecure and careleſſe. Where further note, that in deposing idolatry and in the reſtitution of the Goſpell how earneſt men haue bene; and the kingdome of God hath euen ſuffered vio-

Ezech. 3. 2. 3.

Math. 23. 13.

lence

lence for a time, the people running in great multitudes to welcom it; but after it is once eſtabliſhed, they grow to a Laodicean luke-warmth, *Reuel.* 3. neither hote nor cold, as if it were hony that could cloy the ſtomack: therefore we muſt ſuſpect the pregnancie and eager fits of them that runne ſo ſpeedily at firſt to the Goſpell, for *Iohn* ſoone looſeth many of his hearers, ſome comming onely to behold him, ſome to intrap him, ſome to ſee what was in him that was ſo much renowmed, and ſome to ſhake off the yoke of the law, thinking to get greater libertie by the Goſpell, and few (as Chriſt ſaith) came of a good purpoſe and with honeſt hearts.

Further learne, that this baptiſing here ſpoken of, was of ſuch as were of age, for they were not receiued before they confeſſed their ſinnes. For this Sacrament being a ſeale of ſinnes pardoned, there muſt firſt be a confeſſion of ſinnes committed, here being a double couenant: firſt, God ſealing vs a Charter of forgiueneſſe in the bloud of Chriſt through the ſanctification of his ſpirit: ſecondly, God requiring of vs, firſt a confeſſion, for who hath hope to haue his debt releaſed before it be acknowledged, or to be infranchiſed before he thinkes himſelfe bond, or to be waſhed before he ſeeth himſelfe vncleane? ſecondly, a beleefe that the bloud of Chriſt is of force and able to purge vs of all our ſins: and thirdly, a dedication of our ſelues to ſerue the Lord in newneſſe of life, as teſtifying our thankfulneſſe for ſo gracious a pardon.

Here the Ieſuits like Spiders that ſuck vp poiſon, gather vpon this confeſſion of the people, a confeſſiō of ſhrift, that euery one ſhould whiſper his ſinnes into the eares of the Prieſt before he can be pardoned, which is moſt abſurd: for firſt, the word here vſed, beares not any ſecret confeſſion, being anſwerable to that *Leu.* 16. 21. where the Prieſt was to confeſſe all the peoples ſins, and to put them vpō the ſcape Goate, which prefigured Chriſt: ſecondly, this of *Iohns* was a publike action, and ſo no place for priuate whiſpering: thirdly, the ſacrament of Baptiſme which he miniſtred required this confeſſion: for the profeſſion of faith is requiſite in them that are of yeares and baptized, for we are not then firſt ingrafted into Chriſt when we are baptized, but being already

already ingrafted we are then confirmed, and therfore *Act.*8.37 the Eunuch firſt cõfeſſed his faith, & then was baptiſed by *Philip.* And *Mar.*16.16, *he that ſhal beleeue and be baptiſed, ſhal be ſaued:* So as it was *Iohns* dutie as the miniſter of God, that ſuch as receiued this ſeale, ſhold giue teſtimonie of their faith. Fourthly, *Iohns* giuing of generall plaiſters argueth, that they confeſſed not each one their particular priuate ſlippes and infirmities, for then he would haue giuen them ſpeciall remedies: whereas (*Luk.*3.13.14.) he laboreth to preuent onely the abuſes in their generall calling; as for ſouldiers to aske no more then their due, and to offer no violence, nor to accuſe any falſly, and ſuch like as followeth in that place. Fiftly, if *Iohn* ſhould haue troubled himſelfe with ſuch a particular confeſſion as they dreame of, ſeuen yeares would not haue ſuffiſed him.

Now when he ſaw the Phariſes, &c.

Here learne firſt, that it is in the wiſdome of the Miniſter to diſcerne of the auditorie, and there is nothing more vnſauorie then alwaies to vſe one kind of teaching: for according to the inordinate walking of ſome, they may and ought to be charged and reproued openly: for *Herod* though he be a king, (*Mat.*14.4.) muſt be told openly of his inceſt: and though Bethel be the kings chappell, *Amos* muſt tell *Ieroboam* that he ſhall die by the ſword, *Amos* 7.11. Yea the Lord hath ſo cloathed his Miniſters with wiſedome and with righteouſneſſe, as they are able to appropriate the iudgements of God to particular ſinnes, as to ſay, that the men of Betſhemi (1. *Sam.* 19. 20.) were ſlaine for looking into the Arke: that the Corinths were ſome ſicke and ſome dead, (1.*Cor.*11.30.) for abuſing the Sacrament: that *Vzzah* (2.*Sam.*6.7.) was ſtricken with death, for laying but his hand to the Arke to ſuſtaine it: and in this place, that the Phariſees are but vipers, that wold eate vp and deuoure their mother: this being a particular reprehenſion to them, wherewith the multitude were not blemiſhed, for the hypocriſie of the Phariſees touched not them. Secõdly obſerue here, as *Iohns* wiſdome able to diſcerne betweene the chaffe and the corne, ſo his godly reſolution wherby he durſt challenge theſe great men which were reputed moſt holy, and the ſpeciall leaders and gouernors

of the people: for this he was enioyned to do of the Lord, as it was ſaid to *Ieremie*: *Spare them not*: and to *Ezechiel*: *I will make thy face as braſſe, that thou ſhalt not be afraid.* And as it is ſaid in *Eſay*: *Speake what euer it coſt thee, be not aſhamed to tell them, that be ſhameleſſe of their faults.* Whereupon *Eſay* 50.6. ſaith: *I haue giuen my backe to the ſmiters, and my cheekes to the nippers, and haue not hid my face as being afraid of theirs.* And this appeareth by *Iohn* in this place by his ſharpe reproofe, not mildly perſwading them, but eagerly and bitterly rebuking them, giuing them their moſt iuſt titles, as, brood of vipers, not fathers of the Church, or leaders of the people; knowing *Elihu* his ſpeech in *Iob* to be moſt true, that man could giue no titles, that is, ought not to call a foole a wiſe man, nor a Sadduce other then a Serpent. Thirdly note, he reproueth them, becauſe it was profitable for the people, to vnderſtand what groſſe abuſers they were of *Moſes* chaire, carying a great and goodly ſhew of externall ſanctimonie and holineſſe among the people: ſo as it was good and neceſſarie to diſcouer their peſtilent hypocriſie. Hereupon Chriſt was enforced to do the like, (*Mat.* 23.) calling them painted tombes, faire to ſight, but their hearts were full of extortion: ſo that vnleſſe they were diſgraced among the people, the people could not turne their hearts and affections frō them: therefore that they might not any longer bleare their eyes, he is faine to vſe theſe words of diſgrace and diſparagement of them.

Iob 32.22.

Againe, in that he calleth them generation of vipers, obſerue, that he excepteth not onely againſt theſe that came to heare him, but againſt the whole order of them: and of theſe two orders here named, though they diſagree in iudgement, the Phariſees holding that there is a reſurrection; the Sadduces, that after this life there is an vtter extinguiſhment of the ſoule: yet both agree in this, to be viperouſly minded againſt the Goſpell, euen as the Atheiſts and Papiſts in theſe dayes haue the ſame poiſon of their hearts common againſt the true profeſſors, howſoeuer they be diuerſly diſtracted in factions. And ſuch hath alwaies bene the condition of the Goſpell, that euen the Princes of the earth, though otherwiſe diuided among themſelues, will yet ioyne hands againſt the Lord. Which may not diſcourage vs,

Math 22.23. Acts 23 8.

both

both becauſe the Lord (as he did here) will by his wiſedome diſcouer their poiſon before they caſt it: and likewiſe as *Aſa* ſaith, (2. *Chron.* 14. 11.) *It is nothing with the Lord to helpe with many or with no power, if we reſt on him, for his truth ſhall preuaile.*

Againe, in that *Iohn Baptiſt* ſo ſharply takes them vp, learne, that there is nothing ſo ſenſleſſe as hypocriſie: for it was hard to perſwade a Phariſee he was not as good a man as liued, for thus they lyed to their owne ſoules. They made faire monuments of the Patriarchs, as pretending to reuerence their remembrance: but Chriſt (*Mat.* 23. 33.) tels them they were onely monuments of their fathers crueltie, in putting them to death. So fearfull a thing is it to accuſtome our ſelues to an outward ſhew of religion without ſinceritie, thinking that Gods thoughts be like ours, as to be pleaſed with that poſſeſſeth and dazeleth the bodily eye: whereas he pondereth the ſteppes of the heart, that only maketh the actions pure or vncleane. Therefore Saint *Iohn* knowing it to be ſo difficult to ſound the vaſt bottome of their filthie ſoules, they were ſo hardened and ouergrowne in hypocriſie, he breaketh out into admiration, that their hearts being fraught with ſuch vncleanneſſe, they ſhould thinke it poſſible to flie from the vengeance that would at the laſt purſue them. Let vs therefore keepe the conſcience tender, and apply our hearts to entertaine the ſeruice and worſhip of God in puritie and ſimplicitie, aſſuring our ſelues it is not our outward pretence of holineſſe, nor cutting of the fleſh with the Prieſts of *Baal*, that ſhall go for currant with the Lord, and protect vs from the wrath to come: but it is the plainneſſe of the heart, and the ſingleneſſe of the eye in the true ſeruice of that one God, that ſhal be accepted. 1. King. 18. 28 Iohn. 4. 24.

Further learne hence, what an abhominable thing ſinne is, and among the reſt hypocriſie, that it is able to transforme men into beaſts, as reſembling thē in their qualities. And thus *Dauid* (*Pſal* 32.) to make the ſinne of rebellion more odious, he compareth men to horſes and mules: the mule if he be not well watched, will take his rider in his teeth and lay him in the manger: and the horſe if he can caſt his rider, will giue him a kind farewell with his heele. And if euer there might be iuſt complaint

of this it is now, when men be ſo full of iadiſh qualities that hardly can the Miniſter ſit in his ſaddle. Sometimes men are cõpared to Lions, as the proud enemies of the Church: ſometimes (as *Pſal.* 22. 16.) to dogges, and *Pſal.* 59. 6. So *Paul* calleth falſe teachers dogges, ſnarling againſt the preaching of the truth: ſometime they are called ſwine, to diſgrace the filthineſſe of mans nature: ſometime for their crueltie to Beares robbed of their whelpes: ſometime for their bloudineſſe to Wolues, as (*Mat.* 10.) Chriſt ſaith: *I ſend you as ſheepe among Wolues*, which (*verſ.* 16.) he expounds to be among men: ſometime to Buls, *Pſalm.* 22. *The fat Buls of Baſan ſeeke to deuoure me*: ſometime to wild Boares, as *Dauid* prayeth: *O Lord ſet a hedge before thy vineyard for feare of wild Boares, they are ſo full of rage:* ſometime for their ſubtiltie they are tearmed Foxes, as Chriſt ſaith: *Go tell that Foxe* (ſpeaking of *Herod*) *that I will preach to day and to morrow:* ſometime to horſe-leaches, (*Prou.* 30. 15.) which haue two daughters that crie bring, bring, they are ſo full of crueltie: ſo *Pſalm.* 22. thoſe that perſecute and afflict the Church are called Vnicorns: and here the Phariſees are named Vipers, that would eate and deuoure the Church, and yet they would come to heare; which made their ſinne ſo much the heauier, that they would come to ſo holy a place with ſo vnholy harts. Thus doth ſinne ſtrangely chaunge vs, and thus are men when the Lord hath giuen them ouer, that they haue not the propertie of one beaſt, but of all beaſts: for they are as malicious as Apes, as enuious as Serpents, and as venimous as Adders, and yet they dare come and ſtare the Lord in the face in his congregation, hauing neuer communed with their harts before. This is that the Lord complaineth of, *Ier.* 7. 9. *Will you ſteale, and commit adulterie, and burne incenſe vnto Baal, and come and ſtand before me in this houſe where my name is called vpon?* nay, the Lord abhorreth all ſuch manner of worſhip and ſacrifice, as himſelfe proteſteth, *Eſa.* 66. *The ſacrifice of a ſheepe in this ſort I eſteeme as the bloud of a man.* For though the meanes to auoid the wrath to come, be by coming to Gods ordinance of preaching; yet to come with a phariſaicall heart, doth but increaſe the vengeance, and haſten thy deſtruction.

Pſal. 58. 6.

Pſal 80. 13.

Luk. 13. 32.

Now

Now for the inſtruction: *Bring foorth therefore fruites, &c.* Marke how plainely and preciſely *Iohn* doth ſtand vpon an open declaration of repentance by amendement of life: for euery one may ſay he meaneth well, which if he do, he will not be aſhamed to bring it foorth. So as if we will be trees of righteouſneſſe engrafted into Chriſt, we muſt ſhew foorth the fruites and not the leaues of righteouſneſſe by the operation of his ſpirit: for thou canſt not be one fleſh with a harlot, and one ſpirit with the Lord Ieſus, 1. *Cor.* 6. and charitie ought not to make me beleeue him to be Chriſts ſheepe that heareth not his voice. So as marke that the Lord meaſureth the flowre of our hearts by the fruite of our lippes: for *Out of the aboundance of the heart, the mouth ſpeaketh*, and men may ſee our hearts through our hands. Since then the Lord requireth, that we ſhold approue our faith to men, and manifeſt our reconciliation with God in heauen by the workes of loue ſhewed to men on earth, let vs weigh our ſteppes that they may be ſtraight, watch ouer our words that they may be gracious, paſſe nothing through our fingers that ſhall be entangled with the hurt of our neighbour, but meaſure out our actions by the rule and ſquare of religious loue.

And ſay not with your ſelues, &c.

This is the ſecond point before deliuered, namely, the godly and graue exhortation *Iohn* made vnto theſe falſe hearted Phariſees and Sadduces, containing two parts: firſt, what they ſhould do, Amend their liues: Secondly, what they ſhould not do: that they ſhould not preſume vpon the externall priuiledge they had, of being circumciſed as the children of *Abraham*. For this was the error of their iudgement, that the whole ſeed of *Abraham* by generation of the fleſh, were within the couenant of grace to be ſaued. And this is the obiection implyed and anſwered by S. *Paul*, *Rom.* 9. 6. 7. namely, that if the Iewes were caſt away, then the word of the Lord was fallen away, becauſe it is ſaid: *I will be thy God, and the God of thy ſeed for euer*, which is confuted there by the Apoſtle, by a diſtinction of a double ſeed: *There is an Iſrael in the couenant, and an Iſrael out of the couenant.* So as there is a double election in the houſe of Iſraell, firſt generall, that all that came of the loines of *Abraham* ſhould haue

this dignitie, to be accounted within the couenant, to partake of the word and seale of circumcision. The second is a speciall election out of the former, that out of the seed of *Abraham*, one seed onely should be saued: as it is *Malach.*1.2. *Is not Esau Iacobs brother? yet haue I hated Esau and loued Iacob.* Whereby appeareth there is a speciall election out of the generall, so as the grace of the couenant was offered to all Israell, and all Israell differed from the vncircumcised nations, yet the promise was effectuall onely in the elect. Whereupon gather, that if these Pharisees had not bene blinded and bereaued of the spirit of truth, they would neuer haue stood vpon any externall priuiledge: for the promise being made indefinitely, had bene fulfilled if ten onely had bene saued: for the Scripture goeth onely thus farre: *I will be the God of thy seed*, not of all thy seed. And this the Apostle proueth in the place before, thus: If all the Iewes were within the compasse of the promise, and the couenant of grace by vertue of the outward seale of cutting the foreskin of the flesh, then it was necessarie the first borne should be, and that he might challenge this assoone as any, to be saued. But this was not so: for in *Ismael* the eldest was not the promise, but in *Isaac* shall thy seed be called: so as God declared his purpose by distinguishing them at first, when the couenant was but new made, whi'e *Abraham* himselfe liued, and when he had but two sonnes. And lest this particular example might be excepted against, by reason of the disparagement in their birth, *Ismael* being borne of the bondwoman: Take (saith the Apostle) *Esau* borne of the same wombe, begot of the same father, yea borne at the same time almost, and if there were any prerogatiue it was *Esaus*, for he was eldest; both of them circumcised, yet did not the promise pertaine to *Esau*, as is proued by two testimonies of Scripture, *Gen.*25,23. *The elder shall serue the younger:* and *Mal.*1.2. *I haue loued Iacob and hated Esau*, his seruitude in the flesh being ioyned with the hatred of God vpon his soule. So as the difference betweene the children of *Abraham* according to the flesh onely, and according to the flesh and spirit also, standeth in these two things: first, in Gods secret purpose, whom to glorifie and whom to reiect: secondly, in the effects of faith

and

and ſanctification, for he is a true child of *Abraham*, that walketh in the faith and ſteppes of *Abraham*, *Rom.* 4.12. and they that do otherwiſe, (as Chriſt ſaith, *Ioh.* 8.44.) are the children of their father. To which the Phariſees in great indignation excepting, What (ſay they) doeſt thou account vs baſtards? *Abraham* is our father: No, ſaith Chriſt, ſo as truth and meekneſie it ſelfe ſpake it, ye are the children of the diuell. For vnder this pretence of iſſuing from *Abrahams* loines, they would deſpiſe that ſonne, and abandon that Meſſias in whom *Abraham* and the reſt of the fathers looked and truſted to be ſaued. Howbeit, if we come to this, why doth *Iſmael* perſecute the profeſſion of *Iſaac*, and *Eſau* ſell his birth-right, and *Iacob* embrace it as a pledge of the inheritance of heauen? This cometh from the election of God, who had purpoſed to giue this grace to the one, and to deny it to the other, the cauſe of his infidelitie reſting in his owne ſoule. And it was not an vniuerſall promiſe plight to *Abraham*, that he would be the God of euery particular ſingular man ſhould come from his line, but it was giuen indefinitely without limitation *(to thy ſeede)* as of one: which is that *Paul* proueth, *Gal.* 3.16. namely, that there could be no reconciliation betweene the Iewes and the Gentiles, but by that one ſeed which was Chriſt.

Now the cauſe Saint *Iohn* giueth: and the reaſon he alleageth why they ſhould not thus flatter and deceiue themſelues in the name of *Abrahams* ſeed, is, becauſe God is able euen of ſtones to raiſe vp children vnto *Abraham*. And at the firſt *Abraham* indeed was dead in reſpect of that ſtrength of nature to beget a child, *Gen.* 18,12. and it was as eaſie to make a ſtone a man, as to make a dead man get a man. Out of which we learne, that God is omnipotent, not onely to do what he will, but alſo to do more then euer yet he hath purpoſed to do: as here he is able of ſtones to raiſe vp men, but he neuer did it. Anſwerable to that ſpeech of Chriſt in the Goſpell: *If I would I could commaund (Mat. 26.53.) twelue legions of Angels to reſcue me*, yet he did it not. Now three things there be which God cannot do, and yet ſheweth no impotencie, nor derogateth any thing from his omnipotencie: as firſt, he cannot do contrarie to the propertie of

his perſon,as God cannot be begotten, nor the Sonne of God cannot beget: ſecondly,that is contrarie to the eſſentiall properties of his Godhead, as he cannot repent, nor chaunge, nor lie, nor be finite,for all theſe are ſignes of weaknes & imperfection: thirdly,he cannot do that which implies a contradiction,as that a ſtone being a ſtone ſhould be a man; but of a ſtone he can make a man, and of a man a ſtone: as *Lots* wife was turned(*Gen.* 19.26.) into a pillar of ſalt, but then ſhe ceaſed to be a woman. So againſt the Lutherans,that hold, they eate the very fleſh of Chriſt in the Sacrament, we acknowledge that God is able to turne bread into fleſh, but then he muſt change the ſubſtance: for I will neuer beleeue, that that which I ſee and taſt, and touch as bread,can being bread be fleſh alſo. So for the humanitie of Chriſt, as it is his bodie it cannot be euery where, for a bodie muſt haue his dimenſities, as height, breadth, and length, and muſt be limited and circumſcribed in a place certaine. And it abridgeth nothing from his al-ſufficiencie: for it is contrarie to the nature of a ſubſtance to be euery where, remaining a ſubſtance. True it is,the Lord can make the ſea to ſtand vp as walles, (*Exod.* 14.21.) on both ſides, for the paſſage of the Iſraelites, but it was a ſea ſtill: ſo he can make the Sunne againſt the courſe of nature(*Ioſh.* 10.12.)to ſtand ſtil and ſtay his courſe, but it was the Sunne ſtill; but he cannot make a bodie to be euery where, for that doth aboliſh the nature of it.

Ier.1.17.

Now is the Axe layed to the roote,&c.

3 This is the third point was deliuered, namely, the commination which *Iohn* vſed,mixing and interlacing his ſermon with the iudgements of God,wherein he threatneth them with eternall damnation, except they repent and become new men. The whole ſpeech is allegoricall and a continued borrowed ſpeech, which may be thus reſolued: God is compared to a husbandman, for he had planted a vineyard in Iuda,namely, his church: the people are compared to trees, the miniſterie of *Iohn* to an axe, that will cut quickly, either to haſten to damnation or to ſaluation. As elſewhere it is compared to a Fanne that ſeparates the chaffe from the wheate, and in *Ieremie* to a hammer, either to bruiſe a broken heart,or to beate it downe to hell. The roots of

of the trees are compared to the ſoules of men, the forme of the ſpeech prefigureth the finall ſentence that ſhall be giuen at the latter day, the hewing downe ſignifieth the ſeparation of the baſtardly Iewes from the communion and fellowſhip of the true Iſraelites; and caſting into the fire ſetteth forth their eternal damnation in hell: ſo as it is thus much in effect: You Phariſes preſume not any longer vpon Gods patience, for ye cannot now pretend ignorance as ye might haue done; and for that time (as *Act.* 17.30.) God will not call you to any heauy reckoning, he hath bene carefull to dreſſe his garden, he hath ſuffered you to abuſe the people by your gouernement in the Church, but now looke vnto your ſelues, for now ſhall my miniſtery cut into your ſoules, and ſhall ſhew whether ye be baſtards or no, and now ſhall it appeare who is the child of *Abraham* by receiuing Chriſt that commeth.

In that it is ſaid *now*, and that the axe is layd not to lop but to cut downe: learne, that when the Goſpell is preached, then the Lord comes to make a ſeparation betweene the elect and the reprobate, which could not before be diſcerned, as it is in the Goſpell; there ſhall be two in one bed, one ſhall be receiued and the other reiected: for when this raine falleth then the Lord meaneth to trie who is truly planted and hath taken root in his ſonne, and if (as *Heb.* 6.7.) it bringeth forth herbes meet for the dreſſer, then receiueth it a bleſſing, but if the heart bring forth thornes, then is it neare vnto curſing: ſo as if any obſtinatly perſiſt in the earth, drinking in the moiſture and yet increaſeth not, his damnation ſhall be the more iuſt, becauſe there is now no place for excuſe left. And to apply this more nearely to our ſelues, if the Sodomites (*Gen.* 19.28.) were waſted with fire for abuſing but one *Lot*: If the Niniuites had beue deſtroyed (*Ionah* 4.11.) for not repenting at the preaching of one *Ionah*: If they were put to death that deſpiſed but one *Moſes*, and the old world (*Gen.* 6.13.) ſwept away for contemning the preaching of one *Noah*: If they were giuen vp (*Rom.* 1.24.) to ſerue their owne luſts, that profited not by that one light of nature, whereby they were conſtrained to acknowledge a ſuperiour power, that made that excellent frame of heauen and earth: If the Phariſees

Luke 17.34.

riſees were thus ſharply charged and reproued for not amending their liues at theſe few ſermons of one *Iohn Baptiſt*, much more may we feare leaſt we be ſwallowed vp of preſent deſtruction, that haue had ſo many ſounds of the Lords trumpets and yet haue not retired from our owne wayes, that after ſo much dreſſing, and pruning, and lopping, haue brought forth nothing but briers, that haue deuoured ſo many full yeares of peace and yeares of preaching and plentie, and yet continue leane and ilfauoured in the courſe of our liues; for now at the time of the Goſpell (as we ſee here) beginneth iudgement.

Secondly, learne how faithfully *Iohn* executed and performed his miniſtery, which ſtood in two parts, as was foretold by *Malachy, chap.* 4. to preach mercie and iudgement, both which he performed in this one ſermon. Here the Ieſuits take occaſion to ſay, that we dehort men from euill for feare of hel, and exhort them to do well in hope of heauen. We ſay with *Paul*, who is our patterne and forerunner, that we haue weapons for all thoſe that ſhall deſpaire after the obedience of Gods Saints fulfilled, but we preach not onely to worke wel in hope of heauen, for as we are ſeruants we deſerue nothing, but as children we are receiued to an inheritance bought for vs before we were: ſo we ſtriue not that men ſhould keepe themſelues from ſin onely for feare of hell; for the Lord will neuer account of ſuch a ſoule as will do nothing but for feare of the whip, for he loueth a free giuer, and hateth conſtrained ſubiection: and it is not the horror of damnation but the commemoration of the Lords mercy ſhewed toward vs in giuing his owne ſonne to ſo ignominious a death, to ranſome vs from that curſe we had incurred. This is that containes vs within the bounds of obedience: for if the heart bloud of the Lord Ieſus wil not make thy heart to relent, and thy hands to tremble to put them forth to wickednes, then art thou in a deſperate caſe. Shal the feare of the gibbet or the ghaſtly ſhew of death, make one that was a traitor, & now pardoned and aduanced vnto high place by the meere mercy of his Soueraigne, ſhall this make him afraid to commit treaſon againe, and nothing elſe? nay the grace of his Prince ſhall reſt alwayes before his eyes, and ſhall moſt forcibly perſwade him

to

to perſeuere in his loyaltie. For this is the moſt effectuall of all others, to moue vs in the bowels of the mercies of Chriſt, to keepe our ſelues cleane and waſhed, becauſe we are alreadie purified in his bloud, and not for feare of falling into the pit againe.

Thirdly note, that if any man will eſcape and auoide damnation, he muſt of neceſſitie liue wel, for he muſt be a tree bringing forth good fruite. Where firſt conſider what is good fruite, which is implied in the text; it cannot be good except the tree be good: as Chriſt ſayth, *If the caſting out of a diuell be a good worke, why am not I a good man?* So as firſt the perſon muſt be accepted before the worke be accepted, and no perſon can pleaſe without faith that purifieth the heart, and there is no ſuch heart where religion dependeth not vpon the true worſhip of the law of God; and by conſequent there is no good faith where the hart is not cleanſed by the ſpirit of God. Since then a man muſt firſt be good before he can do good, it is impoſſible that any man erronious in religion ſhould produce a good worke. Externall righteouſneſſe and the morall vertues of the Papiſts is a vizard that bleares many mens eyes, and we ſay that they are honeſt; as well may we ſay it of them that hanged vp the Lord Ieſus, thinking he had ſpoken blaſphemy, becauſe being but a poore wretch to ſee to, he challenged himſelfe to be the Sonne of God, and in this doing they thought they had done God an excellent peece of ſeruice. And for *Paul* before his conuerſion who could except againſt his life, nay as he teſtifieth of himſelf, he walked according to all the ordinances the law preſcribed, yet after he was called, he accounted all his morall righteouſneſſe but as the excrement of a dog. And if religion do not diſtinguiſh betweene men, the heathen ſhall condemne both vs and them, who by the meere inſtinct of nature liued in the hatred of groſſe ſinnes, and walked ſoberly without exception, and yet are they already damned. For firſt, we muſt be good by grace, and being adopted into Chriſt then we do good: and of all the trees of the foreſt (as *Ezech.* 37.) there is none but is better then the vine if it beare not grapes, for the oake is good for timber, and euery tree may ſerue for ſome good vſe, but the

Math. 12. 28, Iohn 7. 21.

Philip. 3. 8.

the ſarments of the vine if it be not cluſtered is fit for nothing but for the fire. The Papiſts are good as okes to build monaſteries and to ſet vp houſes and places of religion; but an vnfaithful and vnfruitful Proteſtant and Profeſſor is good for nothing, (being but a rotten bough or branch of a fruitles & barren vine) but to burned. So that to iudge a worke to be good, it muſt be good both *quo ad finem & quo ad finem*, proceeding from an honeſt heart, and driuing to a right end, the glory of God, to whom I owe honour. Further, to come to the true knowledge of good fruite, let vs know what bad fruite is, which is double; firſt, ſins in ſubſtance, ſuch as are contrary to the expreſſe commaundement of God, as adultery is abſolutely a ſinne in *Dauid* as well as in any other: ſecondly, ſinnes by circumſtance, as giMat.23.5. uing of almes onely when the trumpet ſounds, to be ſeene of men; or to come into the ſanctuary with a purpoſe to pray, and preſently to returne to his vomit againe: for the Lord abhorreth what himſelf commaundeth, (*Eſay* 66.) if it be not done with that heart he commaundeth. The ſacrifice of a ſheepe is in his ſight as the bloud of a man, not that he hateth the action, but the hypocriſie in the action which ſtaineth the whole: as *Habac.*2.13. *if an vncleane perſon touch the holy fleſh, the fleſh it ſelf is vncleane*; but holy fleſh maketh not other fleſh holy which was not ſo before.

Further obſerue, where it is ſaid, *Euery tree that bringeth not forth good fruite ſhall be hewne downe:* that it is not enough not to do euill, but it is damnable not to do good; for he doth not ſay, the tree that brings forth no fruite, but that brings not forth good fruite. For it is not enough for *Zaccheus* (*Luke* 19.) after his conuerſion to be no poller or robber of the poore, but his conſcience cannot be aſſured of his pardon before he hath ſatisfied the poore for that he had got amiſſe: ſecondly, he muſt bring forth another fruite of repentance, not onely to reſtore, but to giue liberally, and to be compaſſionate toward the afflicted Saints; not by this to ſatisfie the Lord, but to aſſure his Math.25.34. owne ſoule that the Lord is ſatisfied in the death of Chriſt. And it is not ſaid, *Come ye bleſſed*, becauſe ye haue not perſecuted the truth, nor ſcorned the profeſſors thereof; for not the euill they

they haue not done, but the good they haue done, as releeuing the poore, viſiting the ſicke, and ſuch like, ſhall come to iudgement. And for the damned, it is not ſaid to them, Go and depart, for ye haue put to death, and by al vniuſt wayes vexed & abuſed my children; for theſe are ſo groſſe as their owne ſoules crie out againſt them: but the forme of the ſentence is, Ye haue deſpiſed me, and would not be of my liuery, but diſdained to be found in the company of profeſſors: for curſed be *Meroz Iudg.* 5.7. that helped not in the day of battell, not that euer ſhe fought againſt the Lords cauſe, or once drew weapon againſt Chriſt, but becauſe ſhe came not forth armed to aſſiſt the Lords cauſe. So this muſt be the fruite of *Peters* repentance, not onely not to denie his maſter any more, but (*Math.* 26.35) to ſtand to him to the death: neither is it enough for perſecutors of the Goſpell to leaue off to perſecute, but they muſt with *Paul* learne to be perſecuted for the Goſpell: and ſo for parents to take heed to their children, not to be gariſh in their youth, leſt by this their hearts may be adiudged to be proud in their age.

Now if that tree be neare vnto burning that brings not forth good fruit, what ſhal we ſay of thoſe trees that from the root of a filthy and fleſhly heart bring forth vnſauory and ſtinking fruit? If *Dines* be damned *Luk.* 16.22. that gaue not bread and refreſhing to *Lazarus*, what ſhall become of them that take away bread, & do grind the faces of the poore? If he were bound hand and foot (*Mat.* 18.33.) that proſecuted his right ſo extremely againſt his fellow ſeruāt, whither ſhal they be caſt that labor the vniuſt vexation of men, pretending title to that coat they neuer bought? If *Obadiah* ſhal hardly anſwer it, 1. *Kin.* 18.4. before God that hid the Prophets by fifty in a caue, and fed them with bread & water, becauſe he durſt not profeſſe his religious hart openly, being in the time of *Iezabel* a queen and a queane; how ſhal they be able to excuſe themſelues which in the time of this gracious and good harted Prince libel againſt them by falſe ſuggeſtions, and labor the vtter vndoing of them, themſelues profeſſing nothing for feare of ſucceſſion? And if they that did but build, and plant, and mary, & giue in mariage (al which in themſelues were lawful, were ſwept & caried away (*Gen.* 7.) with the vniuerſal flud,

whither ſhall the tempeſt of the Lords fury cary them that blaſpheme againſt his name, ſnarle againſt his meſſengers, and like ſwine do wallow in their owne filthineſſe, all which are ſimply abhominable in themſelues? If the Phariſees that were carefull to heare *Iohn* with ſome good mind, were ſo ſharpely reproued as to be termed vipers, what title may be giuen to them that refuſe altogether to come? If they that heare not the voice of Chriſt be not his ſheepe, what be they that turne againſt him to rend him? or that come to the Temple to no other end then to intrap him? If of three ſorts of ſeeds and hearers, whereof the one takes the ſeed, the ſecond receiues it with ſome good heart, the third cheriſheth it ſo well as it growes to a blade, and yet all of them be damned: where ſhall they reſt that neuer vouchſafed with any religious eares to heare the meſſage of ſaluation brought them? If many be ſhut out that preached the Goſpell, and many that ſtriue to enter in ſhal not, what place ſhall be prepared for them that thinke themſelues too fine to bind vp the wounds of the broken hearted, and that haue euery ſtep ſince their firſt birth directly ſailed toward hell, diſauowing all meanes whereby they might be reduced to the right way? If the fig tree was accurſed becauſe it had no fruite, though (*Marke* 11.13.) it was full of leaues, what curſe ſhall light vpon thoſe trees that are full of poiſoned and corrupt fruite? Note alſo Saint *Iohn* ſaith *euery tree*, not excepting any, but what euer he be, Iew or Gentile, from the Prince to the baſeſt of the people, they muſt be fruitfull: for being all equally corrupted, wee ought all equally to be cleanſed, and the Princes ſoule needes as much waſhing as the ſubiects.

Iohn 10.3. Mat.7.6.

Mark 4.4.

Againe, obſerue a conſequence of great comfort, that euery tree that brings forth good fruit muſt needs be ſaued, and this is a wonderful conſolation to all Gods children; for all that are in Chriſt, *Rom.*8.1. are out of condemnation, and he hath Chriſt that hath his ſpirit; he hath his ſpirit that ſtriueth againſt his corruptions, he doth this that crucifieth his fleſh, and he crucifieth his fleſh that ceaſeth from ſinne, and he doeth this, that amendeth his life and repenteth.

Laſtly,

Laſtly, learne hence that the tree and the fruite muſt go together; for though faith alone doth iuſtifie, yet faith that is alone doth neuer iuſtifie, but is dead without workes: like that charity *Iames* 2.16. which onely bids a man warme him, but doth not giue him wherewithall to refreſh him. The eye alone of all the parts of the bodie doth ſee, but the eye that is alone ſeparate from the bodie doth not ſee: ſo the feet alone do cary the body, but if they be cut off and ſeuered from the body they do not ſtirre. True it is, no tree ſhall eſcape the cutting vnleſſe it be good, but none ſhall therefore eſcape it becauſe it is good: for none ſhall be ſaued without mortification, but none for their mortification ſhall be ſaued: therefore let vs beware leaſt we diſioyne that in our liues which is alwayes conioyned in doctrine, the faith of *Paul* and the workes of *Iames*.

THE TENTH SERMON.

MATH. chap. 3. verſ. 11.

11 *Indeed I baptize you with water to amendment of life, but he that commeth after me is mightier then I, whoſe ſhooes I am not worthy to beare, he will baptize you with the holy Ghoſt and with fire.*

NOW becauſe among the multitude, as more plainely appeareth *Luke* 3.15. they ſtrongly held and eſteemed *Iohn* to be Chriſt and the Meſſias that ſhould come, he knowing this by reuelation, or otherwiſe by the ſpeech of ſome particular perſon among them, laboureth to reſolue them, and to plucke vp this opinion by the roots, making proteſtation, that there was great diſparagement and

and inequalitie betweene him and Christ, his baptisme and Christs, his person being but the herbinger and the person of Christ, whose comming he proclaimed; yea so great, as he was not worthy to do him the baseſt seruice, so much as to pull off his shooes, this being a prouerbe taken from those countries, where trauellers going in the heate all day, did accustome at their iourneyes end to haue a seruant attendant, to plucke off their shooes and to wash their feete.

In the speech there are two parts to be obserued: first, the abasing of himself and his office: secondly, the magnifying of the ministery of the Messias.

Here first note, that *Iohn* doth not compare the baptisme he administred, with that the Apostles should afterward minister, nor his outward signe of water with theirs, as being any difference betweene them; but he compareth his owne person with the person of Christ, and that which he worketh visibly with water with that which Christ worketh supernaturally cleansing the conscience. They therefore are deceiued, that thinke *Iohns* baptisme lesse effectuall then this of ours drawne from the Apostles, for in the substance there is no difference, but onely in the manifestation and perspicuitie of it, that as *Iohn* was plainer then the Prophets, so were the Apostles and after Ministers more plaine then he: which was signified by that speech of Christ, *He that is least in the kingdome of God is greater then Iohn Baptist*: this being meant of their ministeries; for the Sunne is the same both in the morning in his weakenesse, and at noone day in his strength: and there is the same humane nature in a child as in a man, and no other baptisme in substance, now then this of *Iohns* being both instituted by the same Lord. But the Iesuites challenge the Caluinists for making *Iohns* baptisme comparable with the Apostles; for *Iohns* (they say) did not remit sins, but he onely baptized them vnto amendment of life. We answer, first, in neither of their baptismes there is any remission of sins, this onely being in the power of Christ the institutor: as in circumcision, the cutting of the flesh in it selfe auailed nothing; but the efficacie was in sealing to the conscience the beliefe in the Messias to come, for many had outwardly

Matth. 11. 11.

that

that ſigne whom the Lord abhorred: and if that did but ſecure the ſoule vpon an inward beleeſe, much more is baptiſme now but a ſeale of righteouſneſſe vnto vs. Againe, if their baptiſme vnder the cloud was the ſame with *Iohns*, ſo was that of the Apoſtles: and could any of them giue any more then the externall miniſtery? But *Iohn* (ſay they) baptized onely to amendment of life. We anſwer, as it is *Marke*. 4. *Iohn* baptized to repentance and remiſſion of ſinnes; and can there be any repentance without remiſſion? No: for being promiſed both together, they are receiued of the perſon both together. Againe, if this baptiſme of ours and that of *Iohns* be not the ſame in ſubſtance, then did not Chriſt ſanctifie our baptiſme in his fleſh; which is falſe: for man can giue but the outward element, and Chriſt alone doth purge the ſoule.

Secondly, learne what power there is in the outward miniſtery of men, and in the outward ſeales: for howſoeuer the ſcripture doth magnifie outward means, and the men as inſtruments; as that *Paul* is ſaid to ſaue ſoules, and to haue begot *Oneſimus* in the faith, *Philemon chap.* 1. and our miniſtery is called the miniſtery of the ſpirit: yet when the ſcripture wil ſhew what either the men or the meanes ſeparately and apart can do in their own nature, and that all is the worke of God onely, then either the meanes are not at all mentioned, or elſe they are wonderfully debaſed: as, *Paul* can but plant, *Apollo* can but water, but it is God that giueth the increaſe. Here *Paul* is nothing, for the bleſſing is onely from the Lord, the internall being oppoſed to the external: for whenſoeuer theſe be either oppoſed by comparing, or compared by oppoſing, there all is in God; for God dealeth otherwiſe in diſpoſing of things that nouriſh to eternall life, then of thoſe that helpe to the conſeruation of this preſent life. As there is ſome power and as it were an inherent vertue in bread to nouriſh in it owne nature, and there is power of generation in man to beget, but to awake the conſcience and to cleanſe the heart, there is no power that remaines in the Miniſters perſon, or in the ſeales of Baptiſme and the Lords Supper: the Miniſter ſeparately he ſpeakes, and it is but a periſhable breath, as the voice of another man, though they be the words

2. Cor. 3. 6.

1. Cor. 3. 6.

Act.16.14. of God: for otherwiſe, why ſhould *Lidiaes* heart be opened more then any of the reſt of the hearers? there was the ſame voice of man ſounding into the ſame eares of men by nature. And in Baptiſme for himſelfe the Miniſter can do nothing but powre on water, and the water is but naturall, which can but wet the body, and there is no power appropriate to it that of it ſelfe it is able to conuey any ſecuritie to the conſcience. But do not the words of inſtitution worke ſomething, and be they not operatorious to worke ſome change? As the words be pronounced with the organ and inſtrument of the mouth, it cannot make the bread to alter the ſubſtance; but the words haue this power to declare what the Lord will worke, firſt for our ſelues that we muſt breake bread; for the people that they muſt eate it: *This is my body*, ſhewing what the Lord will do, that we muſt not be amazed in beholding the ſignes, but lift vp our eyes vnto the Lord that giueth Chriſts bloud to the heart of euery beleeuer: for there is no fleſh in the bread, nor vnder the bread, nor with the bread. Theſe therefore haue no power to conuey any grace to the ſoule, for if they had, then were all regenerate that receiue them: and ſometime regeneration preceeds and goeth before baptiſme, as in *Cornelius*, *Act.* 10. ſometime it followeth baptiſme, as in children. And again, if there were any power in water of it ſelfe, or by the words of inſtitution, then after the ſacrament the water ſhould euer remaine ſanctified, which we ſee contrary, for it doth putrifie like common water. And no more doth the ſacrament depend vpon the intention of the giuer and conſecrator, then it doth vpon the intention of the receiuer: for it was as true a ſacrament and as effectually offered to *Simon Magus* and to *Iudas* as to the other of the Diſciples: for the ſame Sunne ſhineth to al, though ſome do ſhut their eyes.

Further, obſerue & beware that we do not make *duos totos baptiſmos*, two whole baptiſmes, one of *Iohns* another of Chriſts, but only of one whole baptiſme two parts, as of one whole man we make two parts, body & ſoule: one is as in the law, a circumciſion with the hand cutting the fleſh, the other cleanſing the cõſcience by faith in Chriſt. Neither do we make them two that

God

God ſeparates, for it is the ſame word of life in it ſelf, but not to them that eate it not: to the elect it is effectually conueyed; to the reprobate it is truly offered by God, but ſeparate by their vnbeleefe. Therefore let vs conſider the analogie and naturall relation in baptiſme: the external thing is water, ſuch as is common: the thing inward is the very bloud of Chriſt anſwered by the ſigne. The application of water to the clenſing of the body, is anſwered by the applying of the holy Ghoſt: the effect of water is to purifie from filth, ſo is it of the bloud of Chriſt to purge from ſinne: and this two wayes, by killing and renewing, by mortifying and quickning: the dipping in the water repreſented by the death of Chriſt, and his reſurrection ſignified by pulling out of the water, that as we are buried with him in Baptiſme, ſo we ſhall riſe with him by his ſpirit.

Why, but hath *Iohn* no power but to put on water? euery man may do ſo: and how is it then that (2. *Cor.* 3. 6.) *Paul* ſaith, God hath made vs miniſters of the ſpirit and not of the letter; for there he compareth the Law to the Goſpell, *Moſes* to the Apoſtles? *Moſes* gaue vnto the people the two tables, which was onely a commaundement externall, for he could not change his owne heart, nor apply his owne ſoule to the performance of the law; but it was onely as if a man ſhould write to a blind man to bid him reade, or to a deafe man to bid him heare. And can *Paul* do any more to conuert the Corinths? No: but this is the difference; the preaching of the Goſpell which is the miniſtery of the ſpirit, doth not onely require faith, but giueth faith to be ſaued: for of it ſelfe it is as eaſie to keepe the law as to beleeue. Why, but *Paul* ſaith to *Timothy*, 2. *Tim.* 4. 2: *Attend on the worke of preaching to ſaue thy ſelfe and others*: and *Paul* of himſelfe ſaith, *I begat you*: and *Mal.* 4. 6. it was propheſied of this *Iohn*, that he ſhould conuert the harts of men. This is moſt true when the externall and internall do ioyne and iumpe together, and when they are not compared by oppoſition, but are comprehenſiuely taken together, then we can bind and looſe ſinnes: and as *Leuit.* 16. 16. then the Prieſt ſhall make thy ſoule cleane. But as it was ſaid that there was in paradiſe (*Geneſ.* 3. 22.) the tree of life, not that it had any life in it, but that they that ſhould eate

of it ſhould liue for euer; and ſo of the tree of knowledge, which was ſo called by the effect it wrought, making vs to know what good we loſt, and what nakedneſſe we fell into: ſo it is ſaid, that we forgiue ſinnes, *Iohn* 20.23. becauſe the word of reconciliation is put into our mouthes, not that we do it by any abſolute authoritie, but neceſſarily, becauſe our commiſſion extendeth to it by God. And ſo all morall matters vnder the law were but a meer pageant, ſauing that they ſealed to them the inward, which was the bloud of Chriſt: and where ſuch efficacie was giuen to the ſacrifices, there the inward thing was attributed to the outward, ſo as we muſt ſtill hold that all power and ſufficiencie is of God, 2. *Cor.* 3.5.

Further obſerue, that *Iohn* of neceſſitie muſt giue water, or elſe Chriſt can giue no bloud; and except there be planting and watering nothing can grow. So as we muſt learne to ſubmit our ſelues to the miniſtery, elſe can we not ordinarily expect for any grace at Gods hands, for he giues but increaſe and bleſſing to his workmens labor, and though the voice of the Preacher be but a vaniſhing voice, wanting power to affect the conſcience, and vertue to illuminate the eyes, for the voice cannot pierce the ſoule, yet we muſt humble our ſelues to *Iohns* miniſtery: for by this voice doth the Lord giue life, and as he cannot hope for fruite that neuer ſowed, nor expect for wine that neuer planted, no more can he looke for life that neuer heard, for faith commeth by hearing, *Rom.* 10.17. and without faith there is no ſaluation. So as vnleſſe we do embrace this ordinance of God, to follow them whom he hath made his armes to reach forth vnto vs the bread of life we can neuer beleeue; and except we deſire to be ſealed with the great ſeale of heauen committed vnto them, we ſhall neuer be ſaued: for as it is ſaid *Gen.* 17. 14. euery ſoule contemptuouſly refuſing circumciſion ſhall be cut off: and he that deſpiſeth the bread, doth betray and crucifie the Lord Ieſus as the Iewes did, that bad away with him. *Iohn* muſt be regarded becauſe he puts on water, for who is not glad to receiue his p-rdon by the perſon of any? and why ſhould their feet be conte...ptible that bring vs ſuch newes from the mouth of God? And if we dare not in paine of damnation but thinke

thinke reuerently of the ſeales, that is, of water and bread in the Sacraments, how much more muſt we reuerence the doctrine, that is of farre greater maieſtie? for the Sacraments are but blankes without the word.

Further conſider here in *Iohns* baptiſing to amendenent of life: that as all Sacraments are couenants, & in couenants there is alway ſomething agreed on betweene both parties: ſo in Baptiſme God promiſeth to receiue, Chriſt to redeeme, the holy Ghoſt to ſanctifie: and on the other ſide, we promiſe to beleeue this, and to repent vs of our tranſgreſſions. For as Baptiſme ſealeth vnto vs remiſſion of ſinne, ſo alſo doth it ſeale as it were frō vs amendement of life: and to whom ſoeuer the Lord ſealeth this aſſurance that he will ſaue him, to him alſo he ſealeth regeneration and newneſſe of life. And as *Paul* ſaith, *Rom.* 2.26. if vncircumciſion beleeue well, it ſhall be ſaued rather then circumciſion: that is, if the outward ſigne be ſeparated from the inward, and not accompanied with cleanneſſe of heart, and obedience to the commandement, he that wants the outward ſeale, and yet is circumciſed in heart, is more to be accounted of then the other. Therefore let vs looke and take heed we performe the vow we made before God and his Angels in our baptiſme, namely, as to beleeue the promiſes, ſo to repent and reforme our liues: for he that will aſſure himſelfe of the benefite of Baptiſme, muſt ſee what power he hath to ſubdue his corruptions.

He will baptiſe you with the holy Ghoſt and with fire.

That is, by the holy Ghoſt Chriſt will ſeale the pardon of their ſinnes, who hath the ſame power that fire hath, as firſt, to burn vp al traſh & ſtubble: ſecondly, to purifie things that are to be purged: thirdly, to giue light in darkneſſe: fourthly, to quicken things that are benummed and ſtiffe with cold. So as let vs examine our ſelues whether we haue felt theſe effects of this ſpirit: for if the filthineſſe and frowardneſſe of our nature be burnt vp and conſumed: if our harts be ſwept and cleanſed from vile and looſe affections: if our vnderſtandings be illumined and lightened with the lampe of the Goſpell: if we be inflamed and ſet on fire with the zeale of Gods glorie, and well hearted to-

ward his children, then may we hope to haue bene baptiſed truly: for the holy Ghoſt worketh theſe things in beleeuers. But he that is droſſie or lukewarme in his profeſſion, that is hard hearted to the Saints, that followeth the ſent of his affections, and that is wearie of the candle of truth, hath cauſe to ſuſpect that he is not yet baptiſed with the holy Ghoſt. In *Ioh.* 3.5. this ſpirit is compared to water cleanſing the ſoule inwardly, which hath three properties: firſt, to waſh away filthineſſe: ſecondly, to moiſten that which is drie, and to quench thirſt, and allay the ſcorching heate: thirdly, to fructifie: as *Pſal.* 1. willowes are ſaid to be fruitfull planted by the water ſide: euen ſo the holy Ghoſt doth purifie and waſh the ſoule, refreſheth the conſcience ſcorched with the feare of Gods vengeance, and giueth power to make our drie and barren hearts to proſper in euery good worke.

THE ELEVENTH SERMON.

MATHEW. 3.12.

Verſ. 12. *Which hath his fan in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.*

BEcauſe it falleth out in great auditories and aſſemblies, that there be many wilfull and peruerſe perſons, which do not eſteeme of the Lords rich bountie, but do ſcorne and tread vnder foote the mercie offered: *Iohn Baptiſt* doth here denounce peremptorie vengeance and intollerable torment againſt all thoſe that ſhall not ſubmit themſelues to the miniſterie of the Meſſias, and that they which will not be baptiſed with the fire of the holy Ghoſt and of Chriſt,

Christ, that is, with his bloud and with his spirit, shall be baptised with the fire of hell.

The words do containe an Allegorie or continued borrowed speech, which may be thus resolued. First, by the Fanne vnderstand the ministerie of the Gospell, which should begin at the preaching of Iesus, and should winnow the people to make a separation betweene the bastardly brood of *Abraham*, and the true *Nathaniels, Ioh. 1. chap. 47.* Israelites in whom is no guile, betweene them that had onely the marke of circumcision in the flesh, and them whose hearts and vile affections were inwardly circumcised. By that it is said, *In his hand*, is meant, that it is presently to be manifested. By *floore*, vnderstand all places where a Church may be gathered, or more specially for a visible Church alreadie gathered, *Iohn* addressing his speech here to the Iewes, which were at this time the Church of God. By *wheate*, is meant all that should beleeue, either Iewes or Gentiles. By the *Garner*, is meant the kingdome of heauen. By *chaffe*, is meant hypocrites and vnbeleeuers, misliuers, or the children of perdition, that refuse to be fanned by the Lords voice. By *cleansing*, is meant that separation the Gospell shold make betweene the apostate Iew, and the beleeuing Iew. By *vnquenchable fire*, is meant the torment of hell prouided for vnbeleeuers.

Out of this first generally obserue, that where the Gospell comes and is preached with power, and with a good conscience, and not huckstered nor merchandized as men do their wares: but that they so labour as not to be ashamed of that they do, preaching their doctrine not to the eare, but to the doore of the conscience, that there it makes a manifest difference betweene true and false children, whereas before all was shuffled together: for though before this time the Pharisees and all others were as one, bearing the same title of *Abrahams* seed, yet saith *Iohn*, afterward shall come the venting of the Gospell, which with the powerfull blast thereof, shall scatter the hypocrites, and make knowne the faithfulnesse of them that with honest hearts embrace and cherish it. After this manner is the word in the Epistle to the Hebrewes, compared to a sword with two edges, that cutteth two wayes, either to conuersion if it be Heb 4.12.

be beleeued, or to confusion if it be despised. Hereupon it is, that *Simeon* did prophesie to *Mary* (*Luk.* 2. 34.) to preuent any conceit might rise in her mind of her dignitie and glorie, being the mother of the eternall Lord, hereby thinking that all the world should applaud her for her Sonne, telling her, that this child should be set vp for the rising and ruine of many; a marke that euery man should shoot at, and by his coming should the hearts of many be discouered: *For the sound of his mouth* (*Heb.* 4. 12.) *deuides betweene the ioynts and the sinewes, and the marrow and the bones:* anatomizing the hearts of men, to see whether they be sound or rotten. And they that before seemed to be all one, shall when the fan comes differ: then the poison that before lurked, shall be layed foorth, and the hidden gall shall be displayed. Hereupon also the word is compared to fire, which hath a double effect, to wast stubble and drosse, and to purifie that is refinable, as siluer and gold. For the Gospel hath this vertue, to inflame some mens harts with a zealous loue of God and his glorie: setting others on fire to persecute it, to quench and to impugne it. This effect had it in *Iohns* time, some saying, that he was an honest man; some, that he was Christ; others, that he was a Galilean, whence could come no good thing; and others more plainely, that he was a diuell, all before being as they thought well circumcised and the children of *Abraham*. So when Christ spake in his own person, the chaffe flew away, and then was easily knowne who was an hypocrite, he coming to some place where they had rather haue their hogges (*Mark.* 5. 17.) then their soules saued; and to others where they brought him to the side of a hill of purpose to haue throwne him down: and to *Iairus* house, where some (*Mark.* 5. 40.) laugh him to scorne for his speech. This fanne by Christ was committed to his Apostles, that they likewise should make a separation where they came. *Paul* preaching at Antioch, the Iewes rayled against him, when the Gentiles desired him to preach the same sermon the next Sabboth. And by the power of this Fanne (*Act.* 22. 23.) the Iewes cast vp dust in the aire, and crie, that *Paul* is vnworthie to liue. And *Act.* 23. 12. certaine do bind themselues by oath not to eate nor drinke till they had killed him: when as others

Luk. 3. 16.
Mat. 11. 16.
Luk. 4. 29.

others in Iudæa did submit themselues and became the true disciples of Christ. Yea (*Luk.* 12.53.) it appeareth that there is no bond so streight nor so well knit, but religion will violate, and cause the father with the son, the mother with the daughter, to impugne the Gospel with hostilitie: not that it is the propertie of the Gospell to breed dissention, but it is the malice of Sathan to enrage mens hearts, that they should not receiue it, that his barnes might be full. And then must *Ahab* (1. *King.* 21. 19.) yeeld to *Eliah*, and not *Eliah* to *Ahab*. There is execrable crueltie committed on the infants of Bethlem: who is the cause of it? not Christ, but *Herod*; and Christ may not giue place to *Herod*, though it cost neuer so much bloud.

Secondly, obserue where it is said: he will make his floore cleane, that all that refuse the Gospell, whatsoeuer they pretend, they are but chaffe. For the Pharisees here which had the chiefest places in the Church, they pretend to haue the Oracles and the temples, to be descended from the Patriarks, and to liue after the law of *Moses*, yet they are but chaffe which fill the floore, being onely puffed vp with pride, and hauing no sound graine in them: for when Christ is offered they persecute him, and crie: Hang him, as an enemie to the law of *Moses*, so Mat. 27. 22. as their intention was good, yet was that no excuse: for then they that persecuted the Prophets, and crucified the Lord of glorie should be blameless; for they had a zeale, but not according to knowledge. Now if they that stand onely in defence of that God himselfe ordained, and like not that any of that should be abrogated by the Gospell, are but chaffe, what shall they be that seeke to maintaine their owne traditions against both law and Gospell, and stand in defence of many corruptions in the Church of God, and yet perswade the Prince that all is well, what can they be but chaffe of the worst sort?

And will purge his floore, &c.

Here may be demaunded, what the cause is, why there is so much chaffe in our Church, and so litle good graine: for it is strange to see with what belli-gods it is stuffed, how disguised men be in pride, and how excessiue in vsurie: which be not as S. *Peter* calleth them spots, but as the biles and vlcers of Egypt: 1. Pet. 2. 13.

yea

Yea ſo much biting gaine raigneth among vs, as hath made no more friendſhip betweene man and man, then betweene *Cain* and *Abel*: ſuch whoredome as the Sunne cannot hide it, nor the earth beare it, but doth crie for vengeance, and their children baptiſed that are worſe then Sodomites, which (as Saint *Iude* ſaith) be now in hell. To this we anſwer, that the cauſe is, firſt, the want of fanning in many places of the land, the people hauing onely a man ſet ouer them, that can giue no one word to ſeparate, but only reade bare Seruice and ſtinted prayer, which can make no manifeſt ſeparation, but of open recuſants: ſo as the people may well be quiet, becauſe the word neuer blowes among them; and till the wind come, the chaffe and the wheate are mixt together: for can the wild aſſe bray if he hath graſſe? or the oxe low if he hath fodder? or an hypocrite ſhew himſelfe till his heart be diſcouered, and his vizard taken off? All the plagues of Egypt which made *Pharaohs* heart to relent ſomewhat, and yet in the end ſo hardened it as he vtterly contemned the Lords hand, are not like to this fanne of the word, which ſearcheth euery part of a man, and bloweth him away, vnleſſe he be ſubſtantially rooted in religion. A ſecond cauſe of this is, that where there is fanning, yet it hath no power, they huckſtering and tempering of it for their owne fame and for *Balacks* offer of preferment, and not preaching to the conſcience the crucified word of the Lord: they preach of contention to adde affliction to others, and not in ſincerity and meekneſſe to bring conſolation to others: and alſo when they ſpeake it is but verball, for their liues do really confute the words of their mouth. A third cauſe why there is ſuch a mixture in this floore, is, becauſe although it be truly preached, yet men may do what they liſt, and the maieſtie of the word is not hedged in with diſcipline: for if men liue wickedly, vnleſſe the law of man take them by the heele and reſtraine them, the word of God cannot determine: ſo as except there be ſome ſpeciall good inclination in ſome few, for the multitude preaching doth no good. For he muſt be a good ſcholler will learne without diſpling, and he a ſound Chriſtian that wil refraine from ſinne by bare preaching. The word indeed is the ſpeciall fanne for this floore, but then is

Ioh. 5.6.

it

it moſt powerfull, if it haue diſcipline to ſtrengthen it, and authoritie to countenance it. What? do you meane the floore muſt be purged in this life, and that there muſt be nothing but wheat in the Church of God? why this cannot be till that great day of ſeparation, when euery thing ſhall be put in his peculiar place. To this we anſwer, that there is a double purging, the one in this life, the other after this life; the one particular, the other vniuerſall. That purging that may and ought to be, is, firſt the ſeparating of all ſuch as do not offer themſelues. Secondly, of them that offer themſelues, but are vnworthie; as if a man can make no conſcience to profite by the word, or can render no ſound acount of his faith, when he hath bene long taught, but like an idle and ſlouthfull profeſſor, is ſtill to be trained vp in the rudiments of religion, it is no reaſon to let him be in this floore without feeling ſome ſmart for his negligence: neither is it fit to giue the holy things of the Lords Supper vnto him, for he deſerues not the crummes that fall from his table. If a man be obſtinate and will not promiſe reformation, his child ought not to be receiued to Baptiſme, vnleſſe he confeſſe his ſinne, or giue witneſſe to the Church by others which muſt do it: and then they ought to take the child from his father, and not to returne him to his parents againe, where his education ſhall be corrupt. For others that do profeſſe, if after they breake out into any enormous ſinne, ſuch chaffe muſt be ſeparate: for no vncleane liuer muſt be in the Church, but either he muſt ſubmit himſelfe, and then he is none ſuch; or he muſt be cut off, if he continue ſenſleſſe in his ſinne: for it is the houſe of God which harboureth none but ſuch as heare his voice. And ſuch as theſe ought not to be admitted to the Sacrament, though they preſent and offer themſelues neuer ſo much: for he that permits them ſinneth three waies, firſt, in reſpect of God, giuing the bread of children vnto dogges, and making the houſe of God as a common Inne, where he may buy any thing for money: but he muſt do as *Iehoiada* the Prieſt did, 2. *Chron.* 23. 19. not ſuffer any vncleane man to enter, or to ſet his foot within the temple. Secondly, as he muſt not do it in reſpect of God and his own conſcience, ſo neither in reſpect of the partie himſelfe: for ſeeing himſelfe

himselfe debarred and disfranchised from the citie of God, he would be ashamed, and this his abdication would bring him to humilitie, wherby his soule might be saued: and he would stand abashed, that he that should be a Christian should be separate from Christians, and thrust out of the Church, out of which there is no saluation: whereas now seeing that his sinne doth not separate him from the communion of the Saints, it brings him asleepe in it, and hardly he comes to repentance. Thirdly, he sinneth against the Church in admitting such a one, for who would suffer a leprous man to lie with a child? and this animateth and emboldeneth others to sinne by the sight of his impunitie, and many are infected by the scabbe of such a one. Did God in the law abhorre leapers, and must no man that touched a dead carkase partake of the Passeouer a moneth after? and shall not whoredome and such like vncleanesse, be a cause to barre men from the Supper of the Lord? *Paul* said plainely, (1. *Cor.* 5. 7.) *Purge out the old leauen*, speaking of him that had committed incest, comparing the Paschall lambe to the Gospell; the seauen dayes wherein it was eaten, to the whole course of our liues: the house where it was eaten, to the Church; the lumpe, to the multitude; the leauen, to maliciousnesse and filthinesse; the vnleauened, to the children of God: so as they must separate all that are leauened in malice or wickednesse, that not onely euery peculiar man may be blamelesse, but all the Church may be cleane coming to so holy a place. For since we are all partakers of that immaculate Lambe that is slaine Christ Iesus, we must cast both out of our selues, and out of our houses and congregations all impuritie. Wherefore let not thy hand be in sacriledge to permit such a one: it is in thy power to giue, and answer the church at thy perill thou must: (whatsoeuer the lawe of the Magistrate is) for no man may commaund thee to sinne, but according to the rule giuen to *Timothie*, speaking of vnable men to go before the people in life and doctrine, 1. *Tim.* 5.22. *Lay not thou* (saith *Paul*) *thy hands on him.*

1.Cor.5.2.
2.Thess.3.14.

It will be said, this was an easie matter in the Apostles time, when they had the keyes of the Church, and the power in their hands, to cut off the incestuous person, and when the Gospell was

was but newly entred, and but ſtept as it were within the threſhold: but now men are not ſo eaſily corrigible as they were then, being now more grown and ſturdy in ſin then before. We anſwer, that if the cenſures of the church were ſo duly executed whē there was no Chriſtian magiſtrate to countenance & protect them, much more might they be ſo now when they might haue the ſword alſo to aſſiſt thē. And if they had fewer offences when they had leſſe meanes to purge them, for they could but ſeparate from the congregation only, and then if they wold they might haue returned againe to the infidels, farre greater beauty might be looked for now, if the gouernors of the Church had not ſome great miſt before them. And if the Churches of Iudea and Galile (as we may ſee *Act.* 2. & 3.) did multiply exceedingly, hauing the magiſtrate not againſt them, though not with them; much more might they flouriſh now, hauing the Chriſtian law of the Magiſtrate binding their bodies whoſe conſciences ſhould be bound by the cenſures of the Church. But is it no true Church where this exact cleanſing is not? and is it not the table of the Lord becauſe ſome ſtrangers beſides children are receiued? and is the whole lumpe infected by a litle leauen? God forbid: only we ſay the leauen ought to be ſeparate, and the inceſtuous man ought to be caſt out; for they that eate the Paſſeouer muſt haue none come to it that hath eaten leauen: and if we ought not to eate with him, that is, haue no familiarity with him, much leſſe ought he to be admitted by the Miniſter; but if he be, yet to thy conſcience that art a worthy receiuer it is a ſacrament. If *Saul* be in the Tabernable, I litle doubt but *Dauid* will with all his heart wiſh to pray with him. And was *Zacharie* any whit polluted by praying and ſacrificing with the filthy Phariſes: or *Annaes* prayers leſſe auailable, becauſe many ſwine entred into the Temple? The Church (ſaith *Paul*) hath no ſuch cuſtome to be contentious, 1. *Cor.* 11. 16. but if it be, yet it remains a Church ſtil. And to reſolue this point, to whom ſpake *Iohn* in this place but to the Church of God, for as yet there was no ſeparation of the wheate from the chaffe, but afterward they proued ſworne enemies to Chriſt, and it was *Moſes* chaire though they ſate in it, and the people were commaunded to

heare

heare them. Was not the church of Iuda the floore of the Lord,
Mat 5.33. though the Phariſes taught falſe & corrupt doctrine, that Gods name was not taken in vaine vnleſſe men were openly forſworne; and though the high Prieſts were aduanced by ſimony? Chriſt himſelfe ſaith it was, and laboreth onely to remoue theſe errors, and to reduce euery thing to the purity of his Fathers inſtitution. But now with vs ſince this long venting of the word of God hath bin with ſo litle profit, and that the Phariſes ſtand ſo cloſe about the Princes mouth, as that ſhe can hardly breath in the wholſome aire of the truth, what hope is there of a better ſeparation but the fanne of fiery triall, that if wind will not do it, perſecution may do it: for the droſſe that cannot be ſcattered by blaſts, muſt be conſumed with burning.

Now when the floore is cleane and ſwept within the Church, then is there another cleanſing out of the Church, which is either particular or vniuerſall: particular, when good or bad men die, and ſuch as they die ſuch they ſhall continue, for the tree that is fallen there it lieth. Vniuerſall at the laſt day, when all things ſhall be complete and perfect; when not only the chaffe ſhall be blowne away, but euen the tares, that is, ſecret hypocrites ſhall be cut vp by the Angels; for open offenders ſhould be cut off here by the word and diſcipline.

Further, in that it is ſaid, *Some ſhall be gathered into the Lords garner:* obſerue, that it is a moſt deteſtable opinion, to think that all ſhall be ſaued, and that damnation is preached but for faſhion to containe men in ſome obedience. For let the ſcripture be burnt if this be true, and let *Belzebub* be ſaued if all ſhall be ſaued, and let *Iudas* come forth of hell if none ſhall go thither. Nay our owne conſciences do adiorne and ſummon vs to think of a generall iudgment, and *Iudas* owne heart condemning him cauſed him to hang himſelfe, *Mat.* 27.5. The Lords houſe muſt be fully furniſhed, and in all ſuch houſes (as S. *Paul* ſpeaketh)
2. Tim. 2. 20. there muſt be veſſels of honor and diſhonor, ſome prepared to glory, ſome to deſtruction: for in that he is willing to ſhew his wrath, *Rom.* 9. 23. appeareth that it is his will ſome ſhould be damned. Neither is this contrary to that: God willeth not the death of a ſinner: for the difference is this, God willeth not the

confuſion

confuſion ſimply of any man, as a thing wherein he delighteth, but he willeth it as it is his iuſtice; and what greater or better iuſtice can there be, then to be glorified in the condemnatiõ of ſome that haue deſerued it? and he muſt be no more vnwillingly iuſt then vnwillingly mercifull.

Further learne, that euen in this life the godly are gathered to heauen: and ſo of the wicked, that though they liue yet they are in hel. So S. *Iohn* ſaith, he that beleeueth is already paſſed to life: and *Heb.* 12. 22. we are gathered already to the Patriarks and to the ſoules of iuſt and perfect men throughh hope, and we are as ſure to haue that we hope for, as we are of this we haue already, namely the pledge of Gods ſpirit: and *Epheſ.* 2. vs he hath gathered to the celeſtiall places vnder hope, ſpeaking as if it were already done, though the real gathering ſhal be at the latter day. On the other ſide, of the wicked it is ſaid by the ſame ſpirit, *He that beleeueth not is already damned:* the words are fearfull, but it is ſo ſet downe to expreſſe the certainty of it: not but that he that is not beloued (*Oſe.* 2. 23.) may be beloued: and he that is not vnder mercy (1. *Pet.* 2. 10.) may obtaine mercy. But looke in what ſtate a man is in the Church, in the ſame ſhall he be after this life; for whatſoeuer is bound on earth, is bound in heauen: and they that be not bound here being priuy hypocrites, are notwithſtanding bound in heauen, and ſhall be ſo in hell alſo. Iohn 5. 24.

For the laſt, which is vnquenchable fire; thereby is meant the condemnation prepared for the reprobate, not that we muſt imagine there is any naturall fire there: for firſt this fire can not pierce the ſoules of men nor the ſpirits of diuels, and the paine muſt extend both to ſoule and body. Secondly, it is no more naturall fire then it is a bodily worme ſpoken of in the Goſpell, which ſhall gnaw the hearts and conſciences of the damned. Thirdly, in *Eſay.* 30. 33. it is ſaid, there was a great lake prepared for Kings with fire of much wood, and it is abſurd to think there is any wood there; and a riuer of brimſtone burning by the breath of the Lord, which is not to be intended of materiall brimſtone, but it is ſet out by ſuch termes to expreſſe the vnſpeakable torment of it, not to be comprehended, much Mark. 9. 44.

leſſe

leſſe to be endured; for the torment of fire and brimſtone euē to
fleſh and bloud are ſtrange and terrible, therfore theſe ſpeeches
are vſed to conuey to our vnderſtanding what we could not
Mat.22.13. before conceiue. So it is ſaid in the Goſpell, that they ſhall be
bound hand and foot, not that there be any bonds or chaines
there; but the meaning only is, that they are the priſoners of the
Lord for euer, neuer to be releaſed, but to be reſtrained from all
liberty whereby they might in any ſort be eaſed. Againe, hel fire
is called *Gehenna* or *Topheth*, which was a litle place where the
Iſraelites did ſacrifice their children in fire to the diuels; this be-
ing taken for the torment of the reprobate.

Now this torment is expreſſed two wayes: firſt, in the extre-
mitie of it: ſecondly, in the permanencie of it. The firſt two
wayes. Firſt, by that they ſhall feele both in ſoule and body: ſe-
condly by that they ſhall looſe; both of them expreſſed 2. *Theſſ.*
1.9. they ſhall be ſeparated from the power of his preſence, and
bound in chaines in euerlaſting darkneſſe. The greatneſſe of this
torment is expreſſed two wayes: firſt, it ſhall be vniuerſall, in all
parts; and it is moſt feareful in this life, to be pained in euery part
of the body at one time. Secondly, the particular torment that
euery one in hell ſhall feele, as that Princes ſhall be tormented
like princes, euery one according to the ſinnes that he wrought
Mat.10.15 in his body, as it is ſaid in the Goſpell, *It ſhall be eaſier for So-*
dome then for them, and yet they be in hell already: for the dam-
nation of *Belzebub* ſhall be the greateſt, and then of them that
ſinned againſt the holy Ghoſt, and none of theſe ſhall haue ſo
much as a drop of water to coole their tongues, but they ſhall
continually be blaſpheming of God, for the which they ſhall
continually be tormented. And though this ſhall be great and
grieuous, ſuch as they cannot yet they muſt abide, yet ſhall it be
a farre greater hell vnto them, to thinke they haue loſt heauen,
ſeeing Gods children to reioyce that their perſecutors be now
plagued, and that God is ſo auenged of them for their ſakes.
For the ſecond, which is the endleſnes of this torment, it is a fire
that ſhall neuer go out, nor the flames whereof can neuer be a-
bated. If there were but as many yeares to endure it as there be
graſſe piles on earth or ſtarres in heauen, the conſcience might
ſomewhat

ſomewhat through hope be eaſed, becauſe at length it ſhould ceaſe; but the end thereof cannot be imagined, and this word *neuer* is fearefull. Let this therefore teach vs rightly to embrace the Goſpell, that we may be wheate in this earthly floore of the Lord, to the end we may be gathered into his heauenly garner.

THE TVVELFTH SERMON.

MATH. 3. verſ. 13, 14, 15, 16, 17.

13 *Then came Ieſus from Galile to Iordan vnto Iohn to be baptized of him.*

14 *But Iohn earneſtly put him backe, ſaying: I haue need to be baptized of thee, and comeſt thou to me?*

15 *Then Ieſus anſwering, ſaid to him: Let be now, for thus it becommeth vs to fulfill all righteouſneſſe: ſo he ſuffered him.*

16 *And Ieſus when he was baptized, came ſtraite out of the water, and lo, the heauens were opened vnto him: and Iohn ſaw the Spirit of God deſcending like a Doue and lighting on him.*

17 *And lo, a voice came from heauen, ſaying, This is my beloued Sonne, in whom I am well pleaſed.*

NOW the Euangeliſt proceedeth to ſhew how *Iohn* exerciſed part of his miniſtery euen toward the Meſſias himſelfe, and ſetteth downe how after Chriſt had liued long in Nazareth containing himſelfe in *Ioſephs* houſe, till his heauenly father ſhould conſecrate him and call him forth to the great worke of the miniſtery and of maieſtie, he being now of thirty yeares of age commeth to *Iohn*,

and requireth to be baptized, in as much as he appearing in the flesh of man was to ioyne himselfe to them that confessed their sinnes. *Iohn* by reuelation perceiuing that he was the Lord, for they neuer met before, (this being in wisedome prouided of the Lord, lest it might haue seemed a compact betweene them two to cosin the world) refuseth to do it, and put him back earnestly, acknowledging Christs excellency and his own vnworthinesse. In this, bewraying the error of his iudgement, that he knew not all that pertained to his calling & ministery, yet addeth a reason why he did this; I can giue but water, but thou canst giue the spirit to purge the conscience. Christ seeing his modesty, bids him leaue off to intreate of his excellency and his owne basenes; that he was as the Sunne, and *Iohn* but as the day starre: Let this go, saith Christ, for thou and I both must labour to do that God hath appointed, it is thy calling to baptize, and mine to require it, professing himselfe to be in the number of repentants. *Iohn* seeing that Christ shewed this action to be a part of that righteousnes should be fulfilled, did receiue him: whereupon after Christ had bin drenched in the water, a miracle was seene, the heauens to open, the holy Ghost to descend, a voice from his Father, that this Sonne was principally beloued, and for his sake all others should be beloued. So as the Sauior of the world was first baptized, and then miraculously consecrated to be that great monarch of heauen and earth.

In the words there are two generall parts to be considered: first, that Christ was baptized, from vers. 13. to the latter end of vers. 15. secondly, what testimony was giuen from heauen for his consecration to the Mediatorship. In the first there be these circumstances set downe: first, that Christ tooke paines himself to come: secondly, that *Iohn* at first refused him, giuing a reason why he did so: thirdly, Christ replying vpon him with a reason added why he required it, and why *Iohn* may not deny it. For the first of these consider two circumstances: first, at what time Christ came: secondly, whence he came, (*then*) the word shewes a continuance of the story, (*then*) when *Iohn* had prepared a people by his ministery to receiue Christ, and when the fulnesse of time was come, & the time of his present priuate life expired.

Here

Here generally consider, that God determineth the times and seasons of mens priuate and publike callings. *Moses* was forty yeares of age before God told him he should be the deliuerer of his people, and after he had discontinued and walked priuatly forty yeares more, then he was called of God to that office, *Act.*7.23. *Exo.*3.10. So *Iohn* was thirty yeares old before he began to execute his ministery. So for Christ it might seeme tedious to his parents, that he should so long contain himselfin their priuate house; and albeit he was destinated and ordained from the wombe to this great office and worke, yet he must expect his fathers pleasure before he offer himselfe to go forth of Galile. It is true of all men which *Ieremy* speakes of himself, ch. 1.5. *God called me* (saith he) *and sanctified me to be a Prophet from the wombe, yea before I was fashioned.* So *Paul Gal.*1.15. saith, he was separate from his mothers womb to preach the Gospel; yet they must both wait and attend for a reall calling. The vse that is hence to be gathered, is, that as Christ contented and satisfied himselfe with a priuate life, when by comming abroade he might haue come to great renowne in the world, so much more are we to satisfie our selues with that place we haue, and leaue it to Gods wisedome, who in fulnesse of time will call if he haue any employment for vs: so as no man may beg or buy a calling, or thinke all his graces buried if he enter not presently into the broade way of worldly fame; for God will in time if he haue set him apart for his husbandry, prouide him a place and meanes for his lawfull entrance, and such an admittance as may secure his conscience.

For the second, whence he came, from Galile: where may be demanded, why *Iohn* went not to him, he being but the seruant: the reason is, first because *Iohns* ministery was appointed to be exercised in the wildernesse: secondly, it was to set forth the maiesty, and to preserue the dignitie and worthinesse of the ministery: for in as much as Christ was to be baptized, he was to come thither as one that was to partake of some fruite of his office. Which example and president shewes, that no man ought to thinke himselfe too good to come to *Iohn*, that is, to the Minister of God, in whose mouthes he hath put the words of re-

conciliation, and in whoſe hands are the diſtribution of his ſeales. And this condemneth all thoſe that ſeeke to bring the Temple into their houſe, or wait that the Arke ſhould come to them. *Dauid* we ſee, though a King of high glory and renowne, *Pſal.*84.2,3. complaineth and mourneth that he could not haue acceſſe to the Church of God, and thought the birds happier then he that ſate and ſung within the Temple. And if the King of heauen the Lord Ieſus did humble himſelfe to go to *Iohn*, much more ought fleſh and bloud to ſtriue to ioyne themſelues to the publike place where the miniſtery is exerciſed.

2 The ſecond circumſtance, is *Iohns* forbidding of Chriſt to come to his baptiſme. Out of which place appeareth, that *Iohn* acknowledged him to be the Meſſias, though he was clothed with ſinfull fleſh; for he ſaith, he had need to receiue the holy Ghoſt of him, which none can giue but Chriſt. Now how knew he this? for by the wiſedome of God it was wrought, that they neuer ſaw nor met before, therefore he muſt needs know it miraculouſly; euen as miraculouſly (*Luke* 1.41.) he leapt in his mothers wombe when ſhe firſt heard of Chriſts conception. And if the ſigne to know him be the *Doue*, as ſome would haue it, how knew he him before? It muſt be anſwered, that God gaue him a ſecret reuelation to himſelf, to diſcerne that this was the perſon in whom dwelt the Godhead bodily; and after for further confirmation, which was a ſigne *à poſteriori*, there was this exhibition of that token, a Doue deſcending on him. According as (*Exod.*3.10.) *Moſes* was told he ſhould be a deliuerer of the people of Iſrael; and this was his ſigne, that when he had done it he ſhould ſacrifice to God in the mount, that is, it ſhould further confirme him, for he knew it before when he went forth of Egypt with the people. Where we may learne, that if we walke ſimply as in the ſight of God, and make a conſcience of our calling, we ſhall haue (if need require) an extraordinary preſence and help of God to inſtruct vs, and we ſhall be taught of him the ſecrets and wonders of the Lord.

Coloſſ.2.9.

Further learne in this refuſall of *Iohn* to baptiſe Chriſt, that although a man may be an excellent Miniſter, yet he may erre concerning ſome chiefe point of his office, and this to be no diſparage-

diſparagement to him, euen as *Iohn* failed in this dutie. So as we draw out of this particular example this generall inſtruction, againſt ſuch as except againſt Miniſters being of another iudgement then others be: for if he be faithfull in the greateſt dutie of his calling, and his end be to ſerue the people, not for ambition, but of conſcience, if he be ſound in the principall, and hold the foundation, though perhaps he be in ſome error otherwiſe, yet it is no reaſon to call his miniſterie into queſtion. For we muſt qualifie and correct our ſelues, from iudging hardly of them that differ from other Miniſters in ſome points, vſing the moderation of S. *Paul* to the Philippians, like brethren ſupporting their infirmities. Not but that *Paul* may withſtand *Peter* to his face, (*Gal.* 2.11.) in that wherein he is iuſtly to be condemned: as if for a few Iewes ſake he will ſeparate himſelfe from the Gentiles, with whom he had before conuerſed: for this was offenſiue to the Church of God, otherwiſe *Paul* and *Barnabas* ought not (*Act.* 15.39.) to part aſunder and breake companie about ſmall matters, but one ſhould appeaſe the other in meekneſſe of ſpirit. Phil.2.3.

Now for the anſwer of Chriſt, it ſtandeth on two parts: firſt, requiring him to do it: ſecondly, a reaſon, let alone for this time. Where learn, there is a kind of modeſtie vnſeaſonable, (though all are to thinke humbly of themſelues) which is that that hindereth a man from the execution of his calling: and it is as if Chriſt ſhould ſay: Whatſoeuer I be, ſtand thou vpon thy commiſſion from God. And if *Iohn* by this his calling was thought worthie to baptiſe the naturall Sonne of God, much more may we thinke our ſelues meet to preach to fleſh and bloud what euer they be: for though they haue not all *veſtem communem*, yet they haue *cutem communem*; they differ not in birth, though there be ſome difference in apparell. Neither are we to abaſe our ſelues too much in the apprehenſion of our owne wants: for as *Paul* ſaith, who is worthie or ſufficient to be the Lords Ambaſſadour, to haue the keys of heauen to ſhut it, that not repenting men are damned; and to haue, that they bind on earth to be ſealed in heauen? Who is ſufficient to be the Chancelor of that great king the Lord Iehoua, or to ſaue a ſoule? Who is worMat.16.19.

thie to be receiued as God himſelfe, as Chriſt ſaith: *He that receiueth you, receiueth me; and he that heareth you, heareth me?* Of himſelfe no man. But when the Lord hath once ſanctified our polluted lippes, and that we haue a booke giuen vs to eate, and that our lippes be touched with the coale from the altar, wherby we may not be worthie, but vouchſafed to be worthie: then though we be ſubiect to the ſame infirmities others be, we muſt not ſtand amazed or abaſhed at them, ſo as we be hindred in our duties. For if God will haue *Moſes* go to Egypt, (*Exod.* 3. 12.) he may not ſay: *Who am I, that I ſhould ſtand before Pharao?* Neither muſt *Ieremie* ſay: (*Ier.* 1.7.) *I am a child*, when the Lord hath once touched his mouth: for be he neuer ſo ſlow of ſpeech, the Lord (*Exod.* 4.12.) will teach him what to ſay. And *Iohn* muſt not be ſo nice, but he muſt baptiſe Chriſt, ſince God hath giuen him that honour.

Further here learn, that if it ſo fall out, a man in ſome congregation be more learned, better exerciſed in the Scriptures, then are thoſe lippes which ordinarily do preſerue more knowledge, though he haue profited more in mortification then his teacher, as *Dauid* had in his time by his continuall ſtudie in the law of God; yet he is not to deſpiſe the miniſterie, wherein ordinarily there is that ſufficiencie, that it is able to inſtruct the beſt learned, and to guide the moſt circumſpect: and what euer he be, he muſt range himſelfe in the common order of profeſſors. For Chriſt though he haue in him the riches of all wiſedome, and the fulneſſe of all grace, muſt and doth himſelfe vrge to receiue baptiſme at *Iohns* hands, becauſe it is Gods appointment: for here runne the ſiluer ſtreames that can quench our ſpirituall thirſt; why then ſhould others make themſelues better then Chriſt, who had need of *Iohns* miniſterie? *Dauid* had moſt heauenly meditations, and was wonderfull conuerſant in the Scripture; and as himſelfe ſaith, the law of God had made him wiſer then his teachers, yet he vouchſafed to ſubmit himſelfe to the hearing of them, and thought his life forlorne, when he was exiled from the temple: *Pſal.* 84. 1. and that the birds that bred there were happier then he. Much more are they faultie now, that being farre ſhort of that meaſure of religious knowledge

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was in *Dauid*, do exempt and baniſh themſelues from the publike congregation. And if it be intollerable to deſpiſe the ſacramentall bread, though thou haſt as good at home, much more puniſhable is it to deſpiſe the adminiſtration of the doctrine, thinking thou canſt profite as much at home: for the greater bleſſing is knit to the publike ordinance and inſtitution of God, where euery man may buy wiſedome without money.

For the ſecond, which is Chriſts reaſon: it is becauſe we are 2
to fulfill all righteouſneſſe. Then muſt *Iohn* baptiſe, that is his righteouſneſſe; and Chriſt be baptiſed, for that is his righteouſnes. And thus was Chriſt baptiſed, a ſigne of remiſſion of ſinne, yet had he no ſinne in him; he was circumciſed, (*Luk.* 2.21.22.) yet had he no vncleane fleſh, his mother was purified, yet was ſhe not polluted by his birth: but the reaſon is, I haue (ſaith Chriſt) taken vpon me the forme of a ſeruant, and they (ſpeaking of the elect) muſt be made righteous in me.

In the generall learne this: that what God hath commaunded muſt be done, and it is conuenient to accompliſh all righteouſneſſe. So as no exception muſt be taken to any thing God preſcribeth: if Chriſt were bound to it in the office of a Mediator, much more are we to ſtriue to come to this marke, to performe euery taske that God ſetteth downe. If thou ſayeſt, it ſufficeth to embrace thoſe things are neceſſarie for ſaluation, I aske then what that is? If thou doeſt account it that without which none can be ſaued, then put away the word and Sacraments, for many are ſaued without theſe. Indeed ſome things are more neceſſarie then others, as the word begets and begins faith, the Sacraments do but confirme it, and theſe are more neceſſarie then the cenſures of the Church. Some points deſtroy the foundation, as to deny Chriſt to be the Sonne of God, others are not fundamentall, about which there may be great errors in iudgement: but yet let vs conſider as neare as we can, that we fulfill whatſoeuer is commaunded, and the leaſt being commaunded with ſingular wiſedome of the Lord muſt be obeyed. So *Timothie* is commaunded by *Paul* (1.*Tim.*5.21.) to keepe all things, not preferring one before another. We muſt not make a conſcience of the leaſt and neglect the greateſt, or

ſtand amazed with the excellencie of the higheſt, ſo as we looke not downe to things inferior commaunded by the ſame God. It is the commiſſion (*Mat.*28.19.) to preach and baptiſe, as that the word in the ordinance of God ſhould go before the ſeale; and in this reſpect it is neceſſarie: yet is it a Sacrament, though there be no preaching, and the want of the word doth not aboliſh the nature of the action. So we muſt labour, that all things that ſauour of corruption, may be remoued; yet not to ſeuer our ſelues from the Church by reaſon of ſome abuſes. And here thoſe are confuted, that will ſubmit themſelues to ſome commaundements, and not to others. We thinke no man can be ſaued without Baptiſme if he contemne it, and why doeſt thou not aſwell labour to haue thy child nurtured vp in faith and religion? No man will come to the Sacrament without examination; for if he do we account it damnable: or who is he that taking the bread in the Supper, would be found aſleepe? yet we thruſt our ſelues into the temple to heare the Lord ſpeake vnto vs, not communing with our hearts before we come, and ſuffering our ſelues to be caught with ſleepe when we are come. And whence proceedeth this, but that we do not eſteeme it as righteous an ordinance of God to come to the doctrine with preparation, as to the Sacrament? Certaine it is, many may be ſaued without Baptiſme: but being baptiſed and deſpiſing preaching if he may haue it, he is ſure to be damned: for what is the ſeale vnles there be a graunt precedent? But we are almoſt like vnto the Phariſees, that thought it no ſin to ſweare by the altar, but to ſweare by the oblation on the altar was an hainous matter: ſo to ſweare
Math.23.18. by the Temple it was nothing, but otherwiſe to ſweare by the gold in the Temple: which is moſt ſtrange, ſince the gold is nothing vnleſſe it be ſanctified by the Temple. So the word doth ſeparate and ſanctifie the water and the bread, and not they the word; for it hath life without them, and who taught them to diſtinguiſh thus? For if we wil all go to *Iohn* to be baptiſed of him, ſo muſt we alſo to heare him preach. Let vs beware therefore
Ioh.13.8. how we leape at a gnat and ſwallow a camell. *Peter* would as faine be cleanſed as the reſt of the Apoſtles, then muſt he not be ſo nice as to denie this mercie to himſelfe, to haue Chriſt waſh his

his feet. But as we muſt meaſure euery thing by the commandement, ſo muſt we likewiſe eſteeme them according to the dignitie and order that God hath commaunded, for this ſhall be the beſt fulfilling of righteouſneſſe.

And Ieſus when he was baptiſed, &c.

Here the Euangeliſt ſetteth downe what followed immediatly after Chriſts baptiſing, namely, the ordaining of him by an heauenly Oracle, to be the great Doctor of the Church. There were many glorious ſights and apparitions, whereby was teſtified to *Iohn* and the people, that this was an extraordinarie man. By opening the heauens muſt be vnderſtood, that they were as it were cut aſunder: that thereby they might know, that this man was not to be conſidered as in the infirmitie of man, but as one come from heauen. Further, *Iohn* and the people ſaw with their bodily eyes the bodily ſhape of a doue, by which was repreſented ſacramentally an extraordinarie preſence of the holy Ghoſt; which though it be euery where, and ſo cannot be limited any where, yet was it neuer ſo much preſent any where as in this place: whereby was ſignified the perfuſing and powring of all gifts and graces vpon the humane nature of the Lord Ieſus. And after their ſight had bene thus confirmed, yet was there a more excellent ſigne; a voice from the liuing God, that this man and this perſon that ſtood before them, aggregating and gathering himſelfe among the companie of ſinners, this poore man appearing but in the baſeneſſe of this fleſh, was the very naturall Sonne of God, begot by an incomprehenſible generation, in whom his ſoule delighted. So as the ſumme is this: There are teſtimonies giuen from heauen to *Iohn* and the people, by ſight and by hearing, that this man that was but newly baptized was the onely and alone peace-maker of the Church. The teſtimonies be three: firſt, the opening of the heauens: ſecondly, the deſcending of the doue: thirdly, the voice from heauen, and the matter of the voice.

For the firſt vnderſtand, that albeit Chriſt had the heauens opened, in part for the confirmation of his owne ſoule, that he was appointed to be the great ruler of the Church, who in his humanitie had need of ſuch a confirmation, and that in part they

they were opened to giue him ſecuritie to vndergo this great office: yet it was done eſpecially for the confirming of *Iohn* and the people, as *Ioh.* 12. A voice came from heauen ſaying, I haue glorified him, which came (ſaith Chriſt *verſ.* 30.) not for me, but for your ſakes. So as hereby generally obſerue, in that the heauens are opened to authorize him to be the great teacher, that our dutie is to heare him, and the greater ſhall our condemnation be, if we do it not. For though others ſpake by commiſſion from God, as *Iohn* and the Prophets, yet this is true ſpoken of in the Hebrewes: that if they went not vnpuniſhed that deſpiſed thē that ſpake frō the earth, that is, being but men, much leſſe ſhal they eſcape that deſpiſe him who ſpeaketh frō heauen. And ſince the Prophets (*Luk.* 16. 29.) are to be heard, and *Iohn* ſpeaking in the authoritie of God, much more are we to take heed, that we neglect not the words of this great teacher, that ſpeakes from heauen, being God in the fleſh.

2 For the ſecond teſtimonie: firſt, may be demaunded whether Ieſus was deſtitute of this ſpirit before? and if not, why it
Coloſ. 2. 9. is ſaid (*now*) to light on him? It is certaine, (as the Apoſtle teacheth) that the Godhead dwelt bodily in his fleſh, and neuer any creature had ſo much as he, from the firſt moment of his conception. And in that it ſeemes now to deſcend vpon him, vnderſtand, that before he led a priuate life, and the time of his manifeſtation was not come, at this time he abſtained from ſhewing any work of his mediatorſhip, and in this priuat courſe of life he had ſuch a portion of the ſpirit as was meet: but now when he was to exerciſe his office, he hath his ſoule endued with a more excellent meaſure of grace. Hereupon it is ſaid, *Eſa.* 61. 1. *The ſpirit of the Lord came vpon me to preach good tidings, &c.* coming then in a ſpeciall manner vpon him: where we learne, that as Chriſt in the lineaments and proportion of his bodie grew and increaſed, ſo did he alſo in the graces of his ſoule and inward vertues, as (*Luk.* 2. 52.) *he increaſed in wiſedome, and in ſtature, and in fauour both with God and men.* And howſoeuer he had by right appertaining to him all grace, yet it was powred downe by degrees: and the greateſt meaſure of all, was at the time of his aſcenſion. The grace he hath receiued is farre

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aboue that of Angels, euen that which he had in his humane ſoule, yet were they created and finite: and it is no vitious or blame-worthie ignorance, not to know that as a man, which cometh not within the compaſſe of his humanitie, as the certaintie of the latter day is not reuealed (as himſelfe ſaith) to the ſonne of man. Mark 13.32.

Further, in that the ſpirit doth now annoint him: learne, that whoſoeuer ſhall challenge any calling from God, muſt ſhew himſelfe to be qualified in ſome ſort more then he was in his priuate life: for that which is true in Chriſt as the head, is alſo in the inferior members. And as it is intollerable in a man to vſurp any place in the Church without authoritie from men, ſo is it high preſumption to take it vpon him, except with the outward calling he can ſhew the inward ſeale of the holy Ghoſt: for without this, the approbation of men is but as a ſeale ſet vpon water; and if he pretend the allowance of the holy Ghoſt, let him ſhew ſome competent ſufficiencie to diſcharge it. Secondly, is to be conſidered, why he deſcended in the ſhape of a doue. Where note firſt, that we vnderſtand not the ſhape ſpoken of as if the doue appeared, but as in a ſhape: for it had a reall and a bodily being and ſubſiſtence, and the word (*ſhape*) is to be referred to the holy Ghoſt, which is in all places as God, and ſo not viſible in himſelfe; but truly repreſented in the doue, all ſignes being (as they muſt be) proportionable to the repreſenting of that is to be ſignified. In *Act.* 2. 2. the ſpirit appeareth like the ruſhing wind, to ſhew the power and feruencie of the Goſpell: ſecondly, like a clouen toung, which ſhold ſpeake, and be as it were deuided to all: thirdly, like a fierie toung, to purge vs, and to waſt mens filthineſſe. And here like a doue, to teſtifie Chriſts kingdome to be in all lowlineſſe and harmleſneſſe, to be a preacher of peace, of ſuch a douelike ſimplicitie, that as is ſpoken by the Prophet, he ſhould not lift vp his voice in the ſtreetes, and of ſo compaſſionate a heart, as not to breake the bruiſed reed. Eſa. 42. 2. Mat. 12. 20.

Here further conſider the difference betweene the manifeſtation of the law and of the Goſpell: in the deliuerie of the lawe blowes the ſound of a trumpet, appeares fearefull lightning and dreadful

dreadfull thundring, *Exod.* 19. 16. ſo as the people could not abide to heare it, and *Moſes* himſelfe being aſtoniſhed, and ſaid: *I feare and quake*, *Heb.* 12. 21. But when the Goſpell is giuen, there is nothing cometh foorth that is fearefull, to teſtifie that Chriſt would not terrifie with thundring threates, but by a mild, and a ſtill, and a familiar voice would call men, how long ſoeuer they haue continued in their ſinnes, and how many ſoeuer they be: yea if they be diſtreſſed in their hearts, and anguiſhed in their ſoules, as a mild doue he allureth them, and promiſeth to ſaue them. Whereupon if any man do bleed, that he hath wounded the Lord by his offences, and do grone with ſighes vnſpeakeable, and be confounded with his owne ſinne, and aſhamed of himſelfe, let him not feare to go to Chriſt, who is yet euen to this day a doue. The leaſt grone of a repentant heart the Lord will not refuſe: for it is his nature to be mercifull, and his glorie and ioy to ſaue, and if there be but a litle worke begun in vs, the Lord Ieſus will quicken and cheriſh it; which may comfort vs to powre foorth our ſoules before him: for he lyeth in waite for our returne with the loſt Sonne, *Luk.* 15. 20. and hath not depoſed nor laid aſide his compaſſion. Now if neither the voice of *Moſes* can terrifie, nor the voice of Chriſt allure vs, if piping will not make vs daunce, nor weeping will make vs repent, then this is our condemnation, that this meeke doue is not embraced, and that we beleeue not the Goſpell, whereby we may haue acceſſe to Chriſt, and ſo be ſaued.

Luk. 7. 32.

Thirdly, here is to be conſidered, how *Iohn* could call the doue the holy Ghoſt, ſince the eſſence of this ſpirit is not diſcernable, nor the power infuſed into Chriſt to be ſeene. Againe, he that is euery where, and in no place circumſcribed, cannot be diſcerned: how is it ſaid then, that *Iohn* ſaw him? We muſt vnderſtand they are both figuratiue and borrowed ſpeeches, he ſaw not the Eſſence of the holy Ghoſt, nor the power infuſed into Chriſt is not to be diſcerned: for this was to be ſeene only with the eye of the ſoule: but the ſight of the doue perſwaded him the ſpirit was there after a ſpeciall manner, ſingular and extraordinarie. Againe, he ſaw not the ſpirit deſcend, but the doue, which did really ſignifie, that as verily and truly the ſpirit

rit was light vpō him. But is the holy Ghoſt that Doue, as *Ioh.* 1. 32. *I beheld that ſpirit come down frō heauen like a doue, and it abode on him.* This is to be vnderſtood, not that the holy Ghoſt was incloſed in the Doue, or perſonally vnited to the Doue, but it is a ſacramental ſpeech, whereby that which is proper to the ſigne is giuen & attributed to the thing ſignified; as we ſay, the bread is the body of Chriſt: but if ſubſtantially the holy Ghoſt be preſent in the Doue, then ſo is the body of Chriſt in the Supper. Not like: for the holy Ghoſt is euery where, becauſe he is a ſpirit, but the body of Chriſt is circumſcribed & bounded in a place certaine, and ſo they be not of the ſame nature. Againe, we do not ſay the Doue was a type of the ſubſtantiall preſence of the holy Ghoſt, for it was then euery where; & it was not there preſent as in eſſence, but it was a type to ſignify that he was ſo there as in no place ſo much; and it muſt be intended of a ſacramental and of no eſſentiall preſence, as if he were no where elſe, but of the preſence of his eſſence in a ſpeciall maner.

Again, it is abſurd to ask how there can be a true giuing of the thing vnleſſe the thing be there; as that Chriſt cannot be giuen by the bread, vnleſſe he be in, or with, or vnder the bread: for it is not the locall preſence or abſence that makes the truth of giuing it, but if the veritie of the thing be there, it is enough: for God can giue man leaue to eate his fleſh being in heauen. The fathers did eate it, otherwiſe they could not haue bene ſaued, *Iohn 6.* 31. and then Chriſt was not onely not preſent, but not at all as touching his humanitie: ſo as Chriſt began not onely to be fleſh when he was manifeſted, but they did eate Manna, and in that by faith they did eate Chriſt. So in the water the conſcience is waſhed, and yet is there no bloud transfuſed with the water, but it is as truly there, as this Doue did teſtifie Chriſt to be filled with all graces: and ſo truly is it ſealed vnto our ſoules that we eate Chriſt, though not corporally. By the word we eate the fleſh of Chriſt conntinually by faith, and in the Sacrament it is only more plaine that we eate it, becauſe two ſenſes are ſatisfied by it; the eare hearing the word, and the eye ſeeing the bread.

For the third teſtimony, There comes a voice from heauen: by 3

by the former miracles the Lord onely prouided for the witnes of the eye, but now he prouides for the eare alſo. Where we learne, the wonderfull wiſedome and loue of God to exerciſe all our ſenſes, that thereby we might be brought to a certaine perſwaſion of theſe myſteries. Among the Philoſophers is a great queſtion, whether the ſence of ſight or of hearing be better in it ſelfe. True it is, that ſight in nature is more excellent, as for celeritie and quicknes, ſo for perſpicuitie and ſharpnes: but if the doubt be made of the profit of theſe two, then hearing excelleth; for we can ſee nothing but that is viſible, but many more things are to be heard of, which therby may be conueyed to the heart to iudge of: ſo the largeneſſe of hearing is greater in the profit. Beſides, no man profiteth by ſight, vnleſſe he vnderſtand it by hearing; for which cauſe it pleaſed God to apply both in the myſtery of ſaluation, that thereby we might be ſure of it, we neuer doubting of that we both ſee and heare. Faith cometh by hearing, *Rom.*10.17. and the holy Ghoſt bores the eare, *Pſal.*40. and leades the eye to ſatisfie it, ſetting before it in Baptiſme water, and in the Supper bread and wine, ſo as it is prouided that the hearing might haue the word, and the eye the ſacraments.

Now in the voice conſider what it doth expreſſe, namely that that fleſh which ſtood there before them was the natural ſonne of God; and this he is two wayes: firſt, as he is the Sonne of God by nature, of the eternall ſubſtance of his Father; howbeit let no man thinke fleſhly of the matter, for he departed with no ſubſtance, nor had any maner of change: ſecondly, as he was the ſon of *Mary*, not by nature or adoption, for then there had bin a time when he was not the Son of God, but by perſonall vnion the man Chriſt being neuer a perſon by it ſelfe vntill it was perſonally vnited to the Godhead; ſo as he was borne the ſonne of God not by nature, for he was of the nature of his mother: and ſo *Mary* is ſaid to be the mother of God, not that ſhe brought forth God, but brought forth that man that was God, and this in reſpect onely of the perſonall vnion.

In that it is ſaid, *my welbeloued Sonne*, vnderſtand that all loue comes from him that comes to vs, and we are beloued only for Chriſts

Christs sake: as Christ himselfe prayeth, *Iohn 17. I beseech thee good Father, that as thou hast loued me, so thou wilt loue them, and giue them the same glory thou giuest me.* This is God required to do by his owne Sonne, who can aske nothing shal be denied him: With the same loue loue thou them: as I am in them, so are they in me. And this ministreth singular consolation, that when we consider Christ to be beloued, we may withall remember, that with the same loue the Lord loueth his naturall sonne, with the same doth he loue vs that are adopted: so as whē he beholds the beauty of his Sonne, in whose forehead as in a golden plate are written all our names, he turneth from our filthinesse, and embraceth vs as his owne sonne, and the Father and Sonne are all one in desire. The Lord graunt we may be able to comprehend it, and be willing to entertaine it, that this loue may constraine vs to loue him againe, otherwise it brings forth no effectuall fruite in vs.

Againe, since the Father tooke all delight in this Sonne Christ Iesus, and that the whole Trinitie was here at his baptizing, and that the father saith in another place, *Son I wil glorifie thee stil*: let vs learne to magnifie the Lord Iesus, let him be our ioy, for who is there in heauē or earth in whom we can set our delight, better thē on him which thus pleaseth the father? Let vs loue him that God loueth, he is the only Priest to sacrifice for vs, the only Aduocate to pleade for vs, the only Prophet to instruct vs, the only King to gouern vs, the only shield to defend vs: we shal be made rich through his grace onely, righteous through his obedience onely, safe through his protection onely, and saued through his mediation only. He that glorifies the Son glorifies God, and he thar resteth vnder the wings of the son, shroudeth himself vnder the shadow of the most high: then accursed be that man, or that religion, that holds Christ but as the chiefe sauior, and wold haue other helpes ioyned to him: for we must onely haue Christ, and wholy Christ, and assure our selues to be saued onely in him, our prayers to be heard onely through him, and our wounds to be healed onely by the sight of him; and to what end should we ioyne others with him, since all are beloued onely for him?

Iohn 17.5.

That

That there is a Trinity, appeareth further in this place; as namely the Fathers voice, the holy Ghosts presence in the Doue, and Christ manifested and magnified in the flesh: and these be seuerall, yet but one Iehouah, and all and euery of them is Iehouah. It is a mystery onely to be adored, yet in some measure is it to be knowne, that they should be three persons yet but one God: as for example, take three men, *Paul*, *Iames* and *Iohn*, here be three persons and three men, but it is not so in God: for in things that be created, we must consider they are onely limited, therefore the same nature in *Iohn* is not the same nature singular and in *specie* that is in *Paul*, because they be not only two persons, but diuided in quantity; and that particular nature in particular that is in *Iohn* cannot be in *Paul*. So for Angels, take *Raphael*, *Gabriel*, and *Michael*, supposing him to be a created Angel, the same particular angelical nature that is in one is not in another; for they be not only two persons of Angels, but two natures, not distinct but separate. Now in God we make a cõmon essence, which is Iehouah, wherin doth consist three Elohims, yet are they not 3. Iehouahs, because his nature is simple, and the self same is in them all, and the same being is in God the Father that is in the son, and is *tota totaliter* in euery one and the same in vnitie. And if we will haue three Gods, then must we make a substance diuided which cannot be, but there is onely a distinction. Angels are separate one from another, & are one without another, but in the Trinity it is otherwise. The Son is in the Father, the holy Ghost in thẽ both, and they are all one. The Sun begets beames, frõ the Sun and the beames proceed light: the beames cannot be without the Sun, nor the light without them both. So from the spring riseth the well head, yet is not the spring without the well head, and the streame proceeds from them both. These be steps and traces as it were to conceiue somewhat of this mystery of mysteries.

Lastly obserue, as the whole Trinitie was present at Christs baptisme, the Father to iustifie his Sonne, the Spirit to sanctifie him, and Christ to be sanctified: so are they also present at our baptisme, God the Father to receiue vs, Christ to purchase heauen for vs, and the holy Ghost to purge our consciences, yea

and

and the heauens are open, that is, we are as ſure to come thither as we are ſure Chriſt is there. Therfore is the whole congregatiõ bound to ſtay the ſetting on of this ſeale, & to ſee the child receiued into the Church, ſince there is ſuch a glorious preſence at it, & it ought to be meditated vpon, whẽ it is applied to others.

THE XIII. SERMON.

MATTHEW. 4. 1,2,3,4. &c.

Verſ. 1. *Then was Ieſus led aſide of the ſpirit into the wilderneſſe to be tempted of the diuell.*

2 *And when he had faſted forty dayes and fortie nights, he was afterward hungrie.*

3 *Then came to him the Tempter and ſaid: If thou be the Son of God, commaund that theſe ſtones be made bread.*

4 *But he anſwering, ſaid: It is written, man ſhall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.*

5 *Then the diuell tooke him vp into the holy Citie, and ſet him on a pinnacle of the temple,*

6 *And ſaid vnto him: If thou be the Sonne of God, caſt thy ſelfe downe: for it is written, that he will giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leſt at any time thou ſhouldſt daſh thy foot againſt a ſtone.*

7 *Ieſus ſaid vnto him, It is written againe: Thou ſhalt not tempt the Lord thy God.*

8 *Againe, the diuell took him vp into an exceeding high mountaine, and ſhewed him all the kingdomes of the world, and the glorie of them,*

9 *And ſaid vnto him: All theſe will I giue thee, if thou wilt fall downe and worſhip me.*

10 *Then Ieſus ſaid vnto him, auoid Satan: for it is writtẽ: Thou ſhalt worſhip the Lord thy God, & him only ſhalt thou ſerue.*

11 *Then then the diuell left him, and behold the Angels came and miniſtred vnto him.*

NOW the Euangeliſt further ſheweth, that becauſe the time was neare when our Sauiour Chriſt was to enter into his office, to which he was before conſecrated, that it was ordained by God and the holy Ghoſt immediatly before, that he ſhould ſubmit himſelfe to be exerciſed in a hot conflict, challenging Sathan hand to hand: that ouercoming in this firſt and great combate, he himſelfe might be confirmed, and others might know, that he came to deſtroy the workes of the diuell. And to the end that Sathan might haue the greater power and fuller blow at him, he was led into a ſolitarie and deſert place, where the diuell might be in his ruffe; and to ſuch a place wherein men poſſeſſed were ſpecially tormented, and there Chriſt liued among wild beaſts, as *Marke* ſaith, *chap.* 1. 12. that Sathan might do his vttermoſt. And foraſmuch as *Moſes* in the deliuerie of the lawe, (*Exod.* 34. 28.) was taken vp into a mount to God, and was taken from men, where he abſtained from meate fortie dayes and fortie nights, that the excellencie of his doctrine might receiue the greater grace, and might further be authoriſed: and foraſmuch as *Eliab* (1. *King.* 19. 8.) in the reſtoring of the law defaced in the idolatrous raigne of *Ahab*, did go in the ſtrength of one cake and a pot of water fortie dayes and fortie nights: So here before the doctrine of the Goſpell was to be publiſhed, it was meet that Chriſt ſhould do no leſſe, leſt there might be thought ſome diſparagement done, and leſſe glorie to haue bene in the Goſpell, that the law being written but in ſtone, and to endure but a time, ſhould be adorned and beautified with a greater miracle then the Goſpell, which ſhould be written in the liuing ſtones of mens hearts. Howbeit in this, Chriſt giueth vs no example of abſtinence: for he faſted becauſe he had no maner of ſtomacke all that while; which was to confirme vs, that he was a man meerely ſupernaturall, being able to forbeare without any appetite fortie dayes. During which time, the diuell ſet vpon him, and he was not free from this encounter any while, but after beginning to be hungrie, then the diuell more furiouſly

aſſaulteth

assaulteth him, hoping to worke and preuaile somewhat vpon this occasion of his infirmitie: whereupon follow three seuerall temptations, which in their place shall be spoken of.

In the words are set downe three points: first, Saint *Mathew* diligently deliuereth all such circumstances as went before his temptation: secondly, what these temptations were, both in number and in kind after he grew hungrie, from the third to the end of the tenth verse: thirdly, the euent and issue of this assault, that when he had repulsed the rage, and driuen backe the darts of his enemie, the Angels came to do him homage, as to a great and mightie conqueror.

For the circumstances before the combat, they be fiue: first, is noted the time (*then*:) that is, immediatly after he had receiued testimonie from heauen, that he was the great Doctor of the Church: secondly, the place where this was, in the wildernesse, a place most for the aduantage of Sathan: thirdly, by what motion he was caried thither; by the direction of that spirit which before descended on him: fourthly, to what end he went, namely, to be tempted: fiftly, the occasion Sathan tooke more specially to assault him, which was his fasting and hunger.

For the first: when he was solemnely pronounced to be the Sonne of God, and that he was full of the holy Ghost, then the diuell setteth vpon him. While he liued a priuate, life and kept himselfe close and within his compasse, he assayed not to assault him: but when he is to execute a matter and worke of his office, concerning the saluation of mankind, and that this is now to be accomplished by the preaching of the Gospell and by miracles, and that the power of the diuell is to be extinguished, and that he is to be cast out of mens consciences, now he begins to challenge him. Where learne, that the same which befell to the head, the members be not exempted from, especially such as be ordained to be instruments for the setting vp of the Gospell. When *Moses* liued priuate and shewed not himselfe to the world there was no cause of quarrell: but when he saw one of his brethren suffer wrong, and defended him, and auenged his quarrell that had the harme done to him, and smote the Egyptian: *Act.* 7. 25. then they began to disgrace him, and he was faine to flie

to preſerue his life, *Exod.* 2,15. So *Paul* when he was a Phariſe, no man in greater credit nor more commended for being zealous in their religion: but when he began to preach Chriſt crucified, then was there none more buffeted by Sathan, nor more expoſed to contumelies, nor in greater perill of his life then he; ſo as once he was faine to be priuily conueyed away, by being let downe in a basket, *Act.* 9.25. and a ſecond time to be reſcued from the Iewes malice by a Centurion, *Act.* 23.23. And this policie and ſtratageme of the diuell is confirmed to vs by our owne experience: for when a Miniſter beginneth to make a conſcience, and to ſtand ſoundly in the doctrine of Chriſt, and the holy life of his Apoſtles, then Sathan ſtirreth vp inſtruments to bring his name in queſtion, and kindleth ſuch coales, as in the end he is either remoued, or by the multitude of diſgraces made wearie of well doing. The cauſe of this in Satan is twofold: firſt, his malice againſt the maieſtie of God: ſecondly, his enuie againſt the ſaluation of man. For being adiudged to torment, he laboureth to be auenged on God his iuſtice, and ſinneth againſt the holy Ghoſt of purpoſe to deſpite God, and ſeekes to diſglorifie him by ſeeking to deſtroy the ſeed of the woman. Herupon it is noted, that Angels ſinning were neuer reſtored, becauſe they ſinned without temptation meerely of malice, being created excellent and pure ſpirits. But yet howſoeuer Sathan beſtirreth him to heape vp the diſpleaſure of the world vpon vs, and is euer at our heeles with ſome floud of waters or other, let vs not be diſcouraged, but proceed on in that ſanctified courſe we haue begun: for the Lord will either ſtirre vp the earth to drink vp our affliction, or elſe our faces ſhall ſhine notwithſtanding his temptations. For Chriſt till he began to exerciſe his office was quiet, and though he was thus troubled, yet ceaſed he not to performe his worke.

For the ſecond, which is the place: he went into the wilderneſſe, partly to imitate that *Eliah* had done, (1. *King.* 19. 8.) being in the mount of Horeb in the wilderneſſe, and faſting there fortie dayes: but eſpecially to prouoke Sathan the more, and to giue him all aduantage that might be, that in the end he might ſhew himſelfe the ſtouter champion. And for this cauſe they

that

that were possessed with diuels were cast into solitarie places, that the spirits might haue the greater power ouer them. Now, herein Christ sheweth his greater courage, giuing Sathan as it were leaue to appoint the field, and to set downe his weapon; like them that being determined and resolute to fight, and to trie their manhoods, go apart by themselues, where they may haue no companie to part them. Euen so Christ, as a victorious Captaine, dealeth where Sathan himselfe will chuse, that he ouercoming as it were at vneuen weapons, it might be an incouragement and confirmation to vs, that this was he who was sent of God to breake the Serpents head, and that hath the power to disarme him. Where notwithstanding obserue, that though Christ who was indeed the stronger, did lay himselfe thus open to his enemie, yet that this is no example for vs to imagine that we can follow, who are lighter then vanitie, but that we must auoid solitarinesse as much as can be, except we will prouoke the diuell: for this is the humor that lyeth fittest for his temptation, when we are destitute of the comfort of companie, to work the more violently vpon our affections. Hereupon the Philosophers are wont to say, and that truly, that he which liued alone, was either a God or a diuell.

For the third, the guide by which he was directed thither, was the holy Ghost: where we learne this comfort, that seeing the diuell could not haue tempted Christ, but that God by the wisedome of his spirit had so appointed both the time, the place, and the occasion, we may hereby haue good securitie giuen vnto vs, that since Sathans power is limited, and he deales but by commission, and all temptations outward and inward are so sent from God, that he intermedleth but as an instrument for the hardening of the reprobate, and for the triall of the elect: and since he hath no absolute power to exercise his tyrannie, but runneth like a dogge that is chained by the arme of the Lord, we may returne this ioy to our soules, that though we be compassed with cloudes of calamities, yet we shall neuer be tempted aboue our measure, for he can not do it but by permission. And since God is the maister of the prize, to iudge who fighteth most valiantly, if we feare and tremble before him, and

walke according to the direction of his ſpirit (prouided alwaies that we tempt him not to trie his goodneſſe) we may aſſure our ſelues, that as he hath begunne a good worke in vs, ſo he will end it to the praiſe of his glorie: and as *Eſay* 49.24. the iuſt captiuitie ſhall be deliuered, and the prey ſhal be taken from the tyrant: for the Lord is ſtronger then he, and therefore is able, and hath better title then he, both in creating vs when we were not, and in redeeming vs being loſt; and therefore we ſhall be victors in this ſtrong man Chriſt.

For the fourth, the end why he was tempted: which was to ſuſtaine the vttermoſt aſſaults Sathan could make by ſuggeſtion to ſeduce him. Here it may ſeeme ſtraunge at firſt, that our Sauiour Chriſt ſhould be ſo farre abaſed, to be ſubiect to the temptations of the diuell, and to be directed to it by the ſpirit of God. True it is, there was no matter in Chriſt to worke vpon, his nature being fully ſanctified from his conception, free from all corruption, yet he was apt and capable to be tempted: that is, it might glaunce as a thought thorough him, but it was preſently repulſed. For ſuch was the ſtate of *Adam* at firſt, that though he had no inward concupiſcence, yet he was ſuch a one as might be tempted to heare and to ſee, if he would: but this is the difference, it claſped about *Adams* vnderſtanding, but it could not poſſibly lodge with Chriſt: and it is no more diſparagement to him thus to be tempted, then it was for him to take and aſſume our fleſh. Hereupon conſider, that there be three kinds of motions in the mind of man. The firſt, which glaunceth and paſſeth thorough the mind without any troubling of it at al. The ſecond more permanent, when ſomewhat aſſaults the mind, and yet without any conſent of the mind. The third, is that kind of motion to which the heart conſenteth. The firſt of theſe is againſt no commandement, the ſecond is againſt the tenth commandement, the third againſt the other nine commandements. And this is ſingular comfort and conſolation to vs, that Chriſt was tempted; for now we may be bold to aſſure our ſelues, that we may powre foorth our ſoules vnto him, and may approach to him in all our agonies, not doubting but he will compaſſionatly reſpect vs, becauſe he in this fleſh of ours,

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knew and felt the hard encounter; according to that is ſaid often in the old law to the Iſraelites: *Remember thou wert once a ſeruant in Egypt*: experince of afflictions making men more mercifull: and it as is ſaid, *Heb.* 5. 2. he is meet to haue compaſſion on vs that are out of the way, becauſe that he alſo was compaſſed with infirmitie: and *Heb.* 12. 3. the Apoſtle draweth his argument thus: that the conſideration of the ſufferings of Chriſt ſhould perſwade vs not to be wearied nor to faint in our minds, both becauſe he by his ſufferings learned obedience, and alſo becauſe he in our ſufferings will be a bearer of the weight leſt it ouerpreſſe vs, that we alſo might be conſecrated through afflictions. And this alſo is a ſecond comfort to vs, that as Chriſt ouercame by fleſh, ſo ſhall we alſo victoriouſly conquer through him, if with patience we perſeuere: for herein hath Chriſt recouered what *Adam* loſt, who receiued concupiſcence by Sathans temptations; but Chriſt hath ouercome the diuell in as great temptations as euer *Adam* was ouercome.

Further, in that Chriſt is led by the ſpirit, & the diuell tempteth him: conſider what the purpoſe of them both are, ſince being oppoſite one to the other, they both ioyne in this one action. We muſt learne, that temptations are diuerſly ſpoken of in the Scripture: firſt, the diuell tempteth; therefore when we are moued to anger, giue not place (ſaith the Apoſtle) to the diuel; for he bloweth the coales to kindle thy wrath, which is murder two wayes: firſt, either in the vniuſt matter of it: ſecondly, or in the immoderate meaſure of it, and in all things he as an externall inſtrument worketh vpon the corruption of our hearts. Secondly, one wicked man tempteth another, as it is ſaid in the Prouerbes: Come, lay thy lot with vs, and we will take a purſe, alluring others by their example to the participation of the ſame ſinne: and theſe are two cauſes of temptations without our hearts. But S. *Iames* (*chap.* 1. 14.) goeth to a third cauſe: *Euery one* (ſaith he) *is tempted of his owne concupiſcence*, as ſpeaking of the inward cauſe that another prouoketh vs by and Sathan worketh vpon, namely, our owne proneneſſe and pregnancie to ſinne, and the fire that burneth in our breaſts, ſo as euer we muſt charge and challenge our ſelues for our ſinnes, and Ephes 4. 27. Prou. 1. 14.

euery temptation is either from an outward prouocation, or inward instigation, or both. Fourthly, God tempteth not onely to trie what strengh we haue to vse prosperitie with sobrietie, and aduersitie with patience: for this is not enough, though by this he doth manifest what is hidden in the inward mind: but these other inward solicitations come not without God, yet doth he not tempt (*Iames* 1.13.) as it is euill, but vseth the ministerie of Sathan two wayes: first, toward the elect: then toward the reprobate: toward these, to giue them vp into an euill mind, that sinnes past may be the punishments of sins to come, & the deserts of punishments that are to come; which the Lord doth, as a iust reuenger, and not as any euill author: for to punish sinne by sinne, is but iustice with God. As God willeth, that *Absolon* shall plague his father by committing incest, to bring *Dauid* to repentance for his adulterie; not that he willeth it as adulterie, but as a iust plague to him that did it, and to conuert his seruant *Dauid*. Now for the elect, the Lord letteth the raines loose, that thereby he may manifest their strength, and his owne power in their weaknesse. And by this was made knowne what excellent graces *Iob* had receiued, when by his extremities and anguishes he was not consumed, but refined, which otherwise had bene hid: euen as the Pilot cannot shew his cunning but in a storme, nor a man his valour but in a combat. So *Dauid* was by affliction brought low, that the Lord might shew the richer mercie in his recouerie: that all his children might be assured to find the same mercie, though they fall into the same sinne, if they follow his steppes of repentance. So as temptations are sent of the Lord to discouer his graces in them, or their owne wants if they relent, partly to heale their pride, partly to teach them to repent of some sinnes which before were not thought of: and that the Church of God might be comforted, knowing that in the extremitie of a bleeding heart the Lord sendeth compassion. Sathan tempteth *Adam* to proue God a lyer, and to bring him to dishonour, and to be the instrument of mans damnation: *Adam* tempted himselfe to tast of that which as he thought should make him God: God tries him by this meanes to make a way for his iustice in the reprobate,

2. Sam. 16.22.

Iob. 2.10.

Psal 32.3.

probate, and for his mercy on the elect: for if there had bin no fall, God had bin neither iust in condemning some, nor merciful in sauing others. So here Christ is caried to be tempted: The purpose of God in this is to confirme it vnto Christ, that he should be of power to destroy and extinguish the power of the diuell: but Sathan fully intended to haue destroied the head, by this meanes to haue hindred the saluation of the members.

For the fift circumstance, which is the aduantage Satan took by Christs fasting: vnderstand first, that it was not the purpose of God nor of Christ himself to cõmend vnto vs his abstinence: for it is no commendation to forbeare when he hath no appetite to eate, but it was to commend his miraculous power, for he was qualified with such diuine vertue, as he was for the time like an Angell, not subiect to humane desires.

The Papists from hence do draw the institution of Lent, saying, that all things are written for our instruction: therefore as Christ fasted forty dayes, so must we. It is true, that all things are written for our instruction, but not for our imitation: for he was borne of a virgin, conceiued of the holy Ghost, transfigured Mat 17.2. in the mount, he had a confirmation of his doctrine by diuers miracles, came into the house the doores being shut, commanded the winds, walked on the waters; and must we be like him Iohn.20.26. Mark 6.51. in these things? No: for all these taste of his Diuinitie. But his obedience, his patience, his loue to giue his life for his enemies, his meeknes, not to break a bruised reed, his willingnes to suffer all kind of affliction: these things let vs imitate, for these be fruits of the spirit only: but to fast fortie daies and fortie nights is no more imitable for vs then it is to be borne of a virgin. Yea but say they, it is good by this to take occasiõ to exhort to abstinẽce. We answer, it is no reason that because Christ fasted hauing no stomack, therfore we shold abstaine hauing stomack. Againe, in all this time Christ taketh nothing, but they pamper themselues with wines and iunkets, which be as irritable to lust as flesh; therefore theirs is but a mock-fast: for Christ fasted not sparingly only, but abstained altogether. Againe, if they wil imitate Christ, they must do it in the wildernes: and if it be a commandement because Christ did it, why did they it not in *Eliab* & *Moses* time?

time? If neuer any Iew propoſed to himſelf this imitation of him that faſted not but by the power of God, much leſſe ſhold we in this follow Chriſt that faſted by his owne power. Again, Chriſt faſted that Sathan might take him in his infirmity; but muſt we do ſo, to expoſe our ſelues the more to the oportunity of his temptation? God forbid. Yet if we will know what faſting is, we ſay it is a neceſſary exerciſe which our owne calamities do require, and the deſolations of other churches do exact: and he that taketh in more then will well fit him to the duties of his calling, hath furfeited.

Now in the faſting of the Papiſts we note foure faults: firſt, they deſtroy the worke of faſting in the bodily exerciſe; which they do two wayes: firſt, by fulneſſe: ſecondly, by delicacy. Secondly, there is a meere deceit and coſinage in their faſting; for with faſting ſhould be ioyned prayer extraordinary, both for feruency and continuance: which by humbling our ſelues in this ſort doth ſet an edge vpon them, which otherwiſe would crawle vpon the ground, and were not able to pierce the heauens: for if faſting had not this vſe, but that the action would be complete by outward abſtinence onely, then were it a brutiſh faſt; for the beaſts of Niniueh (*Ionah* 2.) faſted in this ſort. But they do not ioyne prayer extraordinary, that the body may be crucified and the mind humbled, that thus it might be as a grindſtone to ſet an edge on their ſupplications, therefore theirs is no faſt. Thirdly, all faſting is for the obtaining of ſome grace, or preuenting of ſome danger: but they haue inioyned and appointed ſet dayes to faſt on: as if the Phiſition ſhould ſay, ſuch a day he would let bloud, not regarding the preſent ſtate of the patient, wherein he ſhould rather ſhew himſelfe a Prophet then a Phiſition: euen ſo do the Papiſts deale in their faſts, either very ignorantly or prophetically. Fourthly, where faſting is appointed to humble vs, and to confeſſe our vileneſſe by feeling our wants, and to powre forth our ſoules vnto God: they thinke that hauing pleaſed him by the bare action of abſtinence, they may do what they liſt, or elſe puffed vp with a Phariſaicall pride of merit, thinking they haue deſerued at Gods hand, they will match their almes with the very bloud of Chriſt, which is moſt

ſacrilegious.

ſacrilegious. Of theſe the Apoſtle ſpeaketh, 1.*Tim.*4.3. that *In the latter times there ſhall come men which ſhall forbid marriage and meates, ſpeaking in hypocriſie, &c.* Yea (ſay they) this is meant of groſſe heretikes, which ſhould comdemne mariage and meates altogether, as the Marcionists, that ſaid, men and women were coupled for generation of the diuel. This is abſurd, for theſe men ſpeake it not in hypocriſie but in open blaſphemy. Yea (ſay they) but we do not hold that meates are vncleane in themſelues. And yet they forbid it to all men at ſome times, and to ſome men at all times. Againe, a Doctor of theirs in approbation of their Lent, ſaith, that fleſh was accurſed in the flud of *Noah*, but ſo was not fiſh. Yea but God forbad the tree in Paradiſe and certaine meates vnder the Law, yet were they not vncleane. We anſwer, that which God hath made lawfull what man can interdict? And as it is Antichriſtian to command what God forbids, ſo is it to forbid what God commaunds. The meates in the Law were forbidden for ſignifications, and they ceaſe: ſo for meates offered to Idols, for they are aboliſhed: and a man may now eate meate offered to the diuell, for he cannot pollute it; for euery creature of God is good, and nothing ought to be refuſed if it be receiued with thankſgiuing, 1.*Tim.*4.4. Againe, if they ſpeake of the quantity and quality it were ſomewhat, but they do not ſo, but all fiſh and no fleſh is lawfull.

Then came to him the tempter, &c. This is the firſt ſpecial temptatiō wherwith Chriſt was aſſaulted: as if Satan ſhold haue ſaid, There hath bin a voice heard from the aire, that thou art the ſon of God, and there hath bin a viſible cutting aſunder of the heauens by a miracle, and by this thou perſwadeſt thy ſelf that thou art ſo; and thou haſt faſted here fortie dayes which makes thee highly conceited of thy ſelf, yet is it not poſſible thou ſhouldſt be Gods Sonne, for thou wanteſt not onely the hoaſt of heauen to wait vpon thee, which were worthy the glory of the Sonne of God, but thou art ſo diſtreſſed as thou wanteſt a peece of bread for the ſtrength of thy body, therefore it is vnlike thou ſhouldſt be Gods child, for then he would more reſpect thee then now he doth, to leaue thee thus deſtitute of comfort. Well I know thine

thine infirmity to be ſuch as bread thou muſt haue, and being here where is none but wild beaſts, and where no preſent ſupply can be made, beſtirre thy ſelfe and be thine owne purueior; and becauſe without bread thou canſt not liue be thou Gods Sonne or no, looke how thou canſt furniſh thy ſelfe, whether by miracle or without miracle. Now here in this deſert there is nothing but ſtones, which if thou beeſt ſuch a one as thou woldeſt be thought to be, thou canſt change their naturall hardneſſe and make them fit for nouriſhment. Therefore to ſatisfie me, and for thine owne good, let me ſee at thy commaundement their nature to be altered and tranſubſtantiate. Our Sauiour Chriſt being well furniſhed and appointed, not onely with the graces of the ſpirit but with the word of God, doth not anſwer whether he be Gods Son or no, or whether he can turne thoſe ſtones into bread or no, but he ouerthroweth the ground of his reaſon, that it is not impoſſible man ſhold liue without bread: as if he ſhould ſay, Thou giueſt the power of ſuſtenance to a peece of bread, but my Father is able by his power and prouidence to ſuſtaine me though I haue no bread: and not onely my ſelfe am thus perſwaded being Gods ſonne, but euen fleſh and bloud may be able to liue without food if ſo be it be Gods pleaſure; therefore there is no cauſe why I ſhould worke a miracle, ſince not only I but many other may be relieued without theſe ordinary means. And that thou maiſt know I haue truth on my ſide, I ſpeake nothing but ſcripture, for *Deut.* 8. 3. it is ſaid, Therefore he humbled thee and made thee hungry, that he might teach thee that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord doth a man liue. And as for thee, thou goeſt about to tempt me to haue me vſe my libertie in this place; but I diſcerne thy ſubtiltie, and to do this thou requireſt ſhew'd he no glory to my Father, nor no confirmation of my doctrine hereafter, therefore I will not caſt pearles before Sathan.

The words containe two parts; firſt, the ſuggeſtion or temptation: ſecondly, the beating backe of the temptation. In the firſt conſider, firſt the occaſion Sathan took to tempt him, namely his hunger: ſecondly, the matter wherewith he was tempted.

For

For the first, he tempts him in a matter of food, being hungry. Where learne, that Sathan espieth all aduantages where and when he may find vs best; and he vseth our present infirmities or conditions of life as the fittest coles to set vs on fire withall. For the rich man is neuer assaulted with the temptation to steale, because he hath enough; nor beggars to purchase because they want, nor priuate men to peruert iustice because they sit not in place: but there be some temptations on the right hand and some on the left, some are tempted by sickneſſe to impatience, by health to forget God, by youth to embrace libertie, and by age to loue riches; by fulneſſe to lift vp their heele against God; some by penury to distrust him, as if he had cast off all care of them: some are moued to reuenge by being disgraced, and some to work mischiefe by being flattered; therefore we must correct such imperfections whereunto by nature we are most inclined, and not to giue the least aduantage vnto Sathan, least vpon our vnwatchfulneſſe we be surprized, for euery one shall find, that in something he is not left vntempted; and since temptations come on both sides, we must arme our selues with weapons on each side.

For the second, which is the matter of the temptation: we obserue a double drift in Sathan: first, to driue Christ to doubt that he is not Gods child because of his present exigent & want: secondly, vpon this to driue him to vse a preposterous miracle against Gods glory, and whereby he should haue graunted the diuell that he could not haue liued without bread, and by this meanes to haue lost the glory of the triumph.

For the first of these, leauing the particular of Christ the head, let vs see whether the members be not afflicted with the same temptations. The greatest man the Prophet *Dauid* was mightily shaken with this, when he saw Gods children liue so miserably, and the wicked so prosperously. The Prophet *Ieremy* (ch. 12. 1.) desireth to reason with the Lord about this matter, and burſteth forth with wonder; *Why doeth the way of the wicked so prosper, why are all they in wealth that rebelliously transgresse? They are planted and they grow, whereas the godly leade a life fraught and full of sorrow.* And this was the argument of all *Iobs* friends, Pſal. 73. 13. 14. 15.

friends, that being so strangely afflicted he must needs be Gods enemy, *Iob*.8.20. Indeed if the Lords loue should be measured by outward blessings, the vngodly had farre greater cause to boast, for they weare pride about their neckes as a chaine, and are couered with extortion as with a garment: their faces shine (saith *Ieremy*) and their plants are safely rooted; yea not onely their persons, but their children are like flockes of sheepe in the pleasant field, and like oliue branches at a furnished table: they see their houses established before their faces, and are comforted with the sight of their childrens children: nay all things fareth well with them, their Cow calueth and casteth not, their heards come in and out with daily plenty, so as with them euery thing prospereth by proportionable kind of happinesse. And as they are happy in their liues, so they haue a great priuiledge in the time of death, for they die like lambes, and passe away farre more comfortably to the eye thē Gods childrē; for they die not languishingly, or as the prisoners of death, but they go to the graue so daintily: yet their wickednesse is such, and their hearts so full of poison, as *Iob* describing their cogitations, saith, they regard not (chap.21.15.) the Almightie, but say, what is the Lord that they should serue him? And *Dauid* (*Psal.*7.5.) sheweth that their mouthes speake blasphemy against the heauens, and their tongues walke freely through the earth, not fearing men. Whereas on the other side, the iudgement of God beginneth at his owne house, and they drinke the dregs of the cup of sorrow, they are but wormes scarce worthy to creepe in respect of the magnificence of the wicked: they eate the bread of care, & quench their thirst with the water of affliction: they are for their bodies poore, for their credit despised, and for their consciences they haue many combats: the terrors of death do oft so fight against them, as they are shaken in the foundation of their faith, so as they doubt besides these miseries they sustaine here, they shall be adiudged to death in the life to come: yea they are hated of those by their name, that neuer saw them by their face. And besides this, amid these waues of their miseries they are tempted yet by Sathan, as that they are but grashoppers, abiected of the world, ouerwhelmed with sinne, which woundeth their

1.Pet.4.17.

their ſoules to death, and yet they take themſelues to be heires of heauen, and fellow-heires with Chriſt. Theſe ſeas of miſeries ſhould neuer ouerflow thee which ſting thy conſcience, nor theſe diſgraces outward ſhould neuer ouerthrow thee which touch thy body, if thou wert Gods child, for then ſhould his eye watch ouer thee to eaſe thee. Such is the portion allotted to Gods Saints, ſo as *Dauid* was caried ſo farre in perturbation of ſpirit, that had he not entred into the ſanctuary of the Lord, he had vtterly condemned the generation of the godly. Howbeit when we are aſſaulted on this ſort, let vs not be diſmayed, but let vs know, that herein is wrought our conformity with the Lord Ieſus, and let vs learne the ſame defence that he vſed, not to ſeeke to wind out our ſelues by our owne power or policy, but to rely wholy vpon the Lord, for he hath many ſecret wayes to reſcue vs if it pleaſe him to ſhew the power of his prouidence: and by this trouble and depth of ſorrowes we are plunged into, we may the rather aſſure our ſelues that there ſhall be a generall reſtauration of all things, becauſe they are now ſo out of frame; whereas if the wicked ſhould here be puniſhed and the godly proſper, we might more call in doubt the comming of the Lord to glory. But now ſeeing things in ſuch a lamentable confuſion, euen this may perſwade vs with S. *Paul*, that there ſhall come a day of vengeance for them that liue wickedly; and for them that are now diſtreſſed a day of comfort: for if euery thing ſhould be caried with an euen hand, we might well doubt of an immortality. 1. Theſſ. 1. 7. 8

For the ſecond drift of Satan, which was to vrge Chriſt vpon this his diſtreſſe to worke a miracle: it ſhall more conueniently be ſpoken of in Chriſts reply.

Now for the ſecond generall point, which is the beating backe of the temptation, we muſt conſider two parts: firſt, that he repulſeth him by alleaging Scripture: ſecondly, the place alleaged, in what ſenſe it is to be applied.

For the firſt, vnderſtand that our Sauiour Chriſt might many waies haue ouercome him, yea by the power of his Godhead he could haue confounded him without an anſwer, but it pleaſed him to fight with the weapons of fleſh and bloud, that

we

we by his example might learne out of the word as out of a ſchoole of defence to beate backe Sathan. Where obſerue, that Chriſt alleaging Scripture as an inſtrument to repulſe the diuell, that there is no ſword of the ſpirit to driue away temptations ſo ſure as the word of God, being moſt neceſſary for this purpoſe: where two ſorts of men are iuſtly reproued: firſt, they that wring this weapon out of the peoples hands: ſecondly, they that caſt it from them, that are content themſelues to abide the blowes, but another muſt weare the ſword.

For the firſt, they are the prelates of Rome, who in the time that heauen was made a haire-cloth, and Antichriſt ſet foot on the Lords throne, ſhut vp the booke of God into the ruſtie ſcabberd of Biſhops houſes, where it was kept vnder the bondage of the Clergie vpon paine of excommunication, charging the lay people not to meddle with it: as if it had bin the readieſt weapon to haue cut their throates. But ſince the Sonne of righteouſneſſe appeared, the Goſpell ſhining in mens hearts, they being aſhamed of this, and being perſwaded in common equity that men were not to be kept from it, they haue publiſhed one part of the word the new Teſtament, not (ſay they) vpon any abſolute neceſſity, but to auoid corruptions may grow by reading other tranſlations, they knowing the people now would not be made ſuch fooles and babes as they were when there was a generall miſt ouer the whole world. But we do ſtand vpon the abſolute neceſſity of hauing the word common, becauſe the danger is common that thereby is to be auoided: and this for two cauſes: firſt, it is neceſſary that euery one ſhould try the ſpirits; ſo as he muſt vnderſtand more then he is taught by the mouth of that ſpirit which ſhould be tried: therefore they muſt haue the booke of God, according as the men of Beræa had, Act. 17. 11. giuing no further credite to *Pauls* ſermons then they were conſonant to the written word.

Secondly, euery Chriſtian is a ſouldier, and in his baptiſme hath taken preſſe money of Chriſt, to ſerue him in this field of the world, againſt the diuell our ſworne enemie, who worketh outwardly by the glittering ſhewes of the earth, inwardly by the

the desires offlesh and bloud, adding his owne suggestions to both these. Now the weapons to encounter him are the word as the sword, and faith as the shield. And euery one being tempted in his owne person, the more to offend the enemie and the better to defend himselfe (and since our owne sinnes shall be required at our own hands) we must euery one take his sword out of the Lords armorie, that we may resist in person as we are striken in person. And it was a fearefull thing for them to put out the candle, while the people were smitten; and a shamefull thing to put out their right eye, that they might not discerne their euill wares they vttered them for their good money. Oh (say they) it is good they shold haue them, to keepe them from the infection of other impressions: as if the reading of the Scriptures by the people, were Phisicke when men are sicke and not meate when they be whole; Treacle to driue out poison, and not preseruatiues to keep from it; as if it had strength to put the enemie to flight, and none to hinder his approach: the contrarie whereof is rather true. For if it be meet to giue light to the simple, when the heauens are ouercast with the mist and cloudes of heresie, it is much more forcible to shew the way when they are not so clouded. Oh but there be many hard matters in the Scripture, past the common reach. So there be many easie within their reach: for the Lord hath so tempered them, as some be easie to prouide against penurious stomacks, and some difficult to preuent fastidious lothsomnesse. Yea, as in the most champion and plain ground of the booke of the Scripture there be some mysteries, as hillockes higher then the rest, so in the greatest and steepest hill thereof there is footing, whereby with labour and trauell we may come to that height of it, where we may see and discouer so much of the land of Canaan and the kingdome of heauen, as our places do require. Therefore it is well said, that the Scriptures are like a floud, wherein the lambe may wade and the Elephant swim: for the plainer places are to be digested with comfort, and the hidden treasure to be digged out by prayer. Therefore saith *Daniel: Let him that readeth consider, &c.* Oh but this taketh away the glorie of the Church, when euery one may controule his maister, and breedeth here- Mar. 13. 14.

ſies, when euery one may maintain by this his own opinion. Yea but it is good that euery one ſhold know the truth, that they may follow the ſteppes of their teachers but in the way of truth: and if becauſe ſome haue bene ſeduced, all ſhould be depriued of
2.Cor.2.16. this bleſſing, then away with preaching, for it is the ſauor of death to many; and with the Sacraments, for many feede of Chriſts fleſh, but to choke them to damnation: and then away alſo with Chriſt himſelfe, for to many (*Luk.* 2.34.) he is a rock of offence, to ruſh their bones to perdition. And if heretikes haue abuſed the Scripture, this is a reaſon to reſtore it, that they may be againe conuinced by Scripture. And if it be ſufficient to ſay, the diuell alledged Scripture, therefore hide it from the people: we ſay to this, Chriſt vſed nothing but Scripture, therefore let them haue it: for it is no reaſon to take away the thing for the abuſe of the thing, no more then that a lambe ſhould caſt off his fleece, becauſe the Lion ſometime weareth it: or that becauſe one abuſeth his ſword, therefore none ſhould weare any weapon. For howſoeuer ſome mad men or quarellers in the campe may abuſe them to their owne and others deſtruction, yet the law of not bearing ſword in the field will neuer be iuſt. And to meet with ſuch an euil by taking away the good, is like vnto thoſe vnskilfull Phiſitions, that rid their Patients of no diſeaſe, vnleſſe they take their liues from thē. Yea, but it is dangerous medling. Why then put out the candle, leſt it burne the houſe. Oh, but put not kniues into childrens hands. But there is no ſuch compariſon in the Scripture: it is indeed compared with a ſword in the hand of a ſouldier: and this is that we vrge, that
Epheſ.6.17. euery man may beare his own ſword, ſince euery one is to fight: and in the iuſtice of the law of armes it ſhould be ſo, ſince we know not how ſoone we ſhall be aſſaulted: and except they wil diſcharge vs of the Lords ſeruice, and ſay that we are no ſouldiers to combat againſt the corruptions of the fleſh, and ſuggeſtions of the diuell, it is a wrong not to be ſuffered, thus to haue the weapon wreſted out of our hands. Yet I cannot but commend the wit of the Clergie, for they had not ſold their wares, vnleſſe they had folded the peoples eyes; wherein they haue done like theeues that put out the candle, that they may

riſle

rifle more ſafely in the darke: ſo they wiſely haue ſought their vantage, that their vile filthie merchandize of Maſſes and ſuch like might be vented abroad, which would lie rotting at home vpon their hand, if men might be ſuffered to bring any light with them into their packhouſes. Oh but they ſay, they haue kept it but from hogges and dogges. Yes, and from ſheepe and lambes too; beſides that many are vncleane in their liues, which yet are not hogges. But in this they bewray a cleane contrarie ſpirit to that wherewith our Sauiour Chriſt was conducted: for he oft preached in the hearing of knowne hogges and dogges, the Scribes and Phariſees, leſt for their ſakes the children ſhold be defrauded of their bread: whereas on the contrarie, they depriue the children of their appointed portion, leſt the dogges ſhould haply ſnatch at it: which is no reaſon that it ſhould be kept from the iuſt owners, becauſe there be ſome vſurpers by. Yea but (ſaith *Stapleton*) by ſearching the Scripture diligently, they haue erred ſhamefully. This is as if one that were to traine vp a child to be an archer, ſhould giue him this precept: that by ayming at the marke moſt ſurely, he ſhould miſſe moſt foully. Whereas men haue erred onely becauſe they ſought it not diligently enough: and though many haue miſſed, yet herein haue they bene brought to a conſcience to craue the Lords helpe in guiding their hands, that they may come as neare to the price of Chriſts glorie as may be. Well forſooth, to gratifie the people, they haue now giuen them (as they terme it) the *Rhemiſh Teſtament*: but as the curſings of the people haue hitherto pierced their ſoules, and runne them thorough, for ingroſſing into their hands the graine of life: ſo now they will be as ſore and ſharpe againſt them, for ſelling them ſuch muſtie, mildewd, and blaſted graine: neither is their impietie leſſe now in poyſoning them, then it was before in ſtaruing them.

The ſecond ſort of men that wring this ſword from the people, are they that dare not but allow ſome inſtruments for tillage, yet they content themſelues with bare reading; as if they would haue a ſouldier but halfe armed, like vnto the ſubtill practiſe of the Philiſtims, who to keepe (1. *Sam.* 13. 2.) the Lords people alway in ſlauerie, permitted no vſe of weapon vnto them

(a few excepted,) whereby they would ſhew grace vnto them. Hereupon men are to be exhorted not to except againſt them that come to feed at a Sermon, hauing none at home. For we ought to learne in this ſchoole of defence how to handle our weapon: and Seruice is commaunded by the law, not to exclude preaching, but to go with it: ſo, as if they come for conſcience to heare, and not for contempt to their owne Paſtor at home, they are to be permitted without complaint. Here alſo are they to be charged, that hauing gifts, and being Chriſts Lieutenants, yet neglect to traine vp thoſe ſouldiers that are to ſerue vnder their band. And by this meanes many of them are ſtrongly aſſaulted in their abſence, taking the fleece and not looking to the ſheepe, and ſitting to guide the ſterne, and yet ſuffering the veſſell to be blowne about with euery tempeſt. For it comes to paſſe oft times, that ſome of the flocke are taken with the trembling of the heart, and diſmayed by the terror of conſcience Sathan hath driuen them vnto, wanting a teacher to bridle his rage and to anſwer his ſophiſtrie, and to ſalue the wound of the diſtreſſed: ſo that their faith is ſo daungerouſly aſſailed, as ſometimes they are ſtrangled with deſpaire: whereas for any thing ſuch a teacher knoweth, his diſeaſe might haue bene cured by prayer, and for any thing he knoweth, alſo he may pay the price of his bloud. Againe, though the iudgement doth not purſue them thus farre, yet ſometimes through theſe hot conflicts they grow ſenſleſſe, leading a long life in feare, and leauing an ill example of a miſerable end: whereas if their want of knowledge and experience had bene ſupplied by the lippes of their guides, there had bene great hope they might haue preuailed.

Now for them that depriue themſelues of this iewell, and fling this weapon from them, ſaying, that they beleeue as the Church beleeueth, and ſo hang their faith vpon the hookes of anothers beleefe, and being miſerably abuſed refuſe to reade the word, ſaying, God keepe them from the new and old Teſtament: for if there be ſuch bookes they are bookes of controuerſie: but thinke if they come to a Maſſe, it is enough though they beleeue they know not what. It is to be lamented to ſee, that they haue thus put foorth their eyes, to abuſe them after as they

they liſt. And thus haue they all the ſecrets of the people brought vnto them by their auricular confeſſions, keeping their owne iugling and playing faſt and looſe from the peoples ſight, becauſe they hide away the glaſſe of the word, wherein they might view their owne deformities, and the ſcabs of their inſtructers. Which is all one, as if a man being ready to go a dangerous iourney, wherein he were ſure to meet with riflers, and being well appointed for the purpoſe, ſhould be perſwaded to go, but in no caſe to carrie his weapon with him. Wherefore let vs not hang our ſwords vpon other mens backes, for we ſhal be iudged according to our owne workes: but let vs ſtill hold the ſword in one hand and the ſhield in the other: for we are beſet on euery ſide, our ſleepe is a thing to tempt vs, ſingle life and mariage are things to tempt vs, yea there is no minute wherin we are not aſſaulted. Let vs therfore ſince the Lord hath furniſhed vs with all things fit for the warfare, and ſince Chriſt hath ſanctified by example this weapon of the word vnto vs in the like conflict, let vs apply our hearts to reade it, and ſtriue to haue this light both in our liues and in our mouths: for it is neceſſarie for the king to reade and lay vp, that he may commaund not through the pride of his heart things that are vnlawfull: and for the people, leſt in too great baſeneſſe of mind, they ſhould obey man rather then God, *Act.* 4. 20. Now for them that think Sathan ſuch a babe as he will be outfaced with a word of defyance, ſcorning at reproofe, ſaying: They will ſhield themſelues from Sathan aſwell as they that admoniſh them, the foule feend ſhall haue no power of them, and yet continue in the obſtinacy of their hearts, labouring to extinguiſh the feeling of conſcience that they may liue more licenciouſly, they ſhall proue that Sathan can beare a few words ſo he be ſure of the ſoule, for they be but feathers: and it is a lamentable way to defie a Lion, and yet to come within his clutches: thy ſoule he will account gaine enough.

But he anſwering, ſaid: It is written, &c.

Here followeth the reſiſtance Chriſt made by the ſword of the ſpirit, to the temptation of the diuell. Wherein are to be obſerued two parts: firſt, that he vſeth the word to beate backe

his fierie dart: ſecondly, what text he choſe and the ſenſe therof, in which there are two parts ſet downe: the firſt, negatiue: *Man liueth not by bread onely*: the ſecond, affirmatiue: but by the word and promiſe of God, if the meanes faile.

For the firſt of theſe conſider, he doth not gratifie Sathan ſo much, as to tell him whether he be Gods Sonne or no, neither doth he worke any miracle as he could haue done, as well as pay the tribute out of the fiſhes mouth, (*Mat.* 17. *verſ.* 27. but he tels him plainely his ſpeech is vntrue; for a meere natural man may liue without bread, much more I, that haue a priuiledge aboue men by my heauenly generation. Where we learn to haue this reſolution, that vſing lawfull meanes how euer things ſucceed or proſper, that we ſtand vpon the promiſe of God, that we ſhall neuer want; a thing which ſhall continue firme, when the mines of the Indies ſhall faile: and a promiſe that no earthly Prince can make, becauſe he cannot aſſure himſelf of his owne eſtate. For he that did raine downe Angels food, (*Exod.* 16. 15.) not which they made, but which they did miniſter: he that could make the ſhooes of the Iſraelites not to weare, cauſe water (*Num.* 20. 8.) to iſſue out of a hard rocke, commaund the winds to bring quailes in ſuch a multitude, ſuſtaine *Eliah* (1. *King.* 17. 4.) by the miniſterie of Rauens, that hath at ſometime (*Mat.* 15. 36.) fed ſo many thouſands with a few fiſhes, the ſame God hath giuen vs his word, that his prouidence ſhall be as watchfull ouer vs; not that we ſhould looke to be fed by miracles, or not to vſe the meanes to feed our ſelues, but thinke that corne ſhould grow without ſowing, as it did (2. *King.* 19. 29.) in *Hezechiahs* time: but that we may be aſſured his hand is not now ſhortened, for we do not looke to be rapt vp to heauen as *Enoch* was (*Gen.* 5. 24.) before the law, or as *Eliah* was (2. *King.* 2. 12.) after the law, yet do we expect that our ſoules ſhall go thither as did *Lazarus*, *Luk.* 16. 22. So though we are not to expect to be enabled fortie dayes to faſt, yet he that did it this once, did it to confirme vs, that the ſame power of his Father doth ſtill continue. And among all Chriſts ſermons, he euer tooke moſt perſwaſible reaſons to make an impreſſion of this in his diſciples minds, and to root out that humor of worldly

penſiueneſſe,

penſiueneſſe, and carking carefulneſſe, that they might come to a meditation of the Lords prouidence. As *Luk.* 12. 22. *Be not immoderatly carefull to heape vp vnto your ſelues riches, for no mans life ſtandeth in his goods*: which albeit in iudgement we diſcerne of, yet in affection we are ouertaken. And to perſwade this, he bringeth the Parable of the rich man, (*verſ.* 17.) who when he had ſpent his care to fill his barnes, and had thought to haue bleſt his ſoule in his ſubſtance, the ſame night was depriued of his life. Chriſt in that place ſhewing all care to be double: firſt, for the backe what we ſhall put on: ſecondly, for the belly what we ſhall eate, and perſwadeth vs not to diſtruſt the Lord in either: the life is more then meate, therefore he that gaue thee the one being greater, will alſo giue thee the other being leſſe. Conſider the rauens, the Lord feedes them, and can he haue leſſe regard of his children? Inſinuating vnto vs, that we ſhould not feare the perſecution which is accompanied with ſcarcitie, not ſtirring vp men to deſperate courſes to entangle themſelues in needles troubles: but hauing the croſſe laid vpon thē by others, not brought vpon them by themſelues, then in a holy reſolution of the cauſe not to feare: for fiue ſparrowes ſhall be bought for two farthings, and yet not a feather of theſe, much leſſe ſhall a haire of thy head, fall without Gods prouidence. Secondly, he perſwades vs by this, that our care can do vs no good without Gods bleſſing. For apparell, we ſee the Lillies garniſhed with ſuch beautie, as exceedeth *Salomon* in his glorie: and if he thus cloatheth the graſſe of the field, much more will he prouide for vs. O that our hearts could conceiue the comfortable ſecuritie, that Chriſt giueth vs in reſting vnder the wings of his Father: for he is the ſame God now, no leſſe carefull then he was then, if the fault were not in our infidelitie that we diſtruſt him. But ſeeke (ſaith Chriſt) the meanes whereby ye may come to ſaluation, and all outward things ſhall be caſt vpon you: feare not little flocke, for he that will giue vs a heauenly kingdome, wherein we may contemplate the glorie of God for euer, and he that hath giuen vs his Sonne out of his owne boſome, when we were his enemies, and had no grace to aske pardon, how can he now deny vs any thing he knoweth to be conuenient for vs?

Yet for our comfort let vs know, that none haue this promiſe,
Pſal.34.10. but the godly: for the Lions, that is, the tyrants of the Church, they ſhall want and be hungerbit, but the righteous ſhall neuer be forſaken. Many had more oyle then the widow of Sarepta, (1. *King.* 17.16.) yet hers by reaſon of the promiſe of God waſted not, but laſted longer thē theirs: ſo as not ſo much for the quantity as for the qualitie of hauing it in ſome competent certainty, the childrē of the moſt high ſhal neuer want. Where further we learne to forbeare the vſing of vnlawfull meanes: for we muſt make that reckening *Abraham* did, (*Gen.* 22.8.) when *Iſaac* told him, there was wood, but where was the ſacrifice: *God* (ſaith he) *will prouide the Sacrifice*: ſo we muſt ſay, God will prouide to relieue our neceſſities. Let vs therefore owe nothing but loue,
Rom.13.8. not borrow where we cannot pay; and if the lawfull ſweat of our browes will not affoord it, let vs vſe no ſhifts to diſgrace our profeſſion: for what God hath curſed with his mouth, he cannot bleſſe in the vſe; therefore it is better to want with his fauour, then to abound without it; and better it is to be the Almighties begger, then the diuels belly. Whereas we ſo looke to the meanes on earth, as if there came no bleſſing from heauen: when as we ſhould in dutie firſt lift vp our eyes to the Higheſt, that he would adde his fauour to our labour: for he can make vs aſwell want in aboundance as abound in ſcarcitie; the deareſt things a man can haue either for poſſeſſion, as lands; or for affection, as wife in the middeſt of perſecution, if the croſſe be ſanctified vnto vs by the hand of God, in the want of both theſe we ſhall haue an hundred fold more, that is, more peace of conſcience, more contentation of mind, and more ſweet taſt of the Lords loue, then we ſhould haue had auoiding this perſecution, in an hundred wiues, or an hundred times more liuing. We being now aſſured of Gods fauour, and being but pilgrims on earth, we ſhall ſee Chriſt in the heauens with his armes diſplayed to imbrace vs, a ioy ſurpaſſing all that worldly men can conceiue in all their ſuperfluities; this but tickling the ſenſe, and nothing contenting the mind, the other wrapping vp the ſoule in aſſurance of full and perfect bleſſednesſe.

For the ſecond point, which is the affirmatiue, that is, for the bleſſing

bleſſing of God, and the way he hath deemed to be moſt fit to maintain our ſelues, that is his word: we are to learn a double vſe: the firſt, ſpeciall: the ſecond, generall. Speciall in the matter here expreſſed for ſuſtenance, that it is the Lord who doth maintaine vs, ſo as his bleſſing muſt be vpon the bread, elſe it can affoord no nouriſhment. Whereby are to be reproued thoſe inordinate men, that go vnto their meates like horſes to prouinder, and like hogges gathering the maſt and neuer looking vp to the tree whence it falleth. They ſhould conſider firſt, that the bread vnleſſe it be ſanctified (1. *Tim.* 4. 4. 5) by God, is none of theirs, for we loſt all the benefite of Gods creatures in the fall of *Adam*, and can no way challenge them but by reſtitution in Chriſt, and this muſt be by prayer. Secondly, if we would thinke that God could take away the ſtrength from bread, we would feed more religiouſly: let vs know that he may rot the graine in the clods, or blaſt it in the eare, he may reſtraine the latter raine that it may not yeeld, in the barne vermine may conſume it, if it paſſe the flaile, the wil, the ouen, yet in thy mouth it may be ratsbane and turne to poiſon, or in thy ſtomack it may become the gall of Aſpes: for why ſhouldſt thou feed on Gods creatures not acknowledging them whence they come? Set before thee the example regiſtred in the Scripture, *Numb.* 11. 33. quailes came lothſomely out of their noſtrels, and they died with meate in their mouthes, hauing fat bodies and leane ſoules. Therefore let vs pray, that the food we take may do vs good, otherwiſe we haue no more right to vſe them then the Iſraelites had to the quailes. And as God can turne ſtones into bread, ſo can he alſo turne bread into ſtones, for it is not the nature of the thing it ſelfe ſimply to nouriſh without a bleſſing: but wine which doth comfort the weake, the Lord can make it to the wicked a cup onely to infatuate them, that their account may be the greater for vſurping the Lords creatures. And this is the reaſon why we are taught in the Lords prayer, to pray that our dayly bread may be giuen vs, thereby acknowledging firſt God to be the giuer: ſecondly, that we haue truſt that through our prayers onely it ſhall be giuen vs: thirdly, that not onely the creatures themſelues but the bleſſing vpon them comes from God;

God; for though our garments were as coſtly as the Ephod of *Aron*, yet without his bleſſing they were nothing. For ſo miſerable is our condition, that we are not able to liue one moment without the ſpecial prouidence of God. For the ſecõdvſe, which is generall: as it is true in bread ſo is it in all other things, that without the bleſſing of God they can auaile vs nothing: when we are ſicke we ſeeke like *Aſa* (2. *Chron.* 16.12.) to the Phiſition, fixing our eyes and faſtening our hope only vpon this outward meanes: whereas if the Lord hath called for a plague vpon vs, what man can cure it vnleſſe the Lord do reuoke it? So is it for warres, men may prouide money, munition and horſes for the day of battell, but victory commeth of the Lord: for it is he that amazeth the rider, and aſſwageth the fury of the enemy, and blindeth the wiſdome of the Princes of the world, that they ſhall faile in policy. And *how commeth it to paſſe* (ſaith the Prophet *Amos chap.* 8.) *that ye ſow much and reape little, weare much apparell and it doth not warme you, drink and your thirſt is not quenched, but onely that the Lord hath blowne vpon it, hath blaſted and not bleſſed it?* Therefore let vs learne to remoue this fault, that by the ſecret infidelitie of our hearts we do not attribute too much to the meanes; for the Lord can feed without bread, but bread cannot nouriſh without his bleſſing. The vſe then of this doctrine is double: firſt, for our iudgements: ſecondly, for our affections. For the firſt, firſt we are hereby warrãted to pray for things neceſſary for this life; as *Math.* 7. it is ſaid, *Aske and it ſhall be giuen you*: ſecondly, that the expectation of theſe things from God, and not to haue them without him, is an outward profeſſion that he is onely the diſtributer of them, and therefore will giue to euery one his appointed portion. We may not therefore ſimply pray for theſe outward and earthly things but with limitation: firſt, that they be ſubiect to the pleaſure of God: ſecondly, that they be deſired not for themſelues, but to glorifie God and to profit our neighbour. Thirdly, here is confuted the error of the heathen, that worſhipped *Ceres* as the god of corn, and *Bacchus* as the God of wine; which howſoeuer they were the firſt inuenters of grinding the one and preſſing the other, yet both the corne and the grape come from God. For the

Prou. 21. 31.

second,

ſecond, which concerneth our affections: here is firſt reproued couetouſneſſe in getting, the venome of all vertue, and is contrary to the keeping of a good conſcience before God, and deſiring of a good name before men, making vs deafe to the noiſe of infamy. For if the hand of God containeth al, and the bleſſing of God continueth all, to what end ſhall we tempt him, or bury our ſelues as it were in the graues of luſt? Secondly is reprehended our vnthankfulneſſe in vſing Gods bleſſings, paſſing by them with our eyes ſhut, and glorifying the meanes aboue the matter. Thirdly our diffidence, leſt we ſhould loſe or want them, for the fountaine of all riches ſtreaming from the Lord, he can conuey vnto vs whole riuers of them, and meaſure them vnto vs without ſtint if we depend vpon his prouidence.

Then the Diuell tooke him vp into the holy citie, &c. This is the ſecond temptation, wherewith our Sauiour Chriſt during the infirmitie of his body for want of food was aſſaulted, where it pleaſed God to giue Sathan leaue to carry him in the aire after a ſtrange maner, and to ſet him on a pinacle of the Temple, where he reaſoneth thus with him; Thou ſaiſt man liueth not by bread only, but by the bleſſing of thy Father, who can maintaine thee without bread, and herein thou doeſt well: now becauſe thou art aſſured, and doeſt promiſe thy ſelfe that God will neuer deſtitute thee nor forſake thee, ſhew me thy power in caſting thy ſelf downe and not hurting thee: the power of thy father is able to do this, thou art here at Ieruſalem the famous city, ſhew them what thou art able to do, that they may al giue thee the applauſe, and it will be a notable means to make them ſwarme after thee. And becauſe thou maiſt know, I go about nothing preiudiciall to Gods glory, or dangerous to thine owne perſon, it is written that eſpecially thou ſhalt be protected by Angels, and they ſhal wait vpon thee to keep thee from hurt, therfore thou needſt not deſpaire. Now Chriſt tels him not, that he was not able to do this, for he would not gratifie him ſo much, but lets him know that he wronged the words, and wreſted the ſenſe of the place alleaged: for it is not ſaid generally, the Angels ſhal ſupport him in all things, but they ſhall defend him in all his waies, that is, ſuch as my Father hath appointed me to walke in: ſo that if I or

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any other Chriſtian will lay claime to this promiſe, I muſt keep me *in my wayes*, and ſo muſt they: that is, from this pinnacle I muſt come down by the ſtaiers, & not throw my ſelf headlong, for my father hath appointed me no ſuch way, but this ſhould be an vnlawfull meanes: and to that thou haſt brought corrupted, I oppoſe another plaine place, that I muſt not tempt God, but keepe my ſelfe within my compaſſe, and then I am ſure to haue ſaueguard.

Hence we may gather two parts: firſt, the temptation: ſecondly, the repulſe. The temptation hath two parts: firſt, wherto Chriſt is tempted: ſecondly, a reaſon perſwading him to yeeld to the temptation.

For the firſt, generally obſerue, that Sathan dealeth by contraries, both with the head and with the members; for when he ſaw he could not ouercome Chriſt in the caſe of famine, to make him deſpaire of Gods prouidence, now he laboureth to ouerreach him in a matter of preſumption, that he ſhould trie his prouidence, that ſince he could not doubt but to be fed without bread, he might make him preſume to be vpheld without meanes. Euen ſo dealeth he with vs, either to make vs diſtruſtful through penury, or proud through plenty; in the time of ignorance ſeeking to make vs proud through workes, and to be in loue with them without faith, and now to ſtand vpon faith without workes; before labouring in zeale without knowledge, and now hunting after knowledge without zeale.

For the ſecond, which is the reaſon, he alleageth ſcripture, namely *Pſal.* 91. 11. wherein obſerue two things: firſt, that though ſcripture here be oppoſed to ſcripture, yet not to withdraw the determination of matters from the booke of God, and to poſt them off to Rabbins and Councels, for none can better trie the truth then the ſpirit of truth. Secondly, that it detracteth nothing from the glory of the ſcripture, to come forth of Sathans mouth, nay nothing graceth it ſo much as this: the reaſon whereof is, that Sathan knew what baite Chriſt and all the faithfull would beſt and ſooneſt bite at, and in his ſubtilty if any ſtratageme could haue preuailed more then other he wold haue vſed it, but he knew Chriſt relied vpon nothing ſo much as the voice

voice of his Father, and therefore he vſeth the greateſt weapon againſt the greateſt enemy, that he might ſhew in pretence to haue as much truth on this ſide as Chriſt.

If thou be the Sonne of God, &c. This is the temptation it ſelf, wherein conſider three points: firſt, that the diuell transformeth himſelfe ſo farre into an Angell of light, as he brings ſcripture: ſecondly, to examine how rightly and truly he doth apply it: thirdly, how falſly he doth abuſe it.

For the firſt, *It is written*, ſaith the diuell, dealing with the ſharp, and blading it out with the Scripture: ſometimes he dealeth plainly, and ſheweth his hornes as it were by apertly oppoſing himſelfe with violence againſt the truth: ſomtimes more priuily, and ſhroudeth himſelfe vnder pretence of truth, and this two wayes: firſt, by hereticall doctrine and groſſe ſuperſtition: ſecondly, by perſwading men that he is a louer of the truth, as in this place that he would perſwade Chriſt to nothing but that he had ſcripture for. Thus dealt he Act. 16. 17. where a woman poſſeſſed with a diuel hauing the power of ſpiritual diuination, hauing ſeene *Paul* after he had there preached, the ſpirit in that maide giueth an honorable teſtimony by a ſubtil ſtratageme of Sathan, of *Paul* and *Silas*, ſaying, *Theſe be the ſeruants of the moſt high God, which ſhew vnto you the way of ſaluation*: a ſtrange teſtimony to be giuen from the diuell, and farre degenerating from his nature, to giue witnes of the truth, himſelfe being the father of lies; and knowing *Paul* to be a ſworne enemy, ſhould yet yeeld voluntarily, and proclaime audience, and ring the bell as it were to gather the people about him, is worth the wonder. But what was his drift and ſubtilty in this, ſauing that by the maides often repeating it and clamorous noiſing of it, it might perſwade the poore diſciples and weake followers of the Goſpell, that *Paul* and the diuell had both combined and compacted together, as if thereby the Goſpell might be brought into ſuſpition to be but the illuſion of Sathan, and light to be mingled with darknes: therefore it is ſaid verſ. 18. that *Paul* was grieued till he had caſt him out: euen ſo here to bring the people to ſuſpition that the ſcripture ſerueth him as well as Chriſt, thereby to make vs forſake our hold, and ſuggeſting this, that nothing

nothing hath brought more diſparagement to the Scripture then this, that all men of all opinions do alleage it. Hereupon ſome take occaſion to diſpenſe with their conſcience for any profeſſion: ſo many places one againſt another, the Diuel alleageth it, Chriſt alleageth it, what ſhall we do? if we go in either way we may go amiſſe, and if we turne on the right hand, for any thing we know it leadeth to hell. This is moſt prophane: for whereas they pretend to be abuſed by this incertaintie, they are ſo ciuill to diſpleaſe no part, as they are content to take any kind of tergiuerſation or flinching to extricate and ſhift themſelues of the enquiry of the truth: whereas they might feare as well to eate leſt they ſhould be choked, and open the gates and leaue watching becauſe the enemy hath ſo many ſubtilties as it will be hard to keepe him out. Whereas God doth this to exerciſe his ſeruants in prayer, and to make them more diligent in ſearching, and not that we ſhould turne it to a matter of ſecuritie and idleneſſe: theſe men not being ſo deuout as they that worſhip the Sunne and Moone, for they haue ſome conſcience.

Reu. 12.4. We muſt know that Sathan is able to pull ſtarres from heauen, as it is in the Reuelation, and he doth not alwayes ſpeake with the mouth of a Dragon: therefore in theſe perplexities we muſt

Mat. 7.8. approch to God, whoſe promiſe we haue, *Seeke and ye ſhal find, knocke and it ſhall be opened:* and *Iohn* 7.17. if any man haue an honeſt heart and good inclination to liue well, I will ſhew him ſaith Chriſt, from whence my doctrine is. And the Lord hath promiſed to be a ſchoolemaſter to the humble, they being not prepoſſeſſed with preiudice, and he wil giue plentifully and neuer vpbraid. O moſt bountifull inuitation of our gracious God! whereby we may be aſſured that asking the truth he will not giue error, and deſiring to be conducted in the right way, he wil not leade vs into by-paths, no more then asking bread he will

Luke 11.12. giue vs a Scorpion, but he wil vphold vs in the moſt dangerous temptations, whereas others hauing no deſire at leaſt in a ſingle affection, for their malice and preiudice may be iuſtly damned. 1. *Theſſ.* 2.16.

But what ſhal we do? ſhal we make them like waxe, flexible to euery impreſſion? or like bels tunable to the eares of the hearer?

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what reſolution is there for the conſcience, the text cannot ſpeake: It is writen, ſaith Chriſt, It is written, ſaith the diuell: if they be written they are both true, and muſt needs be contrary being cited by enemies. We anſwer it is true, the letter printed cannot ſpeake, and they that writ it are in heauen. The Church therefore hath prouided certaine meanes whereby a man not preiudicate may know the truth, which be ſixe: firſt, praier with *Dauid*, that the Lord wold opē our vnderſtandings, Pſal.25.12. and ſhew vs the light of his ſtatutes, and the way that we may chooſe whereby our ſteps may be aſſured. Secondly, we muſt vnderſtand the words of the place in the originall toung, of the old Teſtament in the Hebrew, of the newe in the Greeke; for this was the inſtrument ſanctified to that purpoſe. Thirdly, we muſt conſider the words, what they be by themſelues, and what they be together ioyned with others, whether they be to be taken properly or figuratiuely, which ſhal be known if either they be not proportionable to the analogie and rule of faith, or not agreeing with the circumſtance of the place. Fourthly, to examine the drift of the place, what went before and what followeth: as Chriſt to one asking him how he ſhould get eternall life, anſwered, by keeping the commaundements; not meaning Luk.18.20. thereby that we muſt come to it by our workes, as the Papiſts gather, but he ſpeaking to one that iuſtified himſelf by keeping Luk.10.26.29 the law, ſpake after that ſort to ſhew him his wound, namely that that was not the way vnleſſe he fulfilled all. Fiftly, by comparing and conferring of places one with another, the true ſenſe of the ſcripture againſt the ſcripture abuſed, as Chriſt in this place doth; and as elſewhere, *Loue couereth the multitude of ſinnes*, 1.*Pet.* 4.8. conferre with this, *Prou.* 10.12. *Hatred ſtirreth vp contention, but loue couereth all treſpaſſes*: loue being taken for the loue of men, whereby things are qualified, and the beſt made of the worſt, and not for couering of ſinnes before God, as the Papiſts would haue it, but hiding it before men. So *Abraham* was iuſtified by faith, ſaith *Paul Rom.* 4.3. by works ſaith *Iames chapt.* 2.21. S. *Iames* dealing with them that denied works altogether, S. *Paul* with them that ſtood too much vpon them; the one ſpeaking how a man might approue himſelfe before

fore men to be iuſtified, the other how men are iuſtified before God. Sixthly, approue of no interpretation, nor accept of any ſcripture which is not proportionable to the analogie and agreeable to the rule of faith, which is threefold: firſt, the ten commaundements: ſecondly, the Lords prayer: thirdly, the Creed of the Apoſtles. As when it is ſaid, *This bread is my bodie*, I muſt not take it for the very ſubſtantiall body of Chriſt as it was on earth, becauſe it is againſt my Creed, which teacheth me to beleeue he is in heauen. Againe, if we eate him in the bread fleſh and bone, it croſſeth a commaundement, *Thou ſhalt not kill*, for it is cruelty ſo to rend his fleſh betweene our teeth. Oh but how ſhall vnlearned men do this? Let vs know that God is the teacher of the vnlearned, and he will not giue a ſtone if we aske food, but he will inſtruct the humble, and in compaſſion will bring them forth of darkneſſe, if they wil conferre with the learned, as the Eunuch did with *Philip*, *Act.* 8. 31. and if they will frequent the word preached with the ſame hearts that the men of Berœa did heare *Pauls* ſermons, *Act.* 17. 10. comparing them with the veritie of the word written.

For the ſecond, how truly Sathan applied the ſcripture he brought: the place is taken out of *Pſal.* 91. 11. and though his purpoſe was to abuſe Chriſt hauing no promiſe of protection going out of his wayes, yet in this he ſaith truly, that he applied the promiſe eſpecially to Chriſt the naturall ſonne of God, though it extend to all the faithfull: for Chriſt is that ladder of *Iacob*, *Gen.* 28. 14. whereupon the Angels aſcended and deſcended: and ſo much did he himſelfe tell *Nathaniel* of, (*1. Iohn* 51) that he ſhould ſee the Angels aſcend and deſcend vpon the ſon of man, for they are ſeruiceable properly to him as the ſonne of God, and of him it is principally true, that the Angels do attend: for though they ſerue vs it is but for his ſake, not that they are inferior to vs in themſelues, but God hauing for his ſonnes ſake made vs heires of glory, and Chriſt vouchſafing vs to be companions with him in his kingdome, they miniſter vnto vs, and by that ladder do deſcend vnto vs, hauing of our ſelues nothing.

Further note, that the diuell doth know that Chriſt and all Gods children muſt haue ſufficient ſecuritie from God, that walking

walking in their calling, and in the waies preſcribed them, they ſhall be guided by the prouidence of the moſt high: which is our comfort, that *neither the peſtilence that walketh by night, nor the arrowes that flie by day*; neither the dragon, nor the aſpe, the open furious, nor the ſecret malicious tyrant ſhall once hurt vs: for Sathan knowes and doth here teſtifie, that we dwell in the ſecret of the Higheſt, and vnder his ſhadow that ſhall ſhelter vs from ſtormie blaſts and boyling heate: and no more ſhal we need to feare, then did the heauens when the Tower of Babell ſhould haue bene erected to them: and as eaſie it is to pull God out of his throne, as to diſgrace vs further then he permits: for our ſaluation is as ſure as his owne ſeate, and as ſtedfaſt as if our ſelues had bene in heauen and ſeene it written with Gods owne finger. Yea we ſhall ſtand like mount Sion, and not a feather of a bird, much more not the haire of our head, nor the hem of our garment ſhall be touched or fall without his appointment. Wherefore Sathan ſinneth againſt the holy Ghoſt in labouring to ſeduce the faithfull, whom he knoweth he cannot ſtirre, and when he knoweth we cannot fall finally, ſince the Angels haue charge ouer vs, and cannot but be faithfull keepers of that is committed to them. And herein may we embrace the riches of the Lords mercie, who when his owne prouidence might be ſufficient to ſecure vs of our ſafetie, yet to releeue our infirmitie, and to ſupport our weakneſſe, hath giuen vs the gard of heauen to wait vpon vs: as if one that were to paſſe the ſeas, ſhould not onely haue the letters of the Prince for his ſafe conduct, but ſhould be guarded with his royall Nauie, to aſſure vs, that doing that we do by the warrant of his word, we ſhall neither be perſecuted nor moleſted, but ſo farre as he may haue glorie by it, and we reape comfort.

Pſal. 91. 5 6.

Gen. 11. 4.

Pſal. 125. 1.

For the third, wherein he doth falſifie the text alleaged: and this he doth two wayes: firſt, by wronging the words: ſecondly, by wreſting the ſenſe: for the *Pſalm.* 91. 11. is: *He hath giuen his Angels charge to keepe thee in thy wayes*, ſo as the promiſe is made with a limitation: that he keepe him in his wayes. Now from the pinnacle of the temple to fall downe is not the way, but he leaueth out the demonſtration of the truth, (*thy wayes*) that is,

thoſe wayes that be preſcribed, as from the Temple to come downe by the ſtaires: by this meanes dealing fraudulently, leauing out the principall. Secondly, conſider the wreſting of the ſenſe: for where this was ſpoken, that Chriſt ſhould depend vpon his Fathers prouidence walking in his wayes, he laboureth to ſecure him generally of the ſame prouidence, though he were out of the way, hereby to ouerthrow him.

Now as he dealt with the head, ſo he doth with the members: for pretending Gods protection, he laboureth to bring
Mal. 1.3. men to deſtruction. For predeſtination, he will tell a man *Eſau* was hated and *Iacob* beloued before they had done either good
Phil. 2.13. or euill; that it is not in the willer nor in the runner, neither in the affection, nor in the action: which he doth onely to make vs reſt in the prouidence of Gods predeſtination, without hauing regard to our conuerſation; whereas hereby we ought the more to be induced to get as many teſtimonies as we can to proue, that this election pertaineth to vs, and not to waite till grace ſhould diſtill by diuine influence, or to make the decree of God a meanes of our ſecuritie to liue as we liſt; as that being elected we cannot periſh, and being appointed to be damned, we cannot auoid it. So for Iuſtification he will ſuggeſt: We are ſaued by the bloud of Chriſt onely, and when we haue done all,
Rom. 6.1. we are vnprofitable ſeruants; the more we ſinne the more grace aboundeth, and God hath moſt glorie in pardoning moſt offences: whereas being elected we worke well, not to recompence the goodneſſe of God, but to ſhew our thankfulnes. And there is no promiſe where the commandement is not kept: for this is to be perfourmed on our part, elſe God is diſcharged on his part: for being out of our wayes the diuell may take vs as vagabonds, the protection of the Lord not extending to vs in this courſe. And thus doth Sathan almoſt labour to peruert all the Scripture, that he may find vs ſtraying out of our Fathers houſe:
Mark. 2.27. as to ſuggeſt, that the Sabboth is made for man, therefore he wil labor to make vs worke on this day. But let vs not giue eare
1. Tim 5.8. to him, for this leadeth out of the way. So whē it is ſaid: *He that laboureth not for his houſe, is worſe then an infidell*, if he abuſe any of vs by this, to couet after riches, away with it: for it is ſaid in

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another place: Couetouſnes is the roote of all euill, and the deſire of riches is ſimply vnlawful, (1. *Tim.* 6. 9.) for by this he falleth into many ſnares.

It is written againe, Thou ſhalt not tempt, &c.

This is the ſecond generall part: namely, the repulſe of the temptation: wherein conſider two parts: firſt, that Chriſt anſwereth againe by Scripture: ſecondly, in what ſenſe the place is alleaged.

For the firſt, we may obſerue and ſee, it is no diſgrace nor diſparagement to the Scripture to proceed from Sathan, nor any occaſion to make vs leaue our hold: for Chriſt anſwereth againe, and ſtriketh with the ſame weapon wherewith he was ſtriken; ſhewing vs, that it is lawfull to vſe a text well againſt them that do abuſe a text: and if Chriſts example be our preſident, then we may alleage Scripture againſt depraued Scripture. For the Bee may gather honie on the ſame ſtalke that the ſpider doth poiſon. And though a ſwaſhbuckler kill a man with his weapon, yet a ſouldier may lawfully knit a ſword to his ſide: and though there be many piracies committed on the ſea, yet may the merchants trafficke; or though ſome ſurfet by gluttony, yet may others vſe their temperate diet. And if the diuel change himſelfe into an Angell of light, ſhall therefore the Angels loſe their light? Or ſhall *Paul* therefore deny himſelfe to be a preacher of ſaluation, becauſe the Pythonite (*Act.* 16. 17.) ſpake it? Or becauſe *Caiphas* by the ſpirit of the diuell (*Ioh.* 11. 50.) ſaid, one ſhould die for the ſinnes of the people, muſt we not therefore beleeue it? And though (*Numb.* 22.) an inchaunter wiſhed that his ſoule might die the death of the righteous, yet is it a prayer fit to be vſed of all Chriſtians, though he ſold his ſoule for gold: *For* (ſaith he, *Numb.* 24. 17.) *a ſtarre ſhall come out of Iuda*, a true ſpeech of a falſe ſpirit. And here the diuels owne mouth proteſteth, that Gods prouidence reacheth ouer his children, which we may beleeue with comfort, though it proceed from his lying lippes.

For the ſecond, which is the ſenſe of the words: herein Chriſt doth plainely ſhew, that he abuſed the place before alleaged, becauſe he inforced the promiſe contrarie to the com-

maundement, making it abſolute, where it was but conditional: that the Lord would protect him if he kept him in his wayes; and for him to expect the promiſe if he went aſtray, were meerly to tempt God: ſo as the diuell by concealing that part, did poiſon and adulterate the Scripture.

Now we muſt obſerue, that God is tempted by man two wayes: firſt, when we doubt of his power, vſing lawfull meanes, and yet we do not thinke God can relieue vs: as *Exod.* 17. and *Num.* 20. both the Iſraelites and *Moſes* himſelfe doubted there would come no water out of the rocke though it were ſtriken, wherupon the place was called *Maſſah* and *Meribah*, Strife and Temptation: for the Lord had told them by that meanes they ſhould gaine water. Secondly, he is tempted, when we neglect the meanes, and yet preſume vpon his power, which is moſt proper to this place. For if Chriſt here would haue come downe from the pinnacle headlong and not by degrees, he had neglected the meanes, and ſo had bene out of the compaſſe of the promiſe. And thus do we trie whether God can keepe vs when we are gone out of the way; which is as if we would cut off a mans leg, and ſend him then on our errand; and clip the wings of a bird to trie whether it can flie: for our preſumption can tye vp Gods armes that he cānot help vs, and make him braſſe, that he cannot raine mercy vpon vs. We know there is a peremptory decree of election and reprobation: what of this? yet we muſt Phil. 2. 12. ſtriue to obtaine the price ſet before vs, and work our ſaluation forth with feare and trembling: for there are none predeſtinate to life, but they are predeſtinate to the meanes, faith and repentance, and he ſhall beleeue and repent that ſhall be ſaued, and he that doth not, was neuer elect; and yet we trie whether God can ſaue vs contrarie to the meanes he hath appointed, by walking in profaneſſe, and in the workes of darkneſſe. But let vs know, that the promiſe is vpon conditiō that we beleeue, and that the meanes ſtandeth with the decree, and cānot be ſeparate. Oh, but Ezec. 18. 32. it is ſaid, *At what time ſoeuer a ſinner doth repent he ſhal liue.* True: Rom. 2. 4. but it is ſaid againe: *Abuſe not the bountifulneſſe of the Lord vnto thine owne damnation*: for the doore is not alway open, but thou maiſt knocke too late, and weepe when thou canſt get no bleſſing:

ſing: for if the Sunne once ſet vpon our ſinnes, or the inheritance be once giuen, then we come too ſhort to expect any ſhare.

Here we are to conſider two extremities we are fallen into: firſt, that we diſtruſt moſt where we ought not to doubt: ſecondly, that wherein we ſhould be moſt fearefull, we are too bold: *Care not* (ſaith Chriſt) *for food and apparell, (Mat. 6. 25.) they ſhall be caſt vpon you*: and yet in theſe things we dare not truſt the Lord without a pawne, for vnleſſe we haue bread, we thinke ſtraight way we ſhall ſtarue: but concerning heauenly things we are more careleſſe, as for the preaching of the word, which is as neceſſarie to keepe life in the ſoule, as is food to maintaine life in the bodie. Without bread a man will confidently ſay he cannot liue, and yet deſpiſing the bread of life, and neuer taſting of it, he will not doubt but he hath a ſound ſoule, and can retire to the ſong of mercie; as that he truſteth God will ſpare him: when as in truth we haue no promiſe of mercie, but through obedience to the Goſpell, embracing it by faith, and expreſſing it in our conuerſation. And this is our miſerie, that we are grown ſo ſluggiſh, that we dare truſt God with our ſoules without meanes, which is the more precious part, but not with our bodies vnleſſe we ſee the meanes preſent, theſe being of no value ſaue in reſpect of the ſoule which maketh the whole immortall. Chriſt here refuſed to fall downe, becauſe there was another way: ſo let vs ceaſe to tempt the Lord by our wicked liues, vpon hope of his patience, or preſuming that in compaſſion he will not fall out with vs, nor take vengeance on our offences: for we cannot truſt or rely vpon mercie without obedience to his commaundement. Example hereof we haue, *Act. 27. 24.* where *Paul* had a promiſe of the Lord, that not a haire of their head ſhould periſh that went with him in the ſhip: yet when vpon violence of the tempeſt they would haue committed themſelues to the ſea, *Paul* telleth them they could not be ſafe vnles they ſtayed in the ſhippe: for God hauing ſet downe the meanes of their ſafetie, meant to haue their hearts inclined to it; euen ſo he that doth not amend his life, can no more be ſecure from the ſhipwracke of his ſoule, then theſe from the daunger of their bodies if they had forſaken the ſhip: or Chriſt to haue had his

Fathers Angels to haue vpheld him if he had caſt himſelfe downe.

Againe the Diuell tooke him vp into an exceeding high mountaine, &c. This is the third battery or aſſault was laid againſt our Sauiour Chriſt; wherein are two generall parts: firſt, the temptation: ſecondly, the reſiſtance of the temptation. In the firſt there are three parts to be conſidered: firſt, what was the glorious and glittering ſight he ſhewed Chriſt: ſecondly, what was the bountifull offer he made him: thirdly, what was the condition he required in recompence of his royall liberalitie. The ſight he ſhewed him is ſet downe by theſe circumſtances: firſt, he lifteth him vp into an exceeding high mountaine that he might haue the aduantage of the place to take the better view: ſecondly, he ſhewes him not ſome but all the kingdomes of the earth, not in ſome but in all the glory of them all; and as S. *Luke* ſaith, chap. 4. 5. in the twinckling of an eye, that the ſodain ſight might haue rauiſhed him.

Out of which learne, that before the diuell would propound his purpoſe and manifeſt his drift, he vſeth an inſinuation to prepare Chriſt, by making an impreſſion in his mind, to haue that moued by the apprehenſion of the ſenſe, that if it were poſſible his mind might be inſnared. But Chriſt though he had the naturall faculties of man, yet was he not ſubiect to mans infirmities. But it is ſtrange to ſee how forcible this temptation is to the ſonnes of men that are but fleſh, to ſhew them but the ſight of things, for not onely the mind poiſoned with concupiſcence corrupteth the ſenſe, but the ſenſe likewiſe poiſoneth the mind, and oft times the diuell begins with thoughts and fancies repreſented to the ſenſes. In incontinency thus he wrought with *Dauid*, 2. *Sa.* 11. 2. by caſting his eye from the turret to luſt after *Vriahs* wife: and *Gen.* 39. 7. *Putyphars* wife ſaw the yong man *Ioſeph* to be faire, and ſhe ſaid, *Lie with me:* and *Ioſhua* 7. 22. *Achan* ſaw a ſtately garment of a Babylonian, and then coueted, and then tooke it. For ſenſualitie and voluptuouſneſſe, the eye worketh much vpon men, and therefore in the Prouerbs we are forbidden to looke vpon the colour of wine leaſt the ſight inflame the appetite: and in *Ahab* 1. *King.* 21. 2. it is to be thought he

Prou 13. 31.

he often ſaw *Naboths* vineyard, whereby he was brought ſo greedily to deſire it: yea in moſt of the ſins regiſtred in the ſcripture, this ſpeech (*They ſaw it*) cometh euer betweene the heart and the ſin; for thus Sathan powreth in poiſon into the heart by the outward ſenſe, and our lookes are as windowes whereat luſt is let in, and concupiſcence inflamed. Hereupon it is that the Saints of God haue made their prayers, that the Lord wold turne away their eyes from beholding vanitie: and *Iob* made a proteſtation that he would not wantonly looke vpon a maide. Iob 31.1. And if theſe that were ſo ful of the holy Ghoſt, ſo painful in crucifying their members, ſo feruent in praier, and ſo awful of God did this, much more ought we that are farre behind them in religious exerciſes, and farre before them in fleſhly deſires, haue a ſteddy hand ouer our ſelues and our ſenſes, that they be not caught and inſnared. Therfore let vs yeeld nothing to the courſe of waters, nor ſeeke to quench the fire with oile, or abate our luſt by dalliance. Some haue the eyes of the Cockatrice of Egypt, that ſendeth forth poiſon to infect others, and rebounding backe againe poiſoneth it ſelfe. For him that can ſcarce ſtand of himſelfe, it is not ſafe ſliding on the ice: nor for a weak braine to come neare an Ivie buſh: for in this he betrayeth his owne ſoule.

For the ſecõd, which is the promiſe he made him, *All theſe* (ſaith he) *I will giue thee:* and leſt he might ſeeme to promiſe that was none of his owne, it appeareth by S. *Luke* 4.6. that he doth not chalenge this as his of himſelfe, but as giuen him: as if he ſhould ſay, They are all giuen me, and I will giue them all to thee; wherein partly he ſaith true, and in part lieth moſt ſhamefully. His truth is in this, that he aknowledgeth it to be beſtowed by a higher Lord; but hereby he would inſinuate, that they are ſo giuen, as the Lord hath vtterly renounced and abdicated his care of the world, and hath left the earth to be diſpoſed by Satan, or the wheele of fortune, contenting himſelfe with the gouernement in the heauens. Where learne, that though Sathan doth rule againſt Gods will, and that he neuer allowed his power, yet he ruleth not without his will. Hereupon we muſt vnderſtand a double power; the firſt giuen, the ſecond onely permitted:

Iohn 19.11. mitted: *All power thou haſt* (ſaith Chriſt to *Pilate*) *is giuen thee of my Father.* But the diuels power is ſo permitted as it was neuer ordained of God: therefore it is not ſo lawful as that of Magiſtrates, be they neuer ſo wicked; for this is ſo giuen, as though it be abuſed yet the authoritie in it owne nature cometh from God. *Reuel.* 13. The beaſt, that was the Emperour of Rome, came tumultuouſly, and aduanced by warres had his authoritie giuen him from the Dragon. Where we muſt diſtinguiſh two things: firſt, the ordinance of God commanding ſuch magiſtracy ſo farre as it is preheminence: ſecondly their Apoſtaſie, their tyrannie, perſecution of the Saints, and their vniuſt comming to that ſeate, was from the diuell. But the diuels power he executeth is no way lawfull as from God, for he neuer commanded it; ſo as he is a meere vſurper: and according to this is the lieutenancy of Satan, which God doth ſuffer but not ordaine, namely that princely imperious popiſh Prieſt of Rome, neither Magiſtrate nor Miniſter, and hath no power but from Sathan, and is abſolutely as vnlawfull as the diuels. Where further conſider, that there is nothing ſo euill but it is by Gods decree, though not allowed, and it is good there ſhould be euill. And though the diuell as he is the diuell ruleth not well, yet it is to Gods glory, for the exerciſing of his children by the buffetings of Satan to humble them, leaſt they ſhould waxe proud, and for the condemnation of the reprobate by the ſuggeſtions of Sathan to intangle them, that they might not eſcape the iuſtice of God.

The ſecond thing Sathan aſſumeth to himſelfe is moſt falſe, namely that they were his to diſpoſe; for ſince they were neuer giuen him, he cannot aſſigne them ouer, for he hath gained no intereſt by vſurpation. And this is true that *Nabuchadnezzar Dan.* 4. learned by liuing among beaſts: *Now* (ſaith he verſ. 31) *I ſee by experience which I could not before iudge of, that the Lord of Lords diſpoſeth of kingdomes.* But it may be thought a ſtrange impudency in the diuell, to go about to perſwade the Sonne of God that he could giue theſe things, for ſcarce any of vs would think his ſoueraignty ſo great. It is true, Chriſt could not by this proffer be ſeduced; but a great part of the world doth thinke, that

that he can diſpoſe of the comforts of this life, which is proued by the meanes they vſe to come to theſe bleſſings, vſing leud practiſes and vnlawfull meanes, not for a kingdome but for a trifle; which they would neuer do, if they were not perſwaded the diſpoſition of theſe inferior things were turned ouer to the diuell, for God giueth nothing as a bleſſing, but by a lawfull courſe: ſo as vſing Sathans meanes how can we thinke it commeth from God? And that ſuch is our iudgement alſo, appeareth by the prouerbe, He that liueth an honeſt man ſhall die a beggar; and what is this but to giue ouer the gouernement to the diuel of theſe earthly things? And though they ask their daily bread of God, yet they teſtifie that this their God is Sathan. For note the meanes they vſe. For kingdomes, can a man perſwade himſelf that God ſetteth vp Princes, and that promotion commeth neither from the Eaſt nor from the Weſt, and ſhall he aſpire to it by treaſon? For authoritie; can a man thinke that to come to a place is in the diſpoſitiō of the higheſt, when he is aduanced by bribery and corruption? He that thinks to win ſomewhat from a Prince by flattery, perſwadeth not himſelf that God can diſpoſe of Princes harts. And he that comes to a liuing by ſimony, thinks not that the holy Ghoſt hath appointed him there: nor he that increaſeth his wealth by vſury, holds not that riches come from the Lord; for all theſe meanes hath his mouth curſed.

Further, for the promiſe, he will giue him all if he will giue him but a knee, a ſmall matter; and if he wold acknowledge him a benefactor, he wold gratifie him as a perſon worthy, with al he ſhewed him. Now how euer Chriſt was not ouercome with this, yet it mightily preuailes with the ſounes of men. Looke into all particular places, and we ſhall find he hath many to crouch to him for a great deale leſſe then this was: *Iudas* wil betray his maſter for thirty peeces of ſiluer, *Mat.* 26. 15. *Doeg* will flatter *Saul* 1. *Sa.* 22. 10. and ſpeake all euill of *Dauid*, in hope of preferment. *Abſolon* wil ſeek his fathers life, to ſtep into his throne, 2. *Sa.* 15. 2. *Ioab* wil kil *Amaſa* (2. *Sam.* 20. 10) to get but the chiefe captainſhip of the guard. And *Abimelech* will ſlay threeſcore and ten men (*Iudges.* 9. 2.) to make himſelfe way to the Crowne. This made *Balaam* (*Numbers* 24.) that he would faine haue curſed,

that

that he might haue bene aduanced: and *Diotrephes* (3. *John* 1.9.) to hinder preaching that he might be chiefe: and the Disciples to fall out (*Luke* 9.46.) among themselues who shall be chiefest, one desiring to sit on the right hand, the other on the left, that they might be iolly fellowes. But neuer any tooke the diuell so much at his word as the Hierarchie of Rome, who from God had nothing giuen them but the word and sacraments, but from Sathan hath had his staiers and degrees to ascend into the mountaine; first God hauing prouided men should be Pastors ouer the people, it was appointed by man that there should be superintendents ouer the superintendents, that is, Bishops ouer Pastors, which was thought good to appease the dissention of the church, and to aduance men for the excellency of their gifts. After was deuised that some should be ouer the Bishops, as Archbishops, deuised at first by singular policie, that as Bishops in their Dioces were ouer the Pastors, so these shold be ouer them, to deale with them as they did with the Pastors. After was inuented that some should be ouer them, and then was the Church giuen to foure Patriarkes, which were to haue as ample authoritie ouer them as they had ouer the Bishops, and these were placed in euery corner of the Church, namely at *Alexandria*, *Antioch*, *Constantinople* and *Rome*. Hereupon by reason of the multitude of matters brought to these foure, Sathan withdrew them from their studies, being so instantly importuned as they were. From hence they being in such eminent places, and bearing the name of great professors, the Emperors growing to be Christians indowed them with great substance, called them to be of their Councell, and gaue them much worldly wealth, as to great men of the earth; and when they began thus to negotiate in the world they despised preaching. After when they were inriched and brought thus farre *ad gloriam mundi*, to behold the glory of the earth, then Sathan wanted no more then to see which of these would fall downe first and haue all: at the end the strife grew betweene Constantinople and Rome, as Patriarkes of the East and West churches, and after some buckling Rome preuailed, partly by the absence of the Emperour, partly by the diuision of the Empire

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in the East, partly in that it sought it more ambitiously then the other, and partly for the fulfilling of the Prophesie, that the seat of the Beast should be built vpon the seauen hils. And how was this done but by *Phocas* that killed his maister *Mauritius*? wherupon afterward partly by worldly power, disposing of Emperors, and the yoke of conscience thinking them *Peters* successors, he was *stupor mundi*, the wonder of the world, hauing power in the peoples vnderstanding, both in hell, heauen, earth, and purgatorie; and when he came to rule in all these, then was this fulfilled here spoken of, *Fall downe and worship me*. And this hath also infected the Churches of the Protestants, as one Bishop *Bennet* hath written, namely, the diuell hath shewed them the fat Bishoprickes, Deanries, and Parsonages of the land, and hauing once gotten them at this lift, hath brought them to disclaime and renounce the simplicitie of the truth, and leauing their calling to betake themselues to the glittering shew of the world, and to be fed and fatted with ambition.

For the third, which is the condition he requireth for his liberalitie: he will not giue it for nothing. Where note, that the diuels promises are faire, but there is some cursed condition tyed & annexed to them. He will giue *Absolon* a kingdome, but he must rauish his fathers concubines: he will get *Doeg* a place in the Court, but he must persecute the Church: *Caiphas* shall be chiefe Priest, so he will betray Christ: *Pilate* shall be a Iudge, if he will be *Caesars* friend: *Balaam* shall be highly promoted, if he will but curse the people: and Christ shall haue the whole world if he will but bend his knee to him. He will promise, a merchant shall be made an Alderman, if he will but continue his vsurie: a Lawyer shall be made a Iudge, if he will not sticke at a litle briberie: a scholer shall haue great preferment, if he but follow his counsell; at first to preach pleasingly; not to do it often, for then he shall be stale, to come vp onely in famous places, especially at Bethel the kings Chappell: so as the countrie must not content him, he must preach like a Clerke in his Greeke, Hebrew, and Latine, that the people may rather admire him, then vnderstand him: thinke he hath knowledge, rather then get any for themselues: for Sathan cannot abide to haue them learned, he must

2. Sam. 16. 22.
1. Sa. 22. 9. 18
Luk. 23. 2.
Ioh. 19. 12.
Num. 23. 11.

must defend all things not onely to be well eſtabliſhed but well executed; to beware leſt he gall men in authoritie; and howſoeuer in the pulpit he may generally glaunce at abuſes, yet after to ſhew himſelfe plauſible, and to make himſelfe deafe when he heareth an oath. Thus doth the diuell indent with men, and thus is wine giuen to the Nazarites, as *Amos* ſpeaketh, and vnles thou wilt ſuffer God to be diſhonored, and thy ſoule hazarded, he will giue thee nothing.

Amos 2.12.

But it may be ſaid, It is a ſhamefull thing to demaund this of Chriſt, ſo may it ſeeme of vs: for no man will profeſſe to worſhip the diuell, but this cannot be denyed in action, howeuer it be in words: for if a man worſhip him whome he ſerueth, and ſerueth him whom he obeyeth, as S. *Paul* ſaith *Rom.6.14.* And if we may meaſure the worſhip by the fruits of worſhip, he that by prayer expecteth not a bleſſing, by looſnes of life giueth himſelf to vncleannes, and from the poyſon of his heart profaneth the Sabboth, doth worſhip the diuell greatly, though he crie neuer ſo much againſt it: for none will ſooner defend her honeſtie then a ſtrumpet, nor giue bigger words then a coward. Yea ſome are ſo fully poſſeſſed with him as they do not know it; and thoſe diſeaſes are moſt dangerous that are not felt. Now the diuell is worſhipped two wayes: either by idolatrie in iudgement, as in groſſe ſuperſtition: or by idolatrie in affection, as they that make their belly their God: for the couetous man is an Idolater, *Eph.* 5. and ſo is the voluptuous man, *Phil.* 3. yea if we plant our hearts any where but in heauen, we commit Idolatrie.

Now for the reſiſtance of the temptation, it hath two parts: the firſt, generall: the ſecond particular. Firſt, anſwering by the deteſtation of the perſon, *Auoid Satan:* for becauſe he had dealt more ſhamefully in this temptation then in the others, he giueth him a more ſharpe anſwer then before. Secondly, he deſcendeth for the inſtruction of the godly, into a more particular anſwer: I muſt worſhip God.

Out of the firſt, learne the wiſedome of our Sauiour Chriſt, who dealing with a moſt malicious enemie, would not multiply words or argument with him, but anſwereth him with one onely word of deteſtation, *Auoid Sathan.* For the blaſphemous may not

not be reaſoned with, if they ſhould, it would make them but burſt foorth into greater outrage againſt the peareleſſe and matchleſſe wiſedome of God, giuing vs likewiſe by this anſwer ſecretly to vnderſtãd, that whoſoeuer goeth about to withdraw vs from God, is of the diuell: ſo likewiſe are they that ſeeke by reaſon to diſſwade vs from the ſhame of the croſſe. Therefore (*Mat.*16.23.) when Chriſt indeuoured to preuent the ignominie ſhould come vpon the croſſe, and to make his diſciples and the reſt vnuanquiſhable when it ſhould come, it is ſaid there, *Peter* tooke him aſide, and vſed reaſons to diſſwade him from ſuch vncomfortable ſpeeches; whereupon Chriſt not mildly but ſharply, being diſpleaſed with this carnall exception of his, bids him *auoid Sathan*: that is, as a great enemie to him and others. And ſo whenſoeuer fleſh and bloud ſhall take exception againſt the miſtery of godlineſſe, it is thus ſharply to be reproued. Hereupon (*Rom.* 3.31.) exceptions being taken, that the law ſerued to no vſe, becauſe Chriſts obedience had abſolutely purchaſed our pardon, the Apoſtle in like wiſedome of the ſpirit of God, anſwereth not onely by a ſimple deniall, but by a deniall with a deteſtation: *God forbid*: as that it is blaſphemie to be of ſuch opinion. And ſometime to this phraſe the Apoſtle addeth more, as *Rom.*3.5. not replying one word, but onely ſaith, *their damnation is iuſt*, rather ſetting before them their curſed end, then conuincing them by reaſon: for as *Salomon* ſaith: *A foole may not be anſwered in his folly.*

Out of the ſecond anſwer which Chriſt maketh for our inſtruction and ſatisfaction, obſerue, that God muſt haue both all outward and inward worſhip, ſo as it is impious to thinke a man can keepe his ſoule for God, when he humbleth his bodie to ſtrange gods: and in this he doth withdraw his reuerence from his owne religion, either through feare or profaneſſe reaching foorth part of the worſhip to another. But we muſt know God will haue both, and in creating both he challengeth both, beſides that of them both he hath made but one man which cannot be diuided, but goeth together. For we are not baptiſed in our bodies onely, but in our ſoules: our ſoules onely were not redeemed, neither ſhall they onely be ſaued, but the whole

whole man. If the bodie then be the Lords both by creation and by redemption, let vs giue teſtimonie of his worſhip in both, otherwiſe it is as if a woman ſhould proteſt ſhe loued her husband at the heart and in her ſoule, and yet ſhould proſtitute her bodie to vncleanneſſe: but we are eſpouſed and maried to the Lord, therefore let vs keepe both for him vnſpotted.

Laſtly, out of the diuels argument, let vs learne to feare and ſerue the Lord: for if gifts may draw on worſhip, as he pretendeth by his proffer to Chriſt, then hath the Lord offered farre more largely for vs: *I will giue thee* (ſaith he) *eternall life*, and it is no aduantage to winne the world and to take the diuels offer, and after to loſe our ſoules. But let vs ſet God on our right hand, in him we liue, in him we haue our being, it is he that feedeth vs with natural and ſupernatural things and bleſſings, godlineſſe hauing the promiſes of this life and of the life to come: he will make vs heires of the earth, the world ſtanding for our ſakes, we ſhall be heires of heauen, Chriſt hauing prepared places for vs in his fathers houſe, yea fellow heires with his owne Sonne, taſting of no other loue, nor feeling any other glorie then his Sonne hath, and therefore in the iudgement of the diuell he ſhall worthily be damned that refuſeth ſo large an offer at Gods hand, who giueth and neuer vpbraideth, pardoneth and neuer repenteth.

1. Tim. 4. 8.

Ioh. 14. 2.

Ioh. 17. 24.

Then the diuell left him, &c.

This is the third part, namely, the iſſue and euent of the temptations had and ſuſtained by Chriſt, ſet downe in 2. things: firſt, that when the diuell could not ouercome him, he left him: ſecondly, that the Angels attended and miniſtred.

For the firſt, by this vnderſtand that as Chriſt was tempted for vs, and in our fleſh ouercame for vs in his perſon, ſo we haue good and comfortable ſecuritie, that vſing the ſame meanes he did, according as we ſhall be enabled, and through the grace of the ſame ſpirit, we alſo ſhall ouercome the Prince of darkneſſe: for we muſt not thinke our ſelues freed from theſe aſſaults, the life of a Chriſtian being a warfare, the world the campe, the firſt regiſtring and inrolling of vs being in baptiſme, where we took a vow to be true to the Lord Ieſus: Chriſt is our victorious captaine,

taine: our enemies are, the world without vs, the flesh within vs as accessaries, and the diuell as principall, besides temptations on both hands. Now the power we haue to repell these, is the sword of the spirit, the word of God: the schoole where we learne this defence, is the Church of God, where we find weapons both offensiue & defensiue, a shield of faith to defend our selues, and a sword of the word to offend the enemie. And this may be our comfort, his rage will haue an end, and his malice shall not preuaile: but as Saint *Peter* saith: *If we resist him, he will flie from vs*: that is, he will hasten as fast away, as he came fiercely toward vs, for here is promised victorie to all that striue in feare. 1. Pet. 5. 9. Iames 4. 7.

For the second generally we note, how it pleased God by wisdome and dispensation to dispose of the exinanition, (as I may so tearme it) or the impairing & abasing of Christ, while he was in the flesh: that in the midst of the greatest ignominie and reproch, yet he bore some marke and badge of his notable and diuine power, whereby by the eyes of faith he might be discerned to be the Sonne of God. His basenesse appeareth in this: that he liued in the wildernesse, he was assaulted of the diuell, he had no companie but beasts, he was hungrie and had no food but stones, Sathan was busie with him to make him tempt his Father; and in all this there was nothing but ignominie and extreame basenesse. But after all this there breaketh foorth like the Sunne through the cloudes, a matter which maketh him known and discerned to be more then a man, that the Angels come to do him seruice. And thus did it euer fall out, that he was neuer brought so low nor so neare the ground, but there did at last shine forth an impregnable worke of his diuinitie: he was borne in a stable, his cradle was a manger, there was lodging in the Inne, but none for *Mary*, yet was there then a starre in the heauens, to signifie to the Wise men the birth of his noble personage: he was baptised by *Iohn* his seruant, but a voice was heard from heauen, and the holy Ghost was there by his solemn presence. He had no possessions of his owne, but was maintained by the almes of deuout women, but out of them had he cast diuels. He must pay tribute, but he will fetch it out of the Mat. 2. Mat. 3. 15. 16. Mat. 17. 27.

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fiſhes mouth: in the end he was taken with a band of men, but when he ſpake (*Ioh.* 18. 5.) they reeled backward and none durſt lay hold on him: he was whipped and ill intreated, but twice before had he whipped the money changers out of the Temple, and none durſt open their mouth againſt him: he was condemned to die, but the Iudges wife dreamed and was troubled, being perſwaded of his innocencie, and *Pilate* himſelfe acquitted him. When he was going to the croſſe he was ſo worn as he was not able to beare it, but he was able to beare the wrath of his Father. He was hanged betweene two theeues, but he ſaueth one of them. And howeuer ſometimes he was called *Belzebub*, yet *Belzebub* confeſſeth him often to be the Sonne of God: thus was euer his humilitie qualified with ſome teſtimonie of his diuinitie.

Mark.11.15. Mat.27.19.24 Mat.27.32. Luk.23.43.

In that it is ſaid, *The Angels came and miniſtred vnto him:* note, that howſoeuer they be miniſtring ſpirits, to giue vs ſecuritie of the Lords protection, though his promiſe were ſufficient, yet by ſpeciall prerogatiue they are attending on Chriſt, to whom alone they owe and do their homage. And beſides learne here the time when we are to expect this miniſterie of Angels, not vntill we haue fought the battels of the Lord, then to ſuccour our faint ſpirits, and to releeue our diſtreſſed hearts they are ſent as comforters vnto vs. And thus when *Abraham* held in his bodie an anguiſhed ſoule, and in his hand a bloudie knife to haue fetched the life of *Iſaac* from him, then was the window of comfort opened, and then had God prouided another ſacrifice. When *Iacob* was wearied and benighted, (*Gen.* 28.) hauing for his bed the earth, and for his pillow an heape of ſtones, then ſtandeth the Lord about him and bleſſeth him: and when *Eliah* is forced to flie to preſerue his life, and yet readie to die for want of food, then doth the Lord awake him by his Angel, and bid him eate, 1. *King.* 19. 5. And when Chriſt had finiſhed the combat and wonne the field, then the Angels come to waite vpon him: ſo as we may not thinke to beare away the victorie without blowes, nor to be comforted without ſorrowes, nor to be refreſhed without want.

Gen 22.10.

THE

THE XIIII. SERMON.

MATH. 4. verſ. 12, 13, 14, 15, 16.

Verſ. 12. *And when Ieſus heard that Iohn was committed to priſon, he turned into Galile:*

13 *And leauing Nazareth, went and dwelt in Capernaum, which is neare the ſea in the borders of Zabulon and Nephthalim.*

14 *That it might be fulfilled which was ſpoken by the Prophet Eſaias, ſaying,*

15 *The land of Zabulon and the land of Nephthalim by the way of the ſea, beyond Iordan, Galile of the Gentiles:*

16 *The people which ſate in darkneſſe ſaw great light, and to them which ſate in the region and ſhadow of death, light is riſen vp.*

HEre followeth the reall execution of Chriſts office, and what he did after *Iohn* was in priſon: For now was the time that the day-ſtarre going away, the Sunne of righteouſnes might appeare. In the words there are three things to be conſidered: firſt, the cauſe why Chriſt returned into Galile, the very place where that *Herod* dwelt that committed *Iohn* for reprouing him of his adulterie. Secondly, that he leaueth Nazareth his owne place: the reaſon whereof is giuen by Saint *Luke*, *chap.* 4. 29. becauſe they ſought to breake his necke. Thirdly, the cauſe of his going to Capernaum, to fulfill *Eſay* his Propheſie, that thoſe quarters ſhould firſt be made famous through Chriſts doctrine and miracles, being the firſt that were caryed away into captiuitie.

Now firſt it ſhall not be amiſſe, ſince we ſee *Iohn* in priſon, to ſeeke out the cauſe of his commitment, which though it be not

here expreſſed, yet it is in the 14. chapter of this Euangeliſt ſet downe vpon another occaſion, that *Herod* thought the ſoule of *Iohn Baptiſt* to be gone into Chriſt: howbeit S. *Luke chap.* 3.19. vpon this very occaſion, ſheweth the cauſe to be for reprouing *Herod* for taking his brother *Philips* wife. Where note, & behold as in a mirror, the wonderful reſolution of a Chriſtian ſeruant of God, that durſt tell a king to his face of ſo enormous a crime. And if *Iohn* liued now, howeuer many might haue commended his zeale, yet moſt would haue condemned his diſcretion, that durſt aduenture himſelfe ſo farre: for he was growne into high fauour with the king, as appeareth *Mark.* 6.20. *Herod* would heare him often, acknowledged him to be godly, reformed many things, and graunted many things at his requeſt: ſo that herein men now adayes would call in queſtion his diſcretion, that hauing ſuch intereſt in the king, he would not ſpare him in this one vice, but muſt needes launce this ſore; whereas if he had but ſtopped his mouth in this one, he might haue continued ſtill and done much good. But *Iohn Baptiſt* durſt not conceale any part of his ambaſſage. The imitation of which preſident will be thought to be preiudiciall to the ſerpentine wiſedome of theſe times: for now it is thought good aduice, not to wake a ſleeping Lion, nor to put our hands into the hiue, leſt we be ſtung; but to beware of *væ vobis* leſt we come *coram nobis*; not at all to reproue, leſt we be ſtriken. Which is contrary to the wiſedome of *Iohn:* for though there were none left but Chriſt, yet he ſpareth not his meſſage, nor is aſhamed to tell *Herod* of that ſinne he ought to be aſhamed to commit: and away with this idol diſcretion, which marreth all, euen as the image in *Daniell, chap.* 3.1. which was ſet vp in Dura. *Nathan* (2. *Sam.* 12.1.) muſt tell *Dauid* of his adulterie to his face: and *Paul* aduiſeth (1. *Tim.* 5.20.) thoſe that ſinne to rebuke openly, that the reſt may feare: which being ſealed by the cannon of the Apoſtle proueth, that men muſt not onely rebuke in generall, but in particular. And if *Paul* had need of the prayer of the Epheſians, *chap.* 6.19. that he might ſpeake boldly, much more haue we that ſtand in ſuch feare to be bound for our ſpeech: for by this courage and boldneſſe ſhall we eſtabliſh our doctrine in mens conſciences.

Secondly,

Secondly, in this example of *Iohn*, note, as his constancy to speake boldly, so his persecution, to suffer extremely: and this is the portion allotted to all Gods Ministers. If *Eliah* speake the truth in reprouing *Ahab*, 1. *King*. 19.8. he must flie to the mount Horeb to saue himself. If *Amos* preach at Bethel the destruction of *Ieroboams* house, *Amos*. 7.12. he must go to his tar-box again. And if *Michaiah* (1. *Kings* 22.17.) tell the King truly he may not go to battell, he shall be sure to eate the bread of affliction. If *Hanani* tell *Asah* (2. *Chronic*. 16.9.) thou hast done foolishly not to rest vpon the Lord; to prison with him. If *Zachariah* (2. *Chronic*. 24.20.) tell *Ioash* he shall not prosper if he forsake the Lord, and that he doth ill to put downe religion, he shall be slaine euen in the court of the Lords house. *Ieremie* must to the dungeon, *Esay* to the saw, *Iohn* Baptist to the axe, if they be so quicke sighted and so hot spirited as they can not winke at sin. And *Renel*. 11.3. of two Preachers, out of whose mouthes shall proceed fire, though in the eyes of the Lord they be as Oliues dropping downe most comfortable iuyce, yet at last the Beast shall get them and ouercome them, they being stronger in the spirit, but he in the flesh, and he shall kill them, and they shall not be buried, and the people shall send gifts one to another, saying the Prophets are gone, now making merry, as that they might sinne without controlement, and giuing applause to that beastly tyranny was shewed on them.

Let vs further consider the indignitie offered to this man, borne a Prophet, whose father was striken dumb by a miracle, the Bridegroomes friend, yet was he not condemned by publike sentence, nor at the desire of the people, but by the request of a harlots daughter, executed in a priuate place. Could the Sun shine vpon such a King as could breake forth into this impiety? And how could the Lord spare his wrath & not poure it forth, that such a famous seruant of his should be taken away by such an infamous death? But howsoeuer we may after a sort confesse that our bodies are in the princes power, yet this may comfort vs, that not the life, no nor the haire of a minister shal perish without the pleasure and permission of God. To day, to morow & the third day Christ shal preach, let the Fox do his worst; and Luke 13.32.

when his time is come their malice ſhall put him to death alſo. Thirdly, note Gods prouidence, that both *Iohn* and Chriſt may not be clapped vp together, but God euer will haue ſome left to carry his meſſage. When the three children (*Dan.* 5.) were in the fire, *Daniel* was at libertie in the Court: and when *Daniel* was in the Lions den, the three children were in credit in the Court. When *Iohn* is fallen, Chriſt riſeth. When *Herod* (*Act.* 12.) had imbrued his hands in blood putting *Iames* to death, he thought to haue done the like to *Peter*, but the Lord ſent his Angell to vnſhackle him, for they muſt not both go to the pot together. And when the Temple of God by the inuaſion of Antichriſt is become a ſlaughter-houſe of the Saints, yet the Lord (*Reu.* 11.3) had a number left, namely two witneſſes at the leaſt, one to comfort another, for the propagation & publiſhing of the truth: ſo as we may be aſſured, though the Lions of the field roare and rauin neuer ſo much, it is not poſſible all the true Preaches of the Goſpell ſhall be aboliſhed: but as their blood is
Pſal. 116.15. precious in his eyes, ſo out of their aſhes will he raiſe vp others that ſhall hold the cup of his indignation euen to the mouthes of Princes.

Further obſerue, how the Lord eſteemeth the tyranny and crueltie of men in this kind toward his Miniſters: for *Luke* 3.20. it is ſaid, that of the euils which *Herod* had done, he added this aboue all, to impriſon *Iohn*: ſo hainous a thing is the perſecution of the Goſpell in the ſight of God, and much more of them that are his Embaſſadors; and therfore this is noted 2. *Chron.* 16.12. to be the captaine ſinne of *Aſah*, that he put *Hanani* in priſon, ſo beautifull be they in the opinion of the Almightie, for he priſeth the death of theſe Saints at a high rate: as may be ſeene firſt in their often redemption from death, as *Paul* eſcaped *Act.* 23. when the people had ſworne to ſlay him: and *Peter* was looſed from his chaines when the gouernors had conſpired againſt him. Secondly, it may be diſcerned in the precious reward of it, *Bleſſed be they that die in the Lord*: and *Stephen Act.* 7. 60. is ſaid but to ſleep when he had bin ſtoned of the Iewes, his ſpirit being receiued of the Lord Ieſus. And thirdly it is manifeſted in the ſeuere reuenge of their death, the Lord firſt hauing

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giuen an expresse commandement, not to do his Prophets any harme: secondly, shewing it by practise, he reproued, nay he slue many mightie Kings for their sake, euen *Herod* the King for S. *Iames* his sake. Psal. 105. 5.

Lastly obserue, that Christ was not dismayed by this example of *Iohns* imprisonment, but staid in the same mans gouernement, according as S. *Paul* sayth, *Phil.* 1. 13, My bands in Christ haue not made others fearefull, but they are famous in the court of the Emperor. Yea therefore is *Iohn* imprisoned, to embolden Christ the more; so as we are not to be discouraged by persecution, but rather confirmed that the same God that hath bene strong in them to make them beare it with chearefulnesse, will also be so in vs; for these things turne to the furthering of the Gospell.

For the second point, namely Christs leauing of Nazareth: learne generally, that plaine dealing breeds danger, for when Christ began to reproue them for their ingratitude in despising his miracles, and to tell them that if he preached among the heathen he should be better entertained, alleaging the examples of *Elias* and *Elizeus* that could do more good out of Israel then in Israel, then they sought to breake his necke by casting him downe a bill. After this maner when *Paul* (*Act.* 22. 21.) told the Iewes that he was warned by God to get him quickly out of Ierusalem because they would not receiue his witnes, and to depart to the Gentiles; in detestation of this doctrine and in hatred of his person, and in a stubburne kind of pride, that would neither themselues receiue the truth, nor suffer others to do it, they threw dust into the aire, and bound him with thongs to haue whipped him: which must nothing discourage the Ministers of these dayes, to be the lesse plaine harted or true tongued; for as the curse falleth if they preach not, so doth it likewise if they do it negligently: and what greater negligence can there be, then to deale doubly betweene God and the people, crying peace when the sword is at their elbow?

For the third, namely why he went to Capernaum: it was for the fulfilling of a prophesie, *Esay* 9. 1, 2. that as the enemy began to wast there first, so they first should be in their posteritie blessed,

ſed, that the Sunne beames ſhould riſe in their horizon, qualifying the grieuouſneſſe of their affliction with the greatneſſe of their conſolation, that Chriſt ſhould beautifie them with moſt miracles. The words containe two parts: firſt, an exact deſcription of the place wherein this light ſhold appeare; wherein only note, that the place firſt ſmitten is firſt comforted, ſuch a remembrance hath the Lord of our ſorrowes, as to lighten that heart with the firſt ioy that was caſt downe with the firſt grief. Which may teach vs to ſtop our mouth, and not to grudge at the Lords hand, for he weigheth our miſeries as in a ballance, and keepeth our teares as in a bottle, and will in his time meaſure out light vnto vs that were firſt compaſſed with darkneſſe. Secondly, the words containe the declaration and manner of the comfort brought to this place, amplified by the gainſaying of the contrary: the miſery they were in both for body and ſoule till the Goſpell appeared, which is ſet downe by two metaphors or borrowed ſpeeches moſt vncomfortable to the nature of man, the one from darkneſſe, the other from death, which in the Ebrew is called the darkneſſe of darkneſſe; then their deliuerance is compared to light which is moſt chearefull.

Now firſt for their eſtate wherein they were before Chriſt came, it is ſaid in darknes, and this is two fold: the firſt outward, palpable, materiall, bodily, earthly darknes, when the heauens are ouerwhelmed with clouds, the Sun gone downe, the ſtarres hidden, the Moone not riſen, and neither fire nor candle to be gotte. The ſecond is inward, inuiſible, inſenſible, ſpiritual, belliſh darknes; and this is more dangerous then that darknes of Egypt where for three dayes none could ſee another, *Exod.* 10.22. Yea it is like that *Iob* ſpeaketh of chap. 10.22. I ſhall go into the land of darknes where is no life, nor order, but light is there darknes: and of this ſpirituall darknes it is to be vnderſtood here, whereunto is proportionable the light here mentioned which ſhould guide them to the way of peace, which ſhould ſcatter the miſt of their ignorance as the Sun doth the foggie miſts of the day. And this miſery of their ſoules is expreſſed by outward things, which we vnderſtand and know to driue vs to a more deepe conſideration of their eſtate.

Now

Now all outward darknes is two fold: either intrinſicall or within, when there is an indiſpoſition in the inſtrument, either naturall or accidentall: or elſe when there is a want of a *medium* or a meane, that they may carry and tranſmiſſe the obiect to the ſenſe, as the light of the aire, or of the candle or ſuch like; for be the eie of it ſelf neuer ſo good, in a dark place it can ſee nothing. To the firſt of theſe that haue the fault in their eye, and which being ſet in the Sunne can ſee nothing, the night is as the day, and the day as the night. Now as the light of the body is the eye, ſo the light of the ſoule is the iudgement: and as to the blind the Sunne is as darknes, ſo to them that be not enlightned in iudgement, the light of the Goſpel is but as a cracke of thunder to the deafe. Of theſe the Prophet *Eſay* ſpeaketh, *They haue eyes and ſee not*, great mercy is offered, but they haue no grace to beleeue it. For the other cauſe of darknes, when there wants a perſpicuity of the *medium*, though the eyes be neuer ſo cleare, yet in darke places they cannot ſee: euen ſo many haue eyes, that is, a deſire to ſee, but they want light, namely the meanes, which is the preaching of the Goſpell. Now ſome there are that be in double darknes, that haue neither eyes to ſee, nor light in the aire, and this kind is eſpecially meant in this place. Further, as in darknes all things are of one colour, ſo in the inward man when ignorance poſſeſſeth the mind, praying and curſing is all one: and as in darkneſſe a man is in fearefull horrour many times and amazed, ſo is it not poſſible that any ſhould haue peace of conſcience that wanteth meanes to be brought to this light. Hereupon follow ſuch enormities as are committed, becauſe men in the darke know not what they do; and this is the cauſe that the land is charged with ſuch monſtrous impieties as challenge God of his iuſtice to be auenged. And as he that is blind ſwalloweth many a flie, ſo he that is blind in ſoule ſwalloweth many a Cammell: faith, blood, wounds, &c. are nothing; but they thinke to waſh it away with the common holywater of England, God forgiue me, or I cry God mercy. Eſay 6.9.

The ſecond metaphor or borowed ſpeech is, that they were in death. Now there is a double death, naturall and ſpirituall;

and this latter is double, either in the corruption of ſin, or in the damnation of ſin: the firſt in this life, as that he that walketh on his legs may be ſtarke dead in his ſoule: as it is ſaid, We were dead in our treſpaſſes before Chriſt quickned vs: and this kind of death is meant here, Wherby we ſee, that they that be vnprofitable in their profeſſion of godlineſſe, are dead: and alſo that there is a firſt reſurrection in this life of the ſoule by the ſound of the Goſpell as the inſtrument, and the power of the holy Ghoſt, as the efficient. For the metaphor oppoſed to this, which is light, as without this our life is without comfort or ſafety: ſo without the light of the Goſpell (which is the candle to go to God) our ſoules are void of comfort and ſecuritie. And to ſuch things as are moſt neceſſary for the maintenance of our life is the Goſpell often compared, that we might eſteeme it at leaſt equall with the other which we cannot want. In *Amos ch.* 8. 11. it is compared to bread, the ſtaffe of mans ſtrength: *Iohn* 4. 10. to water, that cleanſeth corruptions: in *Deu.* 32. 2. to raine, that maketh the earth fruitfull: *Marke* 9. 49. to fire, that quickneth the benummed: *Luke* 14. 34. to ſalt, which ſeaſoneth our corruptions, and drieth vp the rottenneſſe of our hearts: *Marke* 4. 14. to ſeed, for none are borne againe without the immortall ſeed of the word preached: and as no corne can grow where there was none ſowne, ſo no grace can ſpring in that heart where the Goſpell is not planted. Therefore as we all expect a ioyfull reſurrection of the body by the power of Chriſts death from putrifaction, ſo let vs labour that our ſoules may here be raiſed vp by the power of his word from vncleanneſſe: and as we all hope to taſt of the Lords glory in his kingdome, ſo let vs all ſtriue to partake firſt of his grace in his Church. And our Chriſtian affection in this may be knowne by theſe two qualities: firſt, if we mourne for the darknes of others: ſecondly, if we reioyce for the light our ſelues haue.

Ephes. 2. 1.
Coloſ. 2. 13.

THE

THE XV. SERMON.

MATTHEW. 4. 17,18,&c.

17 *From that time Iesus began to preach, and to say, Amend your liues, for the kingdome of heauen is at hand.*

18 *And Iesus walking by the sea of Galile saw two brethren, Simon which was called Peter and Andrew his brother casting a net into the sea, for they were fishers.*

19 *And he said vnto them, follow me, and I will make you fishers of men.*

20 *And they straightway leauing the nets followed him.*

21 *And when he was gone forth from thence he saw other two brethren, Iames the sonne of Zebedeus and Iohn his brother in a ship with Zebedeus their father mending their nets, and he called them.*

22 *And they without tarying leauing the ship and their father followed him.*

23 *So Iesus went about all Galile, teaching in their synagogues, and preaching the Gospell of the kingdome, and healing euery sickenesse and euery disease among the people.*

24 *And his fame spread abroade through all Syria, and they brought vnto him all sicke people that were taken with diuers diseases and torments, and them that were possessed with diuels, and those which were lunaticke, and those that had the palsie, and he healed them.*

25 *And there followed him great multitudes out of Galile, and Decapolis, and Ierusalem, and Iudea, and frō beyond Iordan.*

OVR Sauiour being entred into his office, and hauing layd the foundation of his Church by gathering of a people, and preaching vnto them the doctrine of repentance, knowing that he was not to stay long after the executiō of his office, which was three yeares

and

and more, euen in his entrance and beginning he calleth out and gathereth some whom he would traine vp in the ministery, that after his departure his sheep might not be without guides, but that they might proclaime the same message of saluation which he before had done, and he taketh them of base and mechanicall trades, that their message might not be suspected, and that the power of God might the more appeare in these weake instruments. In the words there be three parts set downe: first, the summe of Christs sermon: secondly, a destinating and appointing of certaine men to the office of Apostleship, that they might be made fit through his instruction, from vers. 18. to the end of vers. 22. Thirdly the effect that followed of his teaching and miracles, namely a frequent concourse, and great multitudes of people sought after him.

For the first, because it hath bin handled before at large in the sermon of *Iohn* Baptist, onely obserue that the Gospell teacheth the same lesson, and giueth the same instruction to all kind of men: for whether it be preached to them that be poisoned with hypocrisie, as were the Sadduces, or puffed vp with pride, as were the Pharisees, or to them that be stark dead in their soules, and know no more of Christ then of the man in the Moon, such as were these people of Capernaum, it applieth the same medicine of repentance and amendment of life, beginning first at the heart, whence springeth sorow, and where lurketh lust, and then taking hold of the life, as that it be fruitfull in good workes.

For the second, it is set forth and described by foure circumstances: first, the place where this was done, by the sea: secondly, the names, and conditions, and qualities of them that he called, they were paires of brethren and fishermen: thirdly, to what he destinateth & appointeth them, to the fishing of soules: fourthly their ready obedience to follow his heauenly voice without any consultation with flesh and bloud.

To passe ouer the first, because it is of no great consequence for profit: for the second, who they were that were called (brethren). Where the holy Ghost doth in some proportion figure out and set forth the brotherhood and fraternitie should be among the Ministers, that they should be as dearely beloued one

of

of another as brethren, as louing as *Ionathan* and *Dauid*, 1. *Sam.* 20.17. their soules cleauing as it were together, yet so as *Paul* may admonish, yea and withstand *Peter* (*Gal.* 2.11.) if he walke not with a right foote, and this without any breach of charitie. Their condition was to be fishermen, which may seeme a great disparagement to the Sonne of God, to chuse such base instruments, and to haue bene more proportionable to his maiesty to haue called forth the Priests, and the Pharises, the great men of the Church. But we must vnderstand, that that is highest with God which men most disestimate; and by fisher-men he will confound Philosophers, and worke more by them then euer he did by Angell, for they conuerted the whole world. We admire the conquests of *Alexander*, that with forty thousand men subdued all Asia, if he had come with more we had not so much magnified his victory, but if he had ouercome with fewer, we had much exaggerated and doubled his honor; but if he had done it with twelue men, we wold haue deified him. Yet Christ by these twelue Disciples, not armed with any might or maiesty to shew, subdueth all the power, not of the world alone, but of the diuell, and this within forty yeares. One of these fisher-men catcheth in his net all Asia, another Italy, another Egypt, another the Scithians and Indies, and vanquished onely by the word without sword, and this at such a time when Rome was in her greatest pride, all arts most flourished, Magicke and coniuring most practised, and all the Emperors of the earth sworne enemies against it, they yet entred through the legions of souldiers, through the prohibition of lawes, into the courts of Emperors, and made them submit their Scepters to the crosse of Christ. Now in victories souldiers haue a part of the praise, but here the Lord of heauen hath all the glory, for it was meerely miraculous: and thus doth he purchase himselfe rich praise by weake instruments. He encountred *Pharaoh* not with men but with lice, *Exod.* 8.17. for the baser the instrument the greater the glory: and so was it more glory to God *Exod.* 14.21, in striking the sea but with a rod to be a pauement for his owne people, and a deuouring depth for his enemies, then to haue caused the Israelites to haue turned backe, and to haue ouerthrowne

the

the Egyptians by violence.

Further obſerue, that though Chriſt choſe fiſhermen to be his followers and diſciples, which were altogether ignorant, yet that ſimply in it ſelfe learning is better then ignorance, as we may ſee, *Act.* 22. 3. by *Paul* brought vp at the feet of *Gamaliel*, and by his precept to *Timothie*, (1. *Tim.* 4. 16.) that he ſhold take heed to continue in learning.

For the third point, that they were appointed to fiſh for ſouls: let vs conſider the Metaphor and proportion of theſe things, how neare they reſemble one another: the world is the ſea, the ſhip the Church, the net the Goſpell, the fiſh the ſoules of men, the fiſhermen the Miniſters, the bait the preaching of the word. And as they take ſometime fiſh ſometime frogges, ſo do men preach to good and to bad; and as when the net is drawne out, the good fiſh is kept, and the droſſe caſt in againe: euen ſo ſhall the Angels do at the laſt day, when there ſhall be a generall viſitation, euery true profeſſor ſhall be reſerued to glorie, and hypocrites as frogges ſhall be catt into eternall iudgement. And as while they be in the ſea none can diſcerne, whether they be good or bad: ſo till the net be drawne vp, many be taken to be good Chriſtians, which be accurſed reprobates. And as *Peter* (*Luk.* 5. 5.) fiſhed all night and caught nothing, yet at Chriſts requeſt caſt in his net againe, ſo when men haue ſpent all their ſpirits and reformed nothing, yet at Chriſts commaundement we muſt fiſh ſtill, and ſhall catch moſt when we looke not for it. And as fiſhermen are euer mending their nets, ſo the Miniſter is euer to attend on exhortation, meditation and ſuch like, for the taking of ſuch the Lord hath appointed. And as if the net be broken the fiſh go out, ſo when men are negligent the people ſtray.

Further in the word, *fiſhers of ſoules*, two things are inſinuated: firſt, what the purpoſe of Miniſters muſt be, not to fiſh for benefices and preferment, but to labour in a deſire of their hart to winne ſoules. Secondly, the care of the people, that they ſuffer themſelues to be caught; the hooke is ſharpe, but the baite is ſweet; and as no fiſh is taken without the net, ſo ordinarily none are ſaued without the word; and as vnleſſe the fiſh bite,

they

they ſtay in the ſea ſtill: ſo if we do but nibble at the Goſpell, we ſhall continue in the ſea of the world ſtill, and ſo ſhall neuer be bleſſed.

Secondly, obſerue in the ſpeech of Chriſt, he doth not ſay: I do make you, but *I will make you fiſhers of men*: that is, I will traine you vp to be competently fit for that worke I call you for. Where they are conuinced that place men in the Church before they be ſufficient: for he muſt haue no hand layed on him, till he be qualified, ſaith *Paul*, 1. *Tim.* 5. 22. and he muſt be able to bring foorth of his ſtore new and old, ſaith the Goſ- Mat. 13. 52. pell, and he muſt not be placed in hope he will proue ſufficient: for while the graſſe groweth the horſe ſtarueth, and while he is furniſhing himſelfe the people periſh. *Saul* (1. *Sam.* 9. 16.) being but a ſhepheard, was ſodainly by Gods ſpirit qualified for the ciuill gouernment. For the Lord neuer commaunded any, but he enabled him firſt; neither hath he leſſe prouided for them that ſhold haue the adminiſtration & cuſtodie of ſoules. *Moſes* (*Exod.* 4. 11.) had a toung made him before he went: *Eſay* had Eſa. 6. 6. a coale from the altar before he ſpake: Chriſt had his grace increaſed (*Luk.* 2. 52.) when he began to preach: for it is ſaid, he grew in wiſedome, and was corroborated in ſpirit: and when he elected his Apoſtles, he prayed to his Father a whole night, that he would direct his choice: and (*Iohn* 20. 22.) when he had breathed on them the holy Ghoſt, yet he charged them to ſtay Luk. 24. 49. at Ieruſalem till they had receiued more grace, and then (*Act.* 2. 3.) the holy Ghoſt came downe vpon them in clouen tongs to ſpeake to all nations; and fierie, that they might be zealous, and then they were fit. In the old Teſtament the Prieſts were firſt annointed, that God might teſtifie by that oyle their inuiſible grace: and in the new Teſtament hands were laid on them, to ſignifie, that that hand had called them to this great office, would alwaies be readie to protect them. Who would chuſe a Captaine that neuer ſaw the enemie in the face? or ſend him of an embaſſage, that knew not how to deliuer his meſſage? And yet is the Lords embaſſage committed to them that haue no language: whereas the ſhepheards of Gods ſheepe muſt be watchfull to defend their charge from wolues, carefull to bring them

them home that ſtray, and skilfull to heale them that are wounded. Make no young plant (1. *Tim.* 3. 6.) a Miniſter, ſaith *Paul*: and though *Paul* himſelfe (*Act.* 22. 13.) was ſuddenly called to preach, and *Amos* from his ſheephooke, (*Amos* 7. 15.) to propheſie, let vs know, that the Lord that called them, had power to giue them gifts in a moment: for he hath the fulneſſe of the holy Ghoſt to diſpoſe at his pleaſure; but men that want this power muſt trie the gifts firſt, and the Church muſt allow of none, vnleſſe they be perſwaded he be ſuch a one, that if Chriſt were on the earth, he would giue his conſent.

Thirdly, learn by the word *Fiſhermen*, that the miniſterie is no eaſie, nor idle, but a laborious office: wherein they muſt alwaies be either caſting their nets, or mending their nets, or ſorting the fiſh, trauelling ſore both night and day. As *Peter* could anſwer Chriſt (*Luk.* 5. 5.) *We haue trauelled ſore all night, and caught nothing*: ſo as they that thinke much to take this paines, are not fit for this calling.

For the fourth, which is their obedience: it ſheweth that it was more then the voice of a man, that thus wrought vpon their conſcience: for he ſecretly and inuiſibly ſpake vnto their hearts by his ſpirit, and he might as eaſily haue drawne *Caiaphas* as *Cephas*, if it had bene his pleaſure: for he mollifieth the ſoule on the ſudden, and can open the doores of death with the leaſt breath of his mouth.

Secondly learne, that no affection or delight ought to make vs to forſake, or driue vs from following Chriſt in our calling. Theſe men we ſee left their father whom they loued, and their nets by which they liued: and (1. *King.* 19. 19.) *Elizeus* left his oxen and made haſt after *Eliah* had caſt his mantle on him. And (*Mat.* 8. 21.) one whom Chriſt called, would but haue done his dutie to haue buried his father, & was not permitted. Howbeit here men muſt beware of two extremities: firſt, that they frame not excuſes, but willingly leaue their nets when they are called. Secondly, that they leaue them not till they be called, and leape into the miniſterie of themſelues, being as fit for it as a blind man to be a painter.

For the laſt point, which is the effect that came of Chriſts tea-

teaching: it is ſaid, *The multitude followed him*: where learne, that when the Goſpell is freſh and greene, and firſt flouriſheth, men are very greedie to taſt of it: but if it continue long among them, euen Manna proueth horſebread, and men are ſoone wearie of it. For ſo it fell out with this people, againſt whom *Mat.* 11.23. Chriſt denounceth a fearefull iudgement for their vnbeleefe, making them worſe then Tyrus and Sydon, which were before condemned. Whereby we may ſee, how daungerous it is to grow cold in our firſt loue of the truth, and to ſuſpect them that in a prepoſterous zeale will ſeeme to runne after Chriſt, bragging with the young man in the Gopſell, that they haue kept the commaundements, and yet know not the leaſt point of charitie, how to diſtribute to the poore.

THE XVI. SERMON.

LVKE. 11. 24. 25. 26.

Verſ. 24. *When the vncleane ſpirit is gone out of a man, he walketh through drie places ſeeking reſt: and when he findeth none, he ſaith, I will returne to my houſe whence I came out:*
25 *And when he cometh, he findeth it ſwept and garniſhed:*
26 *Then goeth he and taketh ſeauen other ſpirits worſe then himſelfe, and they enter in and dwell there, ſo the laſt ſtate of that man is worſe then the firſt.*

IN this text there be fiue points to be obſerued: firſt, what is meant by the going out of the ſpirit: ſecondly, his behauiour after his departure, namely, that there is a reſtleſſe deſire in Sathan to reenter into his former habitation: thirdly, the fit oportunities he obſerueth for the regaining of his poſſeſſion: there be two ſet downe in this place, he ſtayeth

ſtayeth till he finds it ſwept and garniſhed, and a third is expreſſed *Mat.* 12.44. he findeth it emptie: that is, deuoid of all cares, quiet, and ſwept of the grace of God, and yet notably garniſhed with hypocriſie: fourthly, the vehement inuaſion he maketh at his reentrie, that he will ſo garriſon and lay ſuch munition about the houſe, as he will neuer be diſpoſſeſſed againe, for he bringeth ſeauen ſpirits worſe then himſelfe, the Lord doth ſo darken the heart of that man, that was for a while enlightened: fiftly, the lamentable and damnable eſtate of ſuch a man: his end is worſe then his beginning.

For the firſt, how Sathan is ſaid to be caſt out, we muſt vnderſtand: ſo caſt out, as he ſtill continueth in: for if he were once vtterly diſpoſſeſſed, then could he neuer returne againe. And this kind of caſting out here meant, is matched with diuers other places of the Scripture; as *Heb. 6.* 5. It is impoſſible, that they which haue taſted of the good word of God, if they fall away ſhould be renued againe. And *Heb.* 10.25. If we ſinne willingly after we haue receiued the knowledge of truth, there remaines no more ſatisfaction or ſacrifice for ſinne: and 2. *Pet.* 2. 21. It had bene better neuer to haue knowne the way of truth, then after they haue knowne it to turne from it. If a man then may know the truth and yet forſake it; be enlightened, and yet fall away; be ſanctified, and yet crucifie Chriſt againe: by the ſame reaſon may Sathan be caſt out of a man, and yet continue in that man. For when theſe tearmes be thus vſed, either of caſting out Sathan, or of letting in the truth: and yet by the ſequel of the words vſed by the ſpirit, we ſee the ruine of ſuch men ſet downe, we muſt neuer take it for any effectuall working of the ſpirit of God, but onely of the greatneſſe of the Lords mercie offered them in the outward meanes of their ſaluation, namely, in the word and Sacraments to caſt out Sathan: according as it is ſaid, *Luk.* 10. 11. The kingdome of God was come neare them, but not at them: or as (*Luk.* 17. 21.) Chriſt ſpeaking to the Phariſees, ſaith: The kingdome of God is within you, as if he ſhould haue ſaid, Ye looke about for a Meſſias, as if he were abſent, but he is euen among you, and in the midſt of you, though not by ſpirituall operation. So that obſerue hence, that

as often as we partake of any of the Lords graces, it is to cast out Sathan, and to root out his kingdome in vs, though we receiue it not with that effect it should haue: and therfore though that for a time Sathan seemeth to haue lost his dominion in vs, yet by the vnright receiuing of Gods blessings, and the vnreuerent vsing of them, he doth still continue in vs.

Againe, so far Sathan may be said to be cast out of a man, and yet he a reprobate, as the spirit may be said to be quenched in a man, & yet he a Christian: & that the comfort of a Christian may be much abated and sore eclipsed, if we will not beleeue it, *Dauid* may well perswade vs, who found such leaneness and emptinesse of grace in him, as if he had bene but newly entred into the schoole of Christ: when after his long profession of God, and yet after a tedious hypocrisie had ouergrowne his soule, he cried out, (*Psal.* 51.) *Lord create a new spirit in me*, as if he had not had it before: euen so may the vncleane and euill spirit be like the snow hidden in the thicke cloudes, and as fire raked vp in the ashes, that the heate when it breaketh foorth may be the greater: for euen in the powers of thy bodie and soule, there may be an interruption of the soueraigntie of sinne for a season, leauing notwithstanding some grosse sinnes of a wicked conuersation behind him, that when he wandereth abroad, he may make thee know he hath a home in thy heart, and that this abatement of his power in thee for a time, may make thy sinne at length more vgly and enormous then before. 2 Psal. 32 4.

Againe, Sathan may be cast out in the iudgement of the man himselfe, the Lord giuing him the spirit of slumber, that he perswadeth himselfe so: or in the iudgement of the Church Sathan may seeme to be cast out, when in all outward exercises of religion he conformeth himselfe like a Christian: for who would haue thought otherwise of *Iudas*, being a disciple and one of Christ his scholers, till the Lord discouered his hypocrisie? Yea Sathan may seeme both to the man himselfe, and to the Church to be cast out, and yet not to be so indeed: as appeareth *Luk.* 8. 18.) where it is said: *Euen that shall be taken away which he seemeth to haue.* 3 4

Lastly, as the vncleane spirit may be said to come into a man when 4

when he was in him before, because in comming in, there cometh in a more forcible and stronger illusion of Sathan then there was before: as (*Luk.* 22.3.) it is said, that Sathan entred into *Iudas* before the Passeouer, and we cannot thinke that the spirit of God was in him before: for he was a theefe, and caried the bagge, and paid himselfe for the cariage: and yet (*Iohn* 13. 27.) it is said precisely, that Sathan entred into *Iudas* after the soppe, meaning, by entring in a greater power then there was before. Euen so he may be said to go out, and to be cast out, whē he is not let in for a time, that after he may be giuen vp into a reprobate sense: for it was but a weake kind of Sun-shine that euer appeared in his life.

Hence obserue, that so much is Sathan cast out of vs, as sin is cast out of vs: for Sathan fighteth against vs with two weapons; first, with that he found within vs, which is flesh and bloud: secondly, by that he brought vpon vs, which is death. Why then the special weapon wherewith he striketh vs being our corruptions, they must be cut off and cast away, or else Sathan himself is not vanquished. If thou therefore wilt say he be cast out of thee, shew what alteration there is in thy life, and what change in thy affections; if the greatest part be not pietie in religion, and puritie in conuersation, be sure Sathan hath more weapons in thee then God: for as Christ saith *Ioh.*8.44. *Ye are of the diuell, for ye do his workes.* And therefore euery one must make this examination with himselfe, that if of a despiser and vnreuerent speaker of the word of God, he do not now shew his words to be such as may giue grace to the hearers, Sathans weapon still remaineth in him: for this is the argument Saint *Paul* vseth, *Ro.* 6.19. As when we were seruants to vncleanesse we did commit iniquitie; so now being seruants vnto righteousnesse, we must haue our fruite in holinesse of life, that our end may be saluation.

Secondly, obserue since Sathan may be cast out of thee in thine owne iudgement, and in the opinion of those with whom thou liuest, and yet be besieging thy soule with hypocrisie; that thou must labour to get good euidence of the spirit of God, that thou art Christs: which especially thou shalt performe by winning

ning the ſpirit of humilitie to dwell within thee. For if thou doſt publikely vaunt and bragge how fruitfull thou art in thy profeſſion, and how farre thou haſt runne in a ſhort time in chriſtianitie, when thou art not called thereunto by God, but thruſt forward in the pride and vanitie of thine owne heart, then maiſt thou with the Phariſee (*Luk.* 18.14.) depart home puffed vp in thy ſelfe, and ſeeming to others like a painted ſepulcher, when as within thou art nothing but rottenneſſe, and farre from being iuſtified before God. This did *Salomon* in his wiſedome find in his time, which made him leaue it as an example for vs to learne by, *Prouerb.* 30. 11. that there was a generation pure in their owne eyes, and yet they were not waſhed from their filthineſſe; ſuch as would carrie a glorious ſhew that they had taſted of the tree of life, and ſuch as in preſumption of their owne ſtrength, will knocke at heauen gates as due to them by deſert, when (alas) the Lord neuer knew them. Howſoeuer therefore euery Chriſtian is in dutie to ſit in iudgement vpon himſelfe, yet let him know, that he muſt ſolemnly keepe this Court in his owne conſcience, and there let him ſuruey and examine his manners and his members, his wit & his ſenſes, how he hath vſed them: and in this triall let him make the law of God his iudge, for that ſhall cut him to the quicke: and by this ſhall he truly ſee, whether Sathan be truly caſt out of him or no. For Sathan will teach thee to hide thy ſinne, but the law will diſcouer it to thy face: if thy ſinne be ſeene, he will double it with this temptation, that thou ſhalt diſſemble it: but the law will ſet thy ſinnes in order and in a ranke before thee. If he cannot teach thee thus to beguile thy ſelfe and God, yet will he moue thee to excuſe and leſſen it: but the law ſhall ſhew it thee in ſuch a glaſſe, as ſhall truly ſet foorth the vgly ſhape of it. And if when thou haſt made this perfect law of God to be thy iudge, thou canſt likewiſe make Chriſt the anſwerer of this Iudge, and canſt walke cloathed with his garments of innocencie, humilitie, and obedience, as with the garments of our elder brother, and out of a cleane and pure heart and affection, canſt ſend foorth the fruits and actions of thy life, then maiſt thou aſſure thy ſelfe Sathan is ſo caſt out, as he ſhall neuer haue power to return to thee again.

Thirdly obſerue, ſince Sathan may ſeeme to be caſt out for a time by an interruption of the power and ſtrength of ſinne in a man, which at length breaketh in vpon him like whole flouds of waters: that therefore if we will haue Sathan effectually caſt out of vs, we muſt learne not to diſcontinue ſome ſinnes, and to retaine others; not to rake vp ſome in the imbers, while we ſuffer others to racke our ſoules; for one ſin nouriſhed and maintained is ſufficient to keepe poſſeſſion for Sathan. But we muſt loath and deteſt all maner of ſinne with an abſolute and perfect hatred, or elſe his weapon is not taken away: for what praiſe is it for a rich man not to fall to theft, a ſin whereto he is not tempted; or for a begger not to ſlip into bribery, a ſinne that is kept farre from him; or what is it to keepe thy body cleane from filthineſſe, if thou defile thy tongue with euill ſpeeches? It was nothing for *Herod* to heare *Iohn* Baptiſt gladly, ſince he kept his bed polluted with inceſt, for the ſweetneſſe of this ſinne did ſo poſſeſſe him, *Math.*14.3. that for *Herodias* the ſtrumpets ſake *Iohn* was bound and beheaded. A liuely example we haue of this (2. *Kin.*5.18) in *Naaman* the Syrian, who vowed vnto the Prophet to worſhip none but the Lord: here was Sathan caſt out of him in good meaſure, *Yet when I go* (ſaith he) *with my maſter into the houſe of Rimmon, and he leaneth on my hand, and I likewiſe bow there, the Lord be mercifull vnto me in this point.* So he will continue ſtill an example of idolatry in the ſeruice of a ſuperſtitious maiſter, which is a ſufficient hold for Sathan to get into his ſoule againe, and euen in this did he carry a weapon to kill himſelfe, for Chriſt died not that we ſhould die to ſome ſinnes, but to all ſinnes, and if we make exception of any one, we are guiltie of all: as S. *Iames* ſaith chap.2.10. if we faile in any one point we are guilty of all: and therefore (*Ezec.*18.21.) the wicked are admoniſhed to returne from all their ſinnes, and to walke in all the wayes of the Lord: *In omnibus ſine exceptione, quamuis non in omnibus cum impletione*, in all without exception, though in all we cannot with perfection; for repentance muſt not be to ſome dead workes but to all, with a full purpoſe of our heart to renounce all ſins. I ſpeake not of infirmities, but of preſumptuous and crying ſins, that we do not bleſſe our ſoules

Mark.6.20.

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in any ſuch ſin, for if we do, it is Sathans ladder to clime vp againe, though for a time he be caſt downe, that is, neither ſo forcibly felt, nor no viſibly ſeene in thee.

Fourthly obſerue, that Sathan in policy will be content not to ſhew himſelfe alwayes in thee as he is, but ſometime euen to transforme himſelfe into an Angell of light, and he will not grudge at thee though thou remit ſomewhat of thine enormities and groſſe ſins, ſo he may retaine ſomewhat to himſelfe: he cares not to be caſt out of thee in idolatry, as that thou ſhalt not bow thy knee to *Baal*, ſo he may be kept in thee by Atheiſme, to ſay with the wicked in thy heart, *There is no God*. He was wel pleaſed that *Iudas* ſhould become a diſciple of Chriſt, learne of Chriſt, follow Chriſt, ſo couetouſneſſe might ſo poſſeſſe him as to ſell his maſter for money. He cared not though *Abimelech* entertained *Abraham* the ſeruant of God (*Gen.* 20.14) with the beſt of his land, when he had once drawn him to cõſent to adultery with *Sara* his wife. A moſt liuely example of this we haue in the bodily *Pharaoh* of Egypt, *Exo.* 8. *Moſes* had a commiſſion from God that he ſhould go three dayes iourney with the children of Iſraell, to celebrate a feaſt vnto the Lord. Go (ſaith *Pharaoh*) verſ. 25, but firſt do ſacrifice vnto the Lord in this land: verſ. 26. No, ſaith *Moſes*, that were abhomination to ſacrifice beaſts to them that worſhip beaſts. Verſ. 28, Go, ſaith *Pharaoh*, but not farre: verſ. 27, No, ſaith *Moſes*, I muſt go three dayes iourney. Chap. 10, 11, Go (ſaith *Pharaoh*) ye and the men, but leaue the children: No, ſaith *Moſes* verſ. 8. yong and old muſt go. Verſ. 24. Go all, but leaue your cattell and your ſheepe behind you; ſomewhat he will croſſe the commaundement of the Lord: verſ. 25. No, we muſt haue all, for we know not what neede we ſhall haue of ſacrifice. Thus we ſee how Sathan deales in ſinne by conditions and limitations, for he will ſuffer himſelfe to be diſlodged of ignorance by a general knowledge of the truth, and if he cannot ſend forth error to corrupt our knowledge, if he can but worke by worldlineſſe to prophane it, he will not greatly care, for this ſhall be as a cable rope to pull him in againe. We muſt therefore learne to incounter this ſpirituall Pharaoh if we haue a deſire to go out of Egypt, that is, Mat. 26. 15.

to be deliuered from eternall darkneſſe, with *Moſes* his courage: and if we gaine by our courage as *Moſes* did, let vs vs follow on ſtoutly to keepe the ground and commaundement which is ſet before vs. Sathan will if he can retaine ſome ſinne, and make thee reliſh ſome iniquitie; but if thou preſerue any works of the fleſh for him, thou carieſt a moſt fearefull weapon to deſtroy thy ſelfe.

Againe, ſince ſo much of the vncleane ſpirit may be ſaid to be gone out of a man as admitteth any participation of the ſpirit of God, and ſince euen the reprobate may partake of all the graces of God, *Heb.6.5.* ſauing one grace, to be made new creatures, leſt this doctrine not rightly vnderſtood, might ſhake the foundation of ſome weake Chriſtians, we will ſet downe certaine markes to diſtinguiſh betweene Sathans going out of Chriſtians and out of the reprobate, ſince the holy Ghoſt may be and is communicated euen to them. The difference then ſtandeth in two points, for the graces of God in theſe be different: firſt, in the meaſure of grace, being greater in the elect then in the reprobate: ſecondly, in the obedience and working, whereby the elect ſhew themſelues conformable to the grace, and ſo do not the reprobate. Now there be two kind of graces, wherein the meaſure is greater in the children of God then in the reprobate; & yet the firſt of theſe is really communicated to the wicked, that is, the enlightning of the mind; for the reprobat are indeed enlightned in the knowledge of God, and as *Heb.6.5.* do taſt of the good word of God, but not effectually as the elect do. And though the Lord doth not regard the quantity but the ſubſtance of this enlightning, ſo as ſometimes there may be more light in a reprobate then in the child of God, yet for the moſt part the elect haue receiued a greater meaſure of this grace. For the reprobate (as *Mark.8.24.*) be like the blind man, who at the firſt putting on of Chriſt his hands, ſaw men like trees, that is, a ſhape aduanced vpright: but the elect, as verſ.25. are like vnto him when the Lord had layd his hands the ſecond time vpon him, for then he ſaw clearely a farre off. So as the hypocrite may go thus farre, hauing not a vaine but a vaniſhing light, *Non enim gratia vana eſt ſed euaneſcens:* to walk for a time in

in the light: as *Iohn* 12.35. *Yet a little while the light is with you*: and as *Iohn* 5.35. for a ſeaſon to reioyce in this light: but that is onely ſpoken of the elect, which is (*Malac.*4.2) that vnto them that feare the name of God ſhall the Sunne of righteouſneſſe ariſe, and health ſhal be vnder his wings. And as it is in the Prophet *Eſay*, *The Sunne ſhal neuer go downe, nor the Moone be darkned*, that is, their light ſhall neuer be put out. Againe, the reprobate may conceiue and retaine a knowledge of reconciliation, but it is a confuſed knowledge; but the elect hath a more particular knowledge, that he can receiue it to apply it to the reforming of his life, whereas the other haue it onely to make them vnexcuſable, or to make them burſt forth into ſome confeſſion of their ſinne without repentance. Examples hereof we haue: *Eſau* (*Gen.*27.38) looſing the bleſſing wept: and *Peter* (*Luke.*22.62.) looſing Chriſt by his denials, wept bitterly. Here are teares alike, but not in truth alike. So (*Math.*27.3.) *Iudas* betraying Chriſt, ſaith, *I haue ſinned*: and (2.*Sam.*24.10) *Danid* numbring the people againſt Gods commaundement, ſaid, *I haue ſinned*: here is repentance in both, the worke alike, but the faith vnlike. So as the reprobate haue a common beginning with the children of God, vnder the veile and couering of hypocriſy; but they can neuer come to that height wherein the elect do ſtand, as (2. *Cor.*3.17) to behold the Lord with open face, or to be transformed to his image: or as *Reu.*1.7. to haue receiued that true eye-ſalue, as to ſee Chriſt comming in the clouds with comfort, or as it is ſaid in the Prophet *Ieremie*, that true annointing of the Lords grace, which neither waſteth with time, nor decayeth in vertue. Eſa.66.23.

The ſecond grace which is diuers in ſubſtance, is adoption, which no hypocrite can perſwade him ſelfe to haue in ſuch meaſure as the elect may: for indeed this ſpirit of adoption is alwayes denied them. And this may be knowne by two partes that are to be performed: firſt, by prayer to God: ſecondly, by affections towards God. For the firſt, it is impoſſible for an hypocrite to pray aright; he may babble, or vſe the externall geſture in prayer, as the Phariſee did in the open ſtreetes, yea Sathan may ſuffer 2

him to vtter ſome words without feeling, ſometime ſo farre
Mat 27.4.5. as to condemne his owne ſinne, as *Iudas* did his ſelling of Chriſt, but yet his conſcience neuer diſalloweth it: for this is an inſeparable marke ſet vppon the prayers of the elect: *Rom.*8.26. neither haue any this ſanctified ſpirit to pray as they ought, but they which are of God. And as *Gal.*4,6. For that aſſurance in prayer whereby we crie Abba Father, the reprobate cannot poſſibly haue, nor feele that force in prayer: for as the Apoſtle there ſaith, it is proper onely for the ſonnes of God. The reaſon is, becauſe the reprobate want the ſecond grace, which accompanieth and waiteth vpon the ſpirit of adoption, that is, good affections toward God: for he doth but diſſemble his loue of God, that he might ſtill continue as a bay tree euer flouriſhIam.1.19. ing; the reuerence that he yeelds him is but in hypocriſie; and the obedience that he giueth him, is but conſtrained as is the diuels. Howbeit with the elect it fareth farre otherwiſe, for their prayers are auailable, becauſe they are taught of God, and their affections are good, becauſe they are chaunged by his ſpirit: and they can come to God as children to a father, only looking to ſpeed in the name of father: for this ſheweth reconcilement after our firſt enmitie, and ſetteth foorth more found loue then nature can afford. And this his loue draweth our feare to offend, and our care to pleaſe: and we do lift vp our voice with an aſſuIoh.5.15. rance we ſhall be heard, becauſe we humble our ſelues in a deteſtation of our ſinnes, and with a reſolution to be obedient to his commaundements, which the reprobates cannot do: for though the Lord do often euen ſhew mercie to them in their prayers and other Chriſtian exerciſes, ſo as they may think they haue their ſinnes forgiuen, as he did to *Ahab*, (1.*King.* 21.17. 29.) who hauing ſold himſelfe to worke wickednes in the ſight of God, vpon the iudgement pronounced againſt him, ſitting but within the ſhadow of prayer and faſting, was ſpared that the euill ſhould not fall in his dayes; yet can they not poſſibly loue the Lord of heauen but in a confuſed ſort, nor come before him but with a ſlauiſh feare.

But it may be ſaid: if the Lord ſheweth mercie to hypocrites and yet their prayers not auaileable, it may be thought the Lord

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is deceitfull. Not for the hypocrite is taken with the ſweetnes of the Lords mercie, but he not apprehending it as he ſhould in obedience, it proueth to him but a decaying ſweetneſſe. Neither yet doth this any whit proue the will of God to be changeable, though after his mercie diſcloſed he doth withdraw it from them: for they relie onely and ſtay themſelues vpon the preſent mercie not ſeeking further: euen as *Eſau*, who ſo he might preſently haue to fill his belly, cared not for his birth-right: whereas the elect ground themſelues vpon Gods mercie in all maner of tempeſts, and do gather together as many remembrances of it as they can, in any of their afflictions: after the example of *Dauid*, who (1. *Sam.* 17.37.) armeth himſelfe againſt *Goliah*, vpon the remembrance of the Lords mercie formerly ſhewed him, in deliuering him out of the paw of the Lion, and of the Beare. Neither yet doth the ſpirit of God at all deceiue the reprobate: for the Lord did not ſo extend his mercie as to take them to be his, and keepe them as his; but did caſt that ſeed into them to make them without excuſe, and to double their damnation, in that they loued darkneſſe more then light, ſo as for their ingratitude it was taken away. Gen. 25.34. Mark. 4.5.6.

Now for the ſecond difference, which is betweene the elect and the reprobate, which is diſcerned by the working of this ſpirit: it is to be obſerued, that it worketh more effectually in the elect then in the reprobate: for the grace offered them doth but puffe them vp with a dexteritie of wit, and volubilitie of ſpeech, that they can conceiue and ſpeake ſomething of the Lord, as the Phariſees could in Chriſt his time: but this grace worketh farre otherwiſe in the elect, and by no compariſon: for the Lord doth not onely enlighten the iudgement of his choſen to make them know his Goſpell, but chaungeth alſo their affections, to make them worke foorth their ſaluation with feare and trembling. And as it is *Ezech.* 18.20.31. they ſhall haue a new heart giuen them, to walke in the commandements of the Lord, and as *Dauid* ſpeaketh *Pſal.* 40.6.7.8. they haue a new ſong put into their mouths, and the Lord hath ſo prepared their eares as they can ſay: Here I am O Lord, I deſire to do thy will, for thy law is written in my heart: and they be ſuch of whom 2

Eſay

Esay 50.5. saith, the Lord hath opened their eares, therfore they are not rebellious. But otherwise it is with the hypocrites: for though their eares be opened, yet they are rebellious; and though the word of God be in their stomackes, yet like dogges they cast it vp again, and do not shew themselues pliable to the grace of God.

2 *He walketh through drie places.* This is the second part spoken of at first, namely, that when Satan is gone out of a man he hath a restlesse kind of desire, and euery place is to him as a wildernes vnles he may returne whence he came, for he walketh through dry places, that is, his operation and power being interrupted in that man, all other places are as irksome and vnpleasant.

Out of this generally obserue, that whether Sathan be really cast out, or onely so dispossessed as the power of his subtill illusion is made lesse, that is, whether the iudgement be onely enlightned, or with the light of iudgement the affections be also changed, which is the effectuall casting out, it doth so prouoke Satan & distemper him, as he wil assault that man more fiercely thē he did before in his time of ignorance. And if he be cast out by a true enlightning, then he is more busie then with hypocrits: for being Sathan, that is an enemy, he is an enemy to God, because he disthronized and threw him out of heauen, and he doth therefore most oppose himselfe against Gods children, because he cannot assault the person of God: and yet we see how he assaied it to God in the flesh, *Luke* 4.2. Againe, as he is an enemy to God, so he is said to be the Prince of the world, and therfore would draw all to be vnder his Scepter: and he can find no rest in a Papist nor in an Atheist, for he knoweth there is a canker already growne vpon their consciences, which only must be seared by the hot iron of the Lords wrath, for they are already so hardned in prophanesse, and so rooted in the obstinacy of their errour, that he is sure enough of them. But his labour and rage is to assault professors, such as haue a true knowledge of the true God, and especially such as beare true affections toward God, and whom he seeth to yeeld obedience to the Gospell of Christ. A liuely example and figure of this we haue in *Pharaoh*, who while the children of Israell (*Exod.* 5.7.) continued in E-

Iohn 16.11.

1. Tim. 4.2.

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gypt, onely oppreſſed them with heauy burdens, but then moſt fiercely and deadly purſued them when they were gone out of Egypt. Euen ſo let euery of vs aſſure our ſelues, that the further we be from the regiment and dominion of Sathan, and the more excellēt ſeruants of God we be, the more will Satan buffet vs and vexe vs. This is that Chriſt forewarned *Peter* of, ſaying, that Sathan deſired to winnow him like wheate. And why him aboue the reſt of the Diſciples? Firſt, becauſe he was one whom Ieſus loued: ſecondly, on the confeſſion of whoſe faith he ſaid he would build his Church. And this is the condition of all true Chriſtians, that when Sathan is effectually to be caſt out and diſlodged, it cannot be but by violence, for he will not onely winnow vs that we ſhall feele the fanne to grate vs, but euen the flaile to bruiſe vs. Example whereof we haue in the dumbe man in the Goſpell, who before Sathan would leaue his fort and habitation, was ſo tormented, that he fomed, raged, and was euen rent in peeces: ſo as he is not to be encountred with a falſe alarme, or with one hand; but in this combat betweene vs and him we muſt prepare our ſelues to great temptations, and cary *Iob* before vs as our patterne, in the ſubuerſion of whoſe faith and conſtancy in the loue of God the diuel tooke more delight, then in compaſſing the whole earth; yet was he faithfull to the end, whereby he obtained the crowne of life.

Mat.22.31.

Mark.9.18.

Iob 1.7.

Further, obſerue hence the wiſedome and policy of Sathan, that his purpoſe is alwayes to be ſomewhere, yea and he foreſeeth his future place before he will leaue his former habitation: as *Math.*8.32. he would not go out of the men whom he poſſeſſed before he had liberty to go into the ſwine, and would be in them rather then no where. For Sathan being by nature a deſtroyer, ſeeketh oftentimes by the loſſe of goods and ſubſtance to draw mens faith and feare from God, as he aſſayed in *Iob*, chapter 1. verſ. 15, 16, 17. by his oxen taken by the Shabeans, by his ſheepe deuoured with fire, and by his Camels led away by the Caldeans, to driue him to impatiency againſt God. But yet becauſe the ſhaking of a mans eſtate in ſubſtance pierceth not the ſoule ſo deepely, nor withdraweth

not

not the heart ſo ſwiftly from God, as the ſinne and corruption ſeated in himſelfe, therefore his trauell is to keepe the cup foule within, and to haue ſtill ſome foule bloud lurking in our veines which in time may breake forth to ſome diſtemper: not but that thou muſt expect when thou art called to feele thy ſinnes, and haſt withall this grace to ſee ſome comfort of Gods mercy, to be ſo haled and pulled betweene theſe two, as thou ſhalt haue many perplexed feares, many troubleſome garboiles, and infinit great temptations when ſinne is to be caſt out of thee: and ſeeing ſo many difficulties thou ſhalt ſtand appaled to be reſtrained from the looſe cuſtome of thy former ſinnes. But as the ſiege is great which is againſt thee, ſo muſt thy encounter and reſiſtance be fierce againſt him, and not done percunctorily or ſlowly as the ſluggard riſeth in the morning, *Prouerb.6.10.* with a litle raiſing of his head, and folding of his hands to ſleepe againe; thinking that if thou beeſt not ſo euill in thy life, nor ſo malicious in thy heart againſt God as others, that then thou art good enough, and haſt ſufficiently profited in the ſchoole of Chriſt: for thy lukewarmth in religion is lothſome to the Lord, *Reu.3.14.* and a ſtrong ſtirrop for Sathan to get vp to thy ſoule againe. And therefore conſider, and thou ſhalt find whether he be truly or hypocritically caſt out of thee, conſider whether thou feele not foule and groſſe temptations to beſet thee: for if Sathan labor not mightily in this, thou art not called: for if thou be a deſpiſer of the word, or nouriſheſt any ſuch enormous fault as ſeemeth ſweet to thy taſt, Sathan hath thee at commaundement; what needeth he tempt thee when thou temptеſt thy ſelf? not that he that falleth into temptations and fulfilleth them is the beſt Chriſtian, but he that hath no rubbes ſet in his way to ſtumble at, and findeth euery thing plaine and eaſie, may know he liueth in the broade way that leadeth not to heauen: for he that is moſt vexed, and hath felt moſt ſuggeſtions, and yet hath reſiſted them, may aſſure him ſelfe that Sathan is caſt out, for fleſh and bloud cannot be cured but by temptations, as *Paul* witneſſeth of the Churches of Macedon, 2. *Corinthians.8.* 2. whoſe ioy abounded in their great triall of affliction. And as the ſame Apoſtle teſtifieth of himſelfe, 2. *Corinthians.* 12.7. leſt

Math.7.13.

2.Cor.12.8.

leſt he ſhould be exalted aboue meaſure, the meſſenger of Satan was ſent to buffet him: which though Satan doth it of malice, yet the Lord doth it to humble vs: for if he ſhould at once caſt Sathan out of vs, then the wild beaſts of pride and of not feeling the infirmities of our brethren, would deuoure vs: euen as *Deut.*7.22. the Cananites were rooted out but by litle and litle frō among the Iſraelites, leaſt the beaſts of the field ſhould haue increaſed vpon them.

I will returne, &c. and when he commeth he findeth, &c. This is the third point, ſet downe in this parable that ſetteth forth the enlightning of hypocrites to their moſt iuſt condemnation, namely the meanes and the fit occaſion Sathan eſpieth to ſurpriſe again that man out of whom he was caſt. There be two ſet downe here, the firſt ſwept, the ſecond garniſhed, and the third is ſupplied, *Mat.*12.44. he findeth him emptie, that is, void of the graces of God, and fitter to receiue Sathan after his enlightning then he was before. It is a metaphor or tranſlated ſpeech taken from trauellers or gueſts, that deſire to be entertained with cleanlineſſe. For ſo it is with Satan, that when thou art filled with all bitterneſſe, gall of heart and hypocriſie, then art thou a cleane habitation for him, and the fuller of ſinnes the fairer and fitter; not that Sathan doth delight in cleanlineſſe, but that thou art to him moſt neate and handſome when there is in thee the ſuperfluitie of all wickedneſſe, and when thou art become a moſt excellent & perfect hypocrite, as that thou canſt pray at Church and coſin at home, pretend kindneſſe to thy brother, and yet eate him thorough with vſury, the ſweeter dwelling is there for Sathan in thee. 3

Hence let vs obſerue for our comfort, that this cannot be meant of the true children of God: for it is impoſſible that Sathan can find the ſoule of a Chriſtian empty, that is, depriued and voide of the whole grace of God. For an abatement of the ſpirit of God muſt not be taken for an emptineſſe, as *Eph.*4.13. it is ſaid, the ſpirit may be grieued: and 1.*Theſſ.*5.19. it is ſaid, it may be quenched, and many of the graces of God in his children may be empty, that is, there may be no feeling of them for a time: but the choſen of God cannot cleane fall away,

nor

nor the image of God be cleane defaced in them, for then could they not be brought home againe, vnleſſe Chriſt ſhould ſuffer againe, which cannot be, *Heb.* 10. 10. Againe, in the greateſt ſins when men haue deſerued the greateſt puniſhments, yet we preſume they haue ſome of the good ſpirit in them, as *Paul* did of the inceſtuous perſon, 1. *Cor.* 5. 5. whom he willed to be ſeparated for a time that his fleſh might be tamed; which ſheweth the Apoſtle had ſome hope, he had the ſpirit: for if all in him had bene fleſh, then ſhould he not haue bene excommunicate by the cenſures of the Church, but wholly cut off from the Church, and accurſed. *Dauid Pſal.* 51. prayeth to haue a cleane heart created in him, verſ. 10. 11. not to haue it taken away, which ſhewes he felt it, therefore he prayeth not there for the holy Ghoſt ſimply, but for ſome graces of the holy Ghoſt, as for a ſtable ſpirit that he fall not againe, for that grace he had not before; and after he prayeth, *Lord giue me peace*, ſo as he had not the peace of conſcience before: and when he ſayth, *Take not thy ſpirit from me*, that is, though his ſinne had deſerued it: euen as we pray, *Lord be not farre from vs*, not that the Lord is at any time abſent from his Saints, but that we feele it not at that time ſo comfortably as we deſire: ſo *Dauid* prayeth, *Lord giue mee a free ſpirit*, that is, that he might pray more feruently then he did before; for except he had had indeed the heate of the ſpirit, it is impoſſible he ſhould haue yeelded obedience to the chaſtiſement of God: or for *Peter* to haue wept in his heart at the rebuke of Chriſt, except he had ſome ſeeds of the ſpirit of God in him. Howbeit we may not be drawne by this to preſumption, to thinke it maketh no matter how we liue; for as the children of God haue the inuiſible marke of the earneſt of the ſpirit, ſo muſt they alſo beare the viſible marke of zealous profeſſion and honeſt conuerſation. For if we do not cheriſh the ſpirit of God by good emploiment and ſpirituall gaine, that we grow from faith to faith, it is a ſigne that the ſpirit of truth is not in vs: ſo that we muſt not flatter our ſelues becauſe there cannot be indeed an emptineſſe, but with Saint *Peter* (2. *Peter* 1. 5.) we muſt ioyne vertue with faith, and with vertue knowledge, and

Mat. 26. 75

with

with knowledge temperance,&c. For if we ſtay at the firſt ſtaire we ſhall neuer be able to aſcend to the ſaints of God; and if growth and increaſe be not in vs,we are but idle and vnfruitfull in the acknowledging of Chriſt. The reaſon is,becauſe being elect when we receiue grace of God, we receiue withall grace to employ and vſe it,that it may abound (alwayes excepted the ſtorme and tempeſt of an afflicted conſcience) for that time,for the Lord if he ſee vs proſper with one grace, he will giue vs more:and if we thriue not with a graine of faith, he will take all from vs;ſo as though thou canſt pray,yet vnleſſe thou canſt pray better,with more feruent zeale, and poure out thy ſoule more fully before the Lord then before,it is nothing:for the firſt grace to pray onely was but giuen thee as an hypocrite to make thee vnexcuſable. Mat.25.16.

Furrther obſerue hence, that Sathans fitteſt garniture and beſt entertainment is hypocriſie, to make thee pretend holines when thou intendeſt nothing but wickednes;and this hypocriſy ſtandeth in two things: firſt, in not doing that which God hath commaunded: ſecondly, in doing it otherwiſe then God hath commanded. If thou falleſt into the firſt, thou ſheweſt thy ſelfe rebellious: if thou ſlip into the ſecond, thou diſcouereſt thy ſelf to be preſumptuous;for what art thou that dareſt oppoſe thy ſelf againſt the law of the Eternall? If he tell thee thou ſhalt not eate of the forbidden tree,thou oughteſt not ſo much as to looke on it,leaſt the luſt of thine eye betray thy heart, and the deſire of thy heart do beguile thy taſt. If he preſcribe thee a rule and a courſe wherein thou ſhalt walke, thou muſt not (as *Numb.*22. 18.) for a houſe full of gold go beyond the word of the Lord, to do more or leſſe. And therefore if we will not be hypocrites we muſt array our ſelues with a contrary garniſhment, caſting downe (as 2.*Cor.*10.5.) euery thing that is exalted againſt the knowledge of God,and bringing into captiuitie euery thought to the obedience of Chriſt. For as Satan delighteth to haue his houſe garniſhed, and the fuller of ſinnes thou art the fitter for him: as that if the cup be full of extortion, if it be faire without *Mat.*23.25.he makes thee think thy ſelf a great Scribe. So alſo there is a furniture the Lord delights in, namely ſanctification:

and

and (as 2. *Cor.* 7.1.) to keepe our ſoules cleane: for ſince Sathan will needes be doing, and willingly contenteth not himſelfe to get the borders, but he will aſſay to take the arch citie, we that are the children of God muſt keepe him occupied in ſome out-houſe, or outward member at the moſt, and aboue all ſtriue to ſhut him out of the bed-chamber, and from ruling in the heart, bearing a religious care to follow the wayes of God, and to be garniſhed in humilitie to receiue the riches of the Lords graces, not excepting againſt any thing the Lord willeth, but ſhewing our ſelues reformable to all.

He taketh ſeuen other ſpirits worſe, &c.

4 As Sathan: his returne findeth the field well growne, and the heart of that man fuller of ſinnes then before, ſo the fourth thing followeth, namely, what meanes he vſeth not to be turned out againe, he bringeth ſeauen ſpirits worſe then himſelfe: by this meanes ſo to rampire this his fortreſſe, as to make it his continuall manſion; not to make him twofold worſe as Proſelites, but ſeauen times worſe, like diuels. Wherein obſerue, that God in iuſtice is prouoked to reuenge himſelfe vpon ingratitude for his graces, according to the proportion of the grace that was offered; ſo as Sathan vpon the contempt of the grace giuen, ſhal preuaile more then before: which the Lord doth as a iuſt reuenger of ſinne: for Sathan is chained, that without his permiſſion he can do nothing; and the Lord is alway preſent *vel per gratiam vel per vindictam*, either by grace to preuent thy ſinne, or by reuenge to puniſh it: and therefore thou that haſt ſpurned at the riches of the Lords mercie: that haſt thought Manna to be lothſome, and ſinceritie in religion to be burdenſome, the Lord ſhal ſo puniſh thee, that the ſinnes paſt ſhall be the puniſhments of ſinnes to come, & the deſerts of puniſhments that are to come. For if we thinke not the hearing of the word and receiuing of the Sacraments to be ſpeciall meanes to bring in Sathan, looke *Luk.* 13.26. and it will make vs take heed, whether we come to them of conſcience or of cuſtome: for Chriſt may teach in our ſtreets, and we may eate and drinke in his preſence, and yet not know vs to be his: for it is ſaid: To him that hath profited ſhall more grace be giuen; but if thou haſt onely heard, that grace

Mat. 23. 15.

which

which thou haſt ſhalt thou be ſpoiled of. And it fareth with the word as with the raine, that neuer fals vpon the ground, but it maketh the earth more barren or more fruitfull: ſo the word of God neuer returneth in vaine, but euery man is made thereby either to ſauour damnation or ſaluation, as Saint *Paul* ſpeaketh. Euen ſo it is alſo of the Sacrament: for though Chriſt was kind in giuing the ſoppe to a traitor, yet we ſee (*Ioh.*13.2.) that after the ſoppe giuen, Sathan entred into *Iudas*. For the more familiar and the better acquainted we are with the beſt of Gods graces, the more ſhall our paine and torment be for our prophane vſe of them. Heb.6.7. 2.Cor.3.16.

Secondly, in that it is ſaid: *ſeauen ſpirits worſe*, we muſt vnderſtand a very forcible ſeducing and great power of Sathan: for here is put a certaine number for an incertaine, *ſeauen ſpirits*, that is, an infinite number of enormous ſinnes expreſſed in diuers places of the Scripture, as *Act.* 5. 3. it is ſaid, Sathan had filled *Ananias* heart, that he ſhould lie vnto the holy Ghoſt: and *Act.* 8.23. of *Simon Magus*, that he was in the gall of bitternesſe, and in the bond of iniquitie: and *Act.*13.8. of *Elimas* the ſorcerer, ſuch an enemie of righteouſneſſe, as the leaſt occaſion will moue him to ſinne: and hauing (as *Eph.*4.19.) their hearts paſt feeling, haue giuen themſelues to all wantonneſſe: and ſuch as (*Reuel.* 22.11.) being filthie, will be more filthie. Now if any ſhould expoſtulate and queſtion, why the Lord will ſuffer this, where he once beſtowed his graces: we anſwer, if the Lord do gather where he ſowed not; if he take away the talent for not vſing it to gaine, by a ſpirituall trafficke, then what ſhall his caſe be, that caſteth the pearles of his graces to ſwine? Againe, as *Rom.*1.20. the Lord did iuſtly condemne them, that onely had the lawe written in their hearts, and had no other ſpectacle then the booke of heauen and earth, and thereby did ſee his power and iuſtice in adminiſtring theſe inferior things which he had created: if I ſay, (as *verſ.*24.) he gaue them vp into a reprobate ſenſe, what ſhall become of thoſe that haue the booke of the Goſpell, and haue acknowledged the Lord, and yet haue troden him vnder foot, but that they be giuen vp into a triple reprobate ſenſe, ſince the Gentiles were caſt away onely for deſpiſing him in Mat.25.24.

his creatures, and yet we deſpiſe him in his Chriſt.

Further, in that it is ſaid, *ſeauen ſpirits worſe:* obſerue, that there is a difference of ſinnes, ſinners, and puniſhments: for it is ſaid, theſe be worſe, yet the firſt was ſaid to be vncleane: which we note, not that we ſhould learne to extenuate any ſinne: for though idle words be but an vncleane ſpirit in reſpect of whordome which is worſe, yet ſhalt thou be iudged for them aſwell as for this. In *Mat.* 5. 22. there is a difference of ſinnes and puniſhments ſet downe, whoſoeuer is angrie with his brother vnaduiſedly ſhall be culpable of iudgement; but he that ſaith Raca, ſhall be worthie to be puniſhed by a Councell, but who ſo ſhall ſay, Foole, ſhall be worthie to be puniſhed with hell fire. So as we ſee, though ſome ſins be more ſharpely puniſhed then others, yet the leaſt is culpable of iudgement. So *Dauid* (*Pſal.* 1. 1.) pronounceth bleſſednеſſe to him, that, firſt, hath not walked: ſecondly, that ſtands not: thirdly, that ſits not in the ſeate of the ſcornfull, that is, hath a reſolute purpoſe to deſpiſe the ſpirit of grace, harder ſhall it be for him then for the other: and as the Apoſtle Saint *Iude* 1. 7. harder for them then for Sodome, and yet they be in hell. For as al haue not the ſame ſpirit of grace in like meaſure: ſo is it of the vncleane ſpirit which raigneth more in ſome then in others. Withall obſerue the ſpeech of S. *Paul*, *Eph.* 4. 30. who after warning giuen not to grieue the ſpirit, ſetteth downe how one ſinne increaſeth another: as firſt, let there be no bitterneſſe: ſecondly, a degree further, a heating of the bloud by anger: thirdly, wrath more then anger, that is, into a further diſtemper: fourthly, loud ſpeaking, that is, crabbednеſſe or brawling: fifily, blaſphemie, ſlaundering, backbiting, and open reuiling: ſixtly, malice, when a man will keepe it in his heart. And all theſe by degrees do grieue the ſpirit, let vs not therefore yeeld a litle to the courſe of the waters, leſt ſome ſtreame carrie vs away.

Laſtly, ſince we ſee what is in an hypocrite, that is, *ſeauen ſpirits worſe*, an infinit number of enormous & notorious ſins: examine thy hart whether thou haſt contrary affections to an hypocrite, or els aſſure thy ſelf thou art one too. For the Lord ſetteth down their ſinnes for vs to take heed by: and their puniſhments for

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our example. As they then haue ſeauen worſe ſpirits, ſo muſt thou labour to haue ſeauen better ſpirits: for if thou do not increaſe in zeale, in thankfulnes, and in humilitie, nor haſt greater grace now, then thou hadſt when thou firſt began to beleeue, thou art not the Lords: for if thou wert, he would haue multiplied his mercie vpon thee, as he doth his iuſtice in ſending ſeauen worſe ſpirits to them that deſpiſed him. And this is proued, *Mat.* 25.28. the talent that was taken away, was not giuen to him that had fiue, but to him that had ten talents; ſo as to him that hath ſhall more be giuen, and the more we haue, the more delight will the Lord take to loade vs: as *verſ.* 29. *To him that hath ſhall be giuen*, and he ſhall haue abundance. Wherefore cõmend me to thy conſcience by this token, if the grace of God be not increaſed, in the end it will be taken away: which is proued *Reuel.* 22.11. *He that is righteous muſt be more righteous*: the reaſon is rendred by S. *Iohn, chap.* 1. *Becauſe he that is in vs, is ſtronger then he that is in the world*. Why then as they grow daily more wicked, ſo muſt we grow more godly, the rather becauſe he that hath the ſeauen candleſtickes, that is Chriſt, that hath the fulneſſe, and is the diſtributer of all the graces of God, will giue liberally to vs, whom he hath vouchſafed the name of brethren.

So the laſt ſtate of that man, &c.

This is the fift point ſpoken of at the firſt: how Sathan whom he firſt trained on in hypocriſie, neuer leaueth till he hath brought him to confuſion. Anſwerable to that, 2. *Pet.* 2.20. if they be tangled againe, and ouercome of the filthineſſe from which they were at firſt eſcaped, the latter end is worſe with them then the beginning. And this is true, whether we reſpect this life or the life to come: for firſt, while they caried a face and countenance of religion, they were wrapped vp in the generall prayers of the Church: but when the maske of hypocriſie is taken from them, and their leaproſie appeareth, they are ſingled out as the enemies of God, and his iudgements haſtened vpon them at the intreatie of his ſeruants. Secondly, while they liued in their hypocriſie, they were quiet within thẽ ſelues, & they had good hope the night wold neuer haue come: but when they de-

part in the open contempt and hardneſſe of hart, then they find their conſciences open to condemne them, and hell gates open to let them in. Thirdly, their end ſhall be worſt at the laſt iudgment, when the leaſt part of the Lords wrath ſhall be bigger then all the torments they felt before, when his iron rod ſhall bruiſe them, and they ſhall be beaten with worſe then Scorpions. But now with the godly ſhall it fare otherwiſe, whoſe end ſhall be better then their beginning, whether we meaſure the bleſſings they haue here, or which ſhall be reueled to them hereafter: as *Iob.* 42.10.12. when the Lord had turned away the captiuitie of *Iob*, he bleſſed his laſt dayes more then the firſt, and gaue him (as the text ſpeaketh) twice ſo much as he had in outward things, and when he died full of yeares, he gaue him ioyes without compariſon, without meaſure and without end.

THE XVII. SERMON.

ROM. 8. verſ. 10.

10. *And if Chriſt be in you, the bodie is dead becauſe of ſinne, but the ſpirit is life for righteouſneſſe ſake.*

IN this verſe the Apoſtle applyeth himſelfe to comfort the weakneſſe, and to cheare vp the faint hearts of the faithfull, laboring to releeue them with ſome ſpirituall conſolation, that notwithſtanding they cannot ſhake off the ſluggiſhnes of the fleſh, but are taken as it were with a palſey on the one ſide halfe dead, being compaſſed about with many infirmities in this life, and hauing many grudgings and reſiſtances of this earthly lumpe which is the bodie, againſt the worke of our ſanctification in this life: yet for all this the faithfull and elect

may

may know and be assured, that they are not trained foorth to fight and haue the foile, nor that they are called to any doubtfull combat; but to such a field where our hands shall be held vp if we faint, as were the hands of *Moses*, and where we shall Exo.17.11.13 preuaile, not onely against the Amalekites as did *Iosh*ua, which are enemies without vs, but euen against the hidden enemies of our heart the rebellion of the flesh, and the corruptions of nature; which is contained in these words: *But the spirit is life.*

First, when it is said: *The spirit is life*, we must vnderstand no naturall life, but such a life as *Paul* speaketh of, *Eph.* 4.18. where he saith, the Gentiles that walked in the vanitie of their minds, were straungers from the life of God, that life whereby God dwelleth in vs; & to be strangers frō this life, is to be strangers frō holines of life: for God and an vnclean conuersation cannot cōpany together. And this life of the spirit is that, wherby (as *Peter* saith, 2. *Pet.* 1.24.) we are made partakers of the diuine nature, not really, but by renouation, hauing obtained this mercie to be borne anew of immortall seed by the word of God. For as the soule infused into the bodie, quickeneth a massie peece of flesh which had no motion before: so the soule to make it a liuely and good soule, must haue a soule powred into it, that is, the spirit of God; and if this spirit be absent we are as dead from holy motions, as the bodie naturall is from outward actions by the priuation of the soule. So as we learne hence, that a man may liue a life in the flesh, and yet be dead in respect of the life of God, which ought to moue vs to work out our sanctification in feare, knowing that if we be al flesh, we shal neuer see the face of God.

Now as to liue a naturall life, there must be a generation according to the flesh, so if we will attaine to this life in the spirit, we must be brought to a second birth; not to be turned into our mothers wombes againe, as *Nicodemus* thought, *Ioh.* 3.4. but as Christ saith, we must be borne of the will of his Father, that is, of the seed of the holy Ghost. Here it followeth, as a man naturally borne hath his life maintained by being nourished with meate and drinke: so when we be borne againe of the seed of the spirit, we must be maintained and fed by the flesh and bloud of Christ spiritually: and as we are borne of the holy Ghost by

the word, ſo we muſt be nouriſhed by the holy Ghoſt in the word, or elſe we ſhall neuer be ſaued. In the deſire therefore of our ſaluation, we ought to thirſt and pant after the riuers of life, which do plentifully flow in the booke of God.

Againe, as men in this naturall life haue their degrees to proceed in, which do neuer change, as that firſt they be children, then after grow to a more vnderſtanding age: which was euen true of Chriſt in this fleſh, who (*Luk.* 2.52.) is ſaid to haue increaſed in wiſedome and in ſtature: euen ſo we muſt know, that our ſpirituall birth is not perfect at the firſt day; but it hath as it were a childhood, and we are babes to be fed with milke, as S. *Peter* ſaith, 1. *Pet.* 2.2. and then afterward we grow from faith to faith, and from one degree of grace to another: yet herein they differ, that in our ſpirituall life in this world, we cannot come to any perfection, ſinne hangeth ſo faſt about our heeles: but in our naturall life we attaine to a fulneſſe and ripeneſſe of ſtrength. And in this alſo they differ, that the naturall powers of this life decreaſe by age and by infirmities: but ſo it muſt not be in our ſpirituall life, for in this we muſt neuer neither ſtand ſtill, nor go backward, nor grow downward, but ſtill be ſtedfaſt in faith, and walking on in loue, like men alwaies running in a race, till we haue attained the prize, which prize is glorie.

Againe conſider for this ſpirituall life, that as the bodie while it hath the ſoule, is but a naturall bodie, ſpending like oile in the lampe, and cannot but in the end die, yet after this life ſhall be called a ſpirituall bodie, not in ſubſtance, but becauſe in the reſurrection it ſhall be quickened by the ſpirituall power of the holy Ghoſt: ſo a man that hath but a ſoule, if he haue not the ſoule of the ſoule, that is, the ſpirit of God to quicken it, he is but a naturall man, and muſt needes be damned. Againe, as a bodie raiſed vp, and quickened by another power can neuer die, ſo the ſoule being a ſpirituall ſoule, and hauing once receiued the earneſt of the ſpirit, & the power of ſanctification from the holy Ghoſt, can neuer die. And in this reſpect we are exalted to a greater priuiledge then *Adam* had in his creation: and it fareth better with vs then it did with him: for it was arbitrarie with him, and reſted in his will to die or not to die; whereas we ha-

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ning once drunke of the water of life, and once tasted of this spirituall life, we can neuer thirst: and as S. *Iohn* saith, 1. *Iohn* 3.6. *we cannot sinne*, that is, not so sinne but that we purge our selues vpon reproofe, and recouer our selues when we fall. Iohn 6.54.

Further obserue hence, that there is a double death and a double life: first, there is a death in the present corruption of sin, whereby in this life we deserue damnation. Now that there is a death in this life, is proued 1. *Tim.* 5.6. the widdow that liueth in pleasure is dead while she liueth: and *Ephes.* 5.14. *Awake thou that sleepest, and stand vp from the dead*: and *Reuel.* 3.2. it is said of the Church of Sardis, *Thou hast a name that thou liuest, but thou art dead*. Secondly, there is a death in the perpetuall condemnation for sin, which is first inflicted vpon the soule at the separation from the body, and at the last day shal be layd both vpon the soule and body in a fearefull and full measure. Answerable to this is life, the first kind whereof, is the grace of God vouchsafed vs in this our pilgrimage: the second is the glory of God, giuen vs in the life to come. Now the life of the spirit hath three degrees: first, at the regeneration when we are renewed in our affections, and do feele a change of mind within vs: secondly, at the separation of the soule from the body, when being as it were released out of the fetters of this life, she takes her flight to heauen, for then doth the soule liue more excellently then it did before, being freed from the buffetings of Sathan and the allurements of the flesh. Thirdly, at the generall resurrection, when the world with the lustes thereof shall passe away like a cloud, and be wrapped vp like a clowt, for then both soule and body shay enioy the presence, yea more then that, shall liue the life of God for euer. Euen so death in the reprobate hath three degrees: first, in the contagion of sin: secondly, in the separation at the doore of death as it were, when the soule alone goeth to the diuell: thirdly, at the resurrection when the body is reunited to the soule, to receiue the fulnesse of their endlesse torment.

Againe, the reprobate in this life and in the life to come haue a double misery coupled to their double death: for first in this life they want the grace and fauour of God, and be euen like

Cain, Gen. 4.14. afraid leaſt euery man ſhould kill them. Secondly, they haue reſident in them the diuell, who being the
Iohn 16.11. god of this world, hath and doth carry them away daily in the power of darkneſſe. Then in the life to come, they haue firſt a
2.Theſſ.1.8.9 priuation or loſſe of the preſence of God: ſecondly, a ſuffering and enduring of all torments, where their cries ſhall neuer be pitied, nor their paines euer be eaſed. Proportionable to theſe haue the children of God double comforts, which may be gathered from the contrary of the former. For firſt they haue the countenance of the Lord alwayes ſmiling on them, and the ſtrength of the Lord alwayes ſupporting them in this life. Secondly, which is more, they haue the true ſpirit of comfort dwelling in them, and the Father, the Son and the holy Ghoſt doth continually feaſt with them while they liue here. And whē we fall aſleepe (for nothing elſe is death to the ſaints, as we may ſee in *Stephen*, *Act.* 7.60) then do we firſt ſtand alwayes in the
2.Cor.3.17.18 ſight of God, and behold him face to face; neither doth his glory then any whit amaze vs as it did when the veile was before our eyes, but it doth reioyce vs, and we glory in it. Secondly, we are filled with ioyes vnſpeakable, and haue the full acceſſe and fruition of all that the heart can deſire or ſeeke for.

Now the way to know that this life of God is in vs, muſt be by the amendment of our liues and by the leauing of our ſins: for regeneration beginneth at repentance, and repentance at leauing of ſin, in which point euery man muſt examine himſelfe wiſely: for if thou haſt not brideled thy tongue from bitter and blaſphemous ſpeech, if thou haſt not taught thy hands to work truly without deceit, and haſt not brought thy heart to pray feruently without hypocriſie, then haſt thou no part in this regeneration, and by conſequent no fellowſhip in the life of God.

For righteouſneſſe ſake: That is as much as if the Apoſtle had ſaid, reformation of life and religion is the badge and euidence of the ſpirituall life we leade here. The cauſe of this is the righteouſneſſe of Chriſt, which reſteth in theſe two things: firſt, in ſatisfying the iuſtice of his Father for our ſinnes, as the Prophet
Eſa.53.5. *Eſay* ſpeaketh, *He was wounded for our tranſgreſſions, and by his*

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ſtripes are we healed: ſecondly, in fulfilling the law, which he performed foure waies: firſt, by teaching it preciſely: ſecondly, by obeying it exactly: thirdly, by ſuffering for our breach thereof meritoriouſly: fourthly, by ſanctifying vs to do it effectually. But this kind of righteouſneſſe is onely reſident and inherent in the perſon of Chriſt, howbeit the righteouſneſſe here ſpoken of by the Apoſtle, is a ſigne onely and a token that we are ſanctified by the fleſh of Chriſt, and that Chriſt hath purchaſed ſaluation for vs; and that we ſighing vnder the burden of ſinne, Rom. 7. 25.
walking in a reformed life, and waiting for the glory that ſhall be ſeene, we ſhall be as the Saints of God, beloued of the Lord, hauing our long robes in ſigne of ſtatelineſſe as Senators, and Reu. 7. 9
palmes in our hands in ſigne of victory as conquerours, for we in Chriſt haue ouercome Sathan.

Further we muſt obſerue and know, though this ſpirit of life dwell in vs, yet ſo long as we are incloſed in this earthly tabernacle, and haue the corruption of nature claſping about the ſoule as Ivie to the Oke, we cannot be free from infirmities and Iohn 13. 8.
ſins, nor waſhed ſo cleane but that ſome filth will cleaue to our hands or our feet. Yet there is great difference between the ſlips and ſins of him that hath, and of him that hath not the ſpirit of God, as great difference as there is betweene him that is drenched and plunged ouer head and eares in a puddle, and him that hath onely fouled his foote: according to the ſpeech of Chriſt to *Peter*, *Iohn* 13. 8. *He that is waſhed needed not ſaue onely to waſh his feete:* as if he ſhould haue ſaid, *Peter* thy head and thy hands are cleane, onely thy feet need waſhing: that is, alwaies in this life ſome inferior affection is vncleane, and there wil be a little boiling againſt the working of the ſpirit; but the principall purpoſe of our hearts ſhall be to pleaſe God and to loath the world. For the children of God are as poiſoned veſſels waſhed by the holy Ghoſt, wherein notwithſtanding there reſts ſome 2. Cor. 10. 3.
taſt and tang of their former filtineſſe: but the wicked are as veſſels full of the poiſon of the diuell, wherein the ſpirit of God neuer ſet footing. Againe, ſin in the regenerate hath a wound, and is like the Sun faintly appearing through ſome thick cloud, but in the wicked it hath it full ſtroke. Againe, the wicked are

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ſo chained that they cannot ſtirre one foote to heauen; and being caſt from God, they ſo litle care for it, as they wil with *Cain* (*Gen.*4.17.) fall a building of cities, and hauing loſt the harmonie of a good conſcience they will get ſome *Iubal* or other (*Geneſ.*4.21.) to play on the organs to make them merry: but the godly though they be looſed from the chaines of the diuell, yet while they ſoiourne here they muſt draw ſome irons after them. Againe, the wicked from their birth haue turned their backes to God, and their face to the diuell: but the godly though they be hindred in their courſe, and ſtayed in their profeſſion of godlineſſe and of ſanctification by ſome infirmities inſeparable from the fleſh, yet do they ſtriue in their running to recouer their fall, and wraſtle for a prize that ſhall neuer fade. And yet no doubt there is a contradiction in the wicked euen in ſinning, as it is ſaid, *Gen.*4.7. ſinne lieth at the doore of *Cain*, that is, the blood of his brother *Abel* ſhould torment his conſcience. Howbeit this combat and contradiction is but betweene his conſcience that condemneth his ſin, and his heart that loueth it, but in them there is neuer any ſtrife betweene affections and affections: whereas the godly haue this fight betweene affections and affections, as the fleſh deſireth to do ſuch a thing, but the ſpirit that dwelleth in the fleſh doth alway abhorre it, and ſtriueth againſt it. So as if God hath ſealed thee vp to ſaluation, and hath giuen thee the ſtone of abſolution and pardon for thy ſinnes, though thou art now diſcouraged at that remnant of ſin that reſts in thee, and feareſt leaſt God ſhould frowne at thee and turne his face from thee for thy weake ſeruice of him, yet lift vp thy head, thou ſhalt be ſure hereafter thorough the power of this ſpirit to caſt downe that great Goliah, and thou ſhalt haue the full fruition of that hope thou yet
2.Cor.3.18. doeſt apprehend and ſee as in a glaſſe: and if thou haſt receiued but the earneſt pennie of the ſpirit in this life, thou ſhalt
Eph.1.14. 2.Cor.5.5. be ſure to receiue thy full wages and hire in the life to come. Neither need we be diſmayed that we limpe like *Iacob*, *Gen.*32.
2.Cor.12.8. 25. and be imperfect in this life: for if we had not infirmities, we would be a proud as the diuell, whereas now they make vs to expreſſe our thankfulneſſe to God, that he ſo mercifully reſtraineth

straineth them, and so fatherly passeth by them, they serue to multiply our grones in the spirit to God, that we might be deliuered from this body of death and bondage of sin: yea they stirre vs vp to the loue of others, to sorrow for the afflictions of *Ioseph* and of our brethren: whereas if we our selues were not infirme & weake, we wold neuer be touched with compassion. Phil. 3. 23. Rom. 7. 24. Heb. 13. 3. Amos 6. 4.

Verse 11. *But if the spirit of him that raised vp Iesus from the dead dwell in you, he that raised vp Christ from the dead shall also quicken your mortall bodies by his spirit that dwelleth in you.*

Howsoeuer we haue aduantage and comfort by the former doctrine, that by the extinguishment of this light which we haue here beneath, and by the separation of our bodies from our soules, sin must die, and cannot otherwise be mortified then by mortalitie; yet in this verse the Apostle stirreth vs vp to greater ioy and to the top of all Christian comfort, shewing that the time shall come, when our vile bodies shall be made like to the glorious body of Christ Iesus. The verse standeth on two parts: first, of the raising vp of Iesus Christ: secondly, of the raising vp of our bodies to be made conformable to Christ our head.

First obserue the maner of the Apostle his speech, *If the spirit &c.* consider wisely this speech propounded by *Paul* as it were conditionally, which doth not argue any suspended doubtfulnes of the matter, or make it any whit subiect to exception, but cacarieth with it a peremptory necessitie that it is so; the Apostle taking that for granted which cannot be denied without falling into grosse absurdities. For if he should haue doubted whether *Christ had bin risen againe*, then in vaine had he gone about to proue that we *should rise againe*: and therefore by this maner of phrase the Apostle cals not the matter in question as a doubt, but doth boldly assume it to al Christians, that *Christ is risen*. And this is the cómon course of the scripture, and of the Ministers of God in al times vsually to say, If there be a day of iudgment, and if it be so that this book of Gods word shal be writtē in your harts, then is there a fearful reckning to be expected for: which they do not 2. Pet 3. 11.

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as doubting of theſe things, but taking them as graunted of all men, they be ſo certaine without contradiction. So the Apoſtle before in this chapter, verſ. 9. *If the ſpirit be in you* (ſpeaking to the elect) for all that is ſpoken in this chapter belongeth onely to them that be called *ſanctified*, *but* (ſaith he) *the ſpirit is in you*, for if they ſhould deny that, they run into this, that they muſt needs be reprobates and wrapped vp in condemnation.

2. Cor. 13. 5.

Secondly, obſerue in the raiſing vp of Chriſt two parts: firſt, that he was raiſed vp: ſecondly, by what power he was raiſed vp, namely by the ſpirit of his Father. That Chriſt was raiſed vp, the Apoſtle doth not demonſtrate it, but aſſumeth it: for if Chriſt were not riſen, then all *Pauls* reaſons (1. *Cor.* 15.) to proue our reſurrection may eaſily be eluded, for that is the firſt argument he there vſeth to proue a reſurrection, becauſe Chriſt is riſen, and all his arguments there following are linked to that, and depend on that; reaſoning from abſurdities: if Chriſt be not riſen our preaching is in vaine, and your faith is in vaine, for Chriſt crucified and his reſurrection is the ſumme of the Goſpell and the end of our faith. But the matter is, by what power Chriſt was raiſed vd. As he was fleſh it profited nothing to raiſe vp it ſelfe, for 1. *Pet.* 3. 18. it is ſaid, he was put to death according to the fleſh, that is, according to his humane nature, and was quickned in the ſpirit, which the Apoſtle here ſheweth to be by that ſpirit wherein he preached in *Noahs* time. And *Rom.* 1. 3. the Apoſtle ſpeaking of Chriſt, ſaith he was of the ſeed of *Dauid* according to the fleſh, but declared to be the ſonne of God by the reſurrection from the dead: which ſheweth that it was the power of God that raiſed him vp.

He that raiſed vp Chriſt, &c. Here conſider three parts: firſt, what ſhall be raiſed vp, our bodies: ſecondly, by what power they ſhal riſe, by the ſame power by which Chriſt was raiſed vp: thirdly, after what maner; the ſame ſpirit that quickned Chriſt is now communicated to vs, and by Chriſts righteouſneſſe we are made righteous, and ſo are become fit temples for his ſpirit to inhabite in vs.

The Scripture propoſeth two arguments to proue the reſurrection: firſt, the conformitie of the body with the head, that as

Chriſt

Christ our head is risen, so we his bodie shall rise againe. The second is the consideration of Gods omnipotencie, and our faith in his power: that is, to beleeue that he can do all things, and therefore can raise vp our putrified bodies. The first reason holdeth both wayes: if Christ be raised vp, then shall we be raised vp: Christ is not risen, therefore we shall not rise. We are raised vp, therefore Christ is raised vp; we are not raised vp, therefore Christ is not risen. And this doth minister vnto vs great comfort, and may euen astonish our hearts with ioy: for it is impossible, that we who are the bodie can be drowned, as long as Christ our head is aboue the water. So then since our head Christ is lifted vp aboue all gulfes, hath tasted of all sorrowes, & hath ouercome all dangers, we need not to feare that we shal be stifled or swallowed vp of the waues of torments and afflictions, though we seeme neuer so much cast down in the outward man: for let the wild beasts of the forrest roare neuer so fiercely, or let the raine fall, and the waues beate, and the winds blow neuer so strongly, yet shall their mouths be shut that they shall not hurt vs, and our house is built vpon a rocke that cannot moue: for our redeemer liueth, and our head is safe, and we at the last when he hath sufficiently exercised his graces in vs by the triall of our faith, and the experience of our loue of him, shall through him ouercome all troubles and sorrowes.

Mat.7.27.

Ioh.19.25.

For the second reason to proue the resurrection: which is the consideration of Gods omnipotencie, the Apostle (*Philip.* 3. 21.) ioyneth the raysing vp of our bodies to the consideration of that power wherby God is able to subdue all things. This also is euident *Ezech.* 37.5. where the Lord by his power giueth life to a companie of dead bones. And Christ (*Ioh.* 5.25.) saith his Gospell was able to raise vp dead soules: that is, such as be dead in profanesse, but by the power of his word shall be reuiued and quickened in the spirit, which is the first resurrection: and *verſ.* 28. The day shall come (saith he) when ye shall find that to be true in the second resurrection to your damnation, which ye will not now beleeue in the first resurrection to your saluation, when by the very voice of God the dead shall be raised vp. Among many places to proue the resurrection of the bodie

die that is moſt excellent, (*Mat.* 22. 32.) vpon the demaund of the Sadduces, whoſe wife ſhe that had had ſeauen husbands ſhould be in the reſurrection? *I am* (ſaith he) *the God of Abraham, &c.* I am not the God of the dead but of the liuing. No place at the firſt ſight may ſeeme to carrie leſſe proof of the matter Chriſt then had in hand, but being duly weighed, it is moſt ſubſtantiall to proue it. It may be ſaid: True it is, thou art the God of *Abraham*, that is, of ſo much of *Abraham* as now liueth; ſo as thou art the God of *Abrahams* ſoule: but it is conuinced out of the place it ſelfe, that thou art not the God of the dead, and therefore thou art not the God of *Abrahams* bodie, for his bodie is dead. But note, he doth not ſay, he is the God of part of *Abrahã*, but he is the God of *Abrahams* perſon; which perſon of his ſtandeth vpon ſoule and bodie. Secondly, ſome ſay this place proueth the immortalitie of the ſoule only. Nay, it is certaine, if the bodie be not immortall, the ſoule cannot be immortall: for if *Abraham* liueth in any part now, he muſt at the laſt liue in all; and if immortalitie were onely giuen to one part, then all the reaſons of *Paul* (1. *Cor.* 15.) to proue the reſurrection of the bodie might be eaſily euaded. For the Apoſtle there (*verſ.* 18.) to proue the reſurrection of the bodie, ſaith: *Vnleſſe Chriſt be riſen and we riſe, we that are aſleepe in Chriſt are periſhed.* But it may be obiected: Nay, there may be an immortalitie if the bleſſed ſoules do liue, and therefore they cannot be ſaid to be periſhed. And *verſ.* 19. *If our hope* (ſaith *Paul*) *be in this life onely, we are of all the moſt miſerable.* Nay it may ſaid, we are happie in the life to come in the ſoule: ſo *verſ.* 29. he proueth the reſurrection of the bodie from our baptiſme. Yea, but it may be ſaid: That is not ſo *Paul*, for though our bodies riſe not, yet baptiſme may profite vs in the ſpirit; and though thy bodie (*Paul*) do not riſe, yet thou haſt not fought with beaſts at Epheſus in vaine: for thou ſhalt be crowned with glorie in thy ſoule, for that thou haſt ſuſtained theſe combats. And thus if we ſtand onely vpon the immortalitie of the ſoule, all *Pauls* arguments in that place may be ſoone reiected.

It is true, that the ſoules are now bleſſed, as it is in the *Reuel.* 7. 9. where the Saints are ſaid to haue their white robes in token

ken of innocencie; long, in ſigne of ſtatelineſſe; and palmes in their hands, in ſigne of victorie: but it is as true, that the ſoule is not happie, ſauing in the conſtant expectation of the laſt day, when it ſhall be ioyned to the bodie: and it hath not now that fulneſſe of happineſſe it then ſhall haue. For it ſtandeth with the law of retribution in God, that as he receiued moſt glorie from them both when they were vnited, ſo ſhould he returne them moſt ioy and fulneſſe of glorie, when by his power they are brought together againe. And euen ſo fareth it now with the reprobate that are departed, who feele onely torment in their ſoules at this time: but when their bodies ſhall be raked out of the duſt, then ſhall their pains be increaſed. So as this is the doctrine we muſt hold, that the ſoules of the Saints are bleſſed *ante reſurrectionem*, before the reſurrection; but *ſine reſurrectione*, without the reſurrection they are not bleſſed. *Rom.* 14.9. God is ſaid to be the Lord of the dead, and *Mat.* 22.32. Chriſt ſaith, he is not the God of the dead. In which places there is no contrarietie: for Chriſt meaneth, that he is not the God of the dead according to the ſuppoſition of the Sadduces: for no man is a king without ſubiects, nor a Captaine without ſouldiers, nor God the God of *Abraham*, vnleſſe *Abraham* be; but he is the God of the dead, becauſe they by him ſhall be raiſed vp.

Now followeth the firſt part: what ſhall be raiſed vp, namely, this very bodie which we now carrie about vs ſhall be raiſed vp. Which is proued, firſt from the proportion and reſemblance with the head: for the ſame bodie of Chriſt that was buried, was raiſed vp: which is ſignified vnto vs by himſelfe, (*Luk.* 24.39.) who to remoue all doubts of the truth of his reſurrection out of his diſciples minds, ſaid: *Behold my hands and my feet:* and *Ioh.* 20.25. it is ſaid, that *Thomas* put his finger into Ieſus ſide after his reſurrection. And ſo much did Chriſt foretel afore his death (*Ioh.* 2.19.) *Deſtroy this temple*, (meaning his bodie) *and I will build the ſame* (not another) *vp againe*. Secondly, it is proued from the proportion of Gods iuſtice toward the elect and the reprobate alſo: for it ſtandeth with his iuſtice, that thoſe lippes which in this life offred vp the calues of thankſgiuing vnto him, that that bodie that hath bene baptized into Chriſts death, that

mouth

mouth that hath fed vpon Christ by faith, that that bodie which hath bene exercised vnder the crosse, and sanctified through afflictions, which hath testified to the bloud the profession of his truth, it standeth I say with the iustice of God, that that bodie and no other should be raised vp to glorie. And *Paul* noteth foorth so much in himselfe a member, (1. *Cor.* 15.53.) whē he saith, *This mortall shall put on immortalitie*: as if (saith a learned Father) he had taken it vp in his hands to haue expressed his meaning. Againe, the proportion of Gods iustice toward the reprobate is, that that knee that hath bowed to the Masse, shall also bow to the diuell in hel torment, and that that bodie which hath embrewed it selfe with the bloud of Gods saints, that hath rent as it were the Lord in peeces by their blasphemie, and that haue shut vp their compassion from the poore, that that bodie should be punished eternally in hell fire; and euen denyed so
Luk. 16.24. much as a drop of cold water to coole their toungs. For what iustice were it in God to frame them new bodies, and so to punish them in that flesh wherein they neuer sinned? nay, it were meere iniustice to punish them in any other parts then those wherein they haue offended. Now this bodie of the faithfull that shall be raised vp, shall haue three speciall graces giuen vnto it which it had not before, to shew the riches of Gods mercy toward them: as first, it shall be immortall, and shall neuer putrifie: secondly, it shall be maintained by no naturall power: and thirdly, it shall haue glorie. Answerable to these, in another kind shall the bodies of the reprobate be: for first, they shall wish they might rot, but cannot: secondly, they were happie if they might pine away, but the worme shall be continually gnawing, yet neMark 9.7. uer satisfied, nor they weakened: thirdly, they shall haue horror and shame, and howling and gnashing of teeth continually.

For the second point, which is, by what power our bodies are raised vp, namely, by the same spirit that Christ was raised vp. Now then it may be asked, how the reprobate shall rise, for they partake not of this spirit, nor haue any part in this resurrection. It is true, that the power of Christ as a Sauiour, and the fruite and benefite of his death are inseparable from the elect, and belong onely to them. The reprobate therefore shall be raised

raiſed vp by the ſame power by which they were at firſt created: and as at the firſt they were made by the power of God in his Sonne, the Father conſulting with his wiſdome which is Chriſt; euen ſo ſhall they be raiſed vp againe by the power of God in his Sonne, not as a redeemer, but by the abſolute power of Ieſus Chriſt their Iudge. And as when *Adam* fell he was not only depriued of the tree of life, but of all the other fruites of the garden, and in the loſſe of that loſt all the reſt, and was driuen out by violence, and kept out by the ſword from any more ſight of God in Paradiſe: euen ſo the reprobate deſerue not onely to be ſecluded from the poſſeſſion of heauenly glory, where growes that life that euer flouriſheth, but euen vtterly to be extinguiſhed and aboliſhed, for they are but vſurpers vpon the Lords heritage, and euen the aire which they breath in ſhal be their damnation, for they deſerue not ſo much as their being. Yet ſuch is the great bountie of God, that he raineth as wel vpon the vniuſt as vpon the iuſt, yea and oftentimes obſcureth his goodneſſe toward his Saints, and hideth as it were his face from them, when the wicked flouriſh as the Palme tree, and abound in all earthly proſperitie: but yet this is our comfort, that they paſſe away as a ſhaft in the aire, and as a ſhip on the ſea, ſo is their place no more ſeene, and indeed they ſhall find it were better for them they were not: whereas the godly know, that in this earth they haue no abiding citie, but that their treaſure is in heauen, where their hearts alwaies be, and their bodies hereafter ſhall be. Gen. 3. 23. Iob 10. 18. 22.

Becauſe that his ſpirit dwelleth in you. This is the third part was noted out vnto vs, namely, how this power of the ſpirit is in this life communicated vnto vs. Wherein obſerue, that whoſoeuer is regenerate is made partaker of the life of God, and ſuch a man hath his ſoule and body taken vp and dreſſed, and dedicated to entertain the holy Ghoſt, and the holy Ghoſt abideth in him: and *Iohn* 14. 23. Chriſt ſaith, *If any man loue me he will keepe my word, and my Father wil loue him, and we wil come vnto him and dwell with him*: ſo as the whole bleſſed Trinitie abideth in ſuch a man; which is a moſt princely prerogatiue and royall dignitie which the faithfull haue, that the King of heauen

will ſtoope ſo low as to abide in the ſoule of a poore Chriſtian.

Further obſerue, in that the ſpirit dwels in vs, that as Chriſt before he tooke vpon him and aſſumed our fleſh, ſent his herbenger before him to ſeale that houſe, and ſanctifie that womb wherein himſelfe would lie, that the virgin by that meanes was full of the holy Ghoſt: euen ſo he ſtill ſendeth forth his ſpirit to take vp his lodging for him in the heart of euery Chriſtian, and to ſanctifie them in ſome meaſure, though not in that fulnes he did the virgin. And as God in no place on the earth was ſaid to be more then he was in the Arke, ſo is he in no creature ſo much as in the elect, yea all the creatures by this meanes are made ſeruiceable to the elect.

Math.1.18.
2.Cor.13.4.5.
1.Sam.4.7.
Pſal 8.4,5,6,7

Now when this ſpirit commeth vnto vs, it findeth our hearts very ruinous like an old houſe, yet ſuch a habitation as by ſome ancient monuments ſhewes what ſtately building it was at firſt by creation; then it fals a tempering and building of vs vp againe by the loue of Gód ingrafted in our hearts, and it doth ſift vs and cleanſe vs: and whereas it findeth nothing but bare walles, that is, a departure of all the graces of God, and a depriuation of them, it filleth vs and infuſeth vnto vs all heauenly vertues. And as the Lord was in the Temple, and yet not ſhut in and included there; but in that he was there, it was neceſſary it ſhould be kept cleane, as appeareth 2. *Chron.*23.19. that for this purpoſe porters were ſet at the gates of the houſe of the Lord, that none that was vncleane in any thing ſhould enter in: ſo we that are Chriſtians being a type of that Temple that ſhould be built of liuing ſtones, whereof Chriſt muſt be the chiefe and corner ſtone, and wherein we muſt beleeue that God dwelleth farre more ſpiritually and effectually then he did in the other, we (I ſay) muſt be kept far more cleanely then the other Temple was. In this reſpect alſo, that this Temple wherein the Lord now dwelleth is our ſoules and bodies, the Prieſt our ſelues to offer vp our ſelues, the ſacrifice our ſelues to be ſacrificed in our ſouls and bodies vpon the altar which is our hearts; but yet ſo, as we are ſtill acceptable onely in the ſacrifice of Chriſt and in his prieſthood. Now this ſpirit that thus dewelleth in vs, is called

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the ſpirit of ſanctification, in reſpect of the foure properties wherein it reſembleth the materiall Temple. For firſt, as the Temple might not ſerue for a dwelling houſe, but was onely conſecrated to abide & continue there while they ſerued God: ſo the temples of our bodies muſt not be taken vp of the luſts of the world to dwell there, but be dedicated only to entertaine the ſpirit of Chriſt: and ſecondly, as the holy garments were onely worne in the Temple, ſo ought we to looke that we attire our ſelues onely as becommeth Chriſtians that ſtand alwayes in the preſence of God: thirdly, as the holy meate was onely eaten in the Temple: and fourthly, the veſſels onely there to be drunk in: ſo this ſhewes that our bodies and al the powers, affections and actions both of ſoule and body, as well in the heart within, as in al the vſe of Gods bleſſings without muſt be ſeparated frō all earthly things to be by them eſtranged from the worſhip of God, and be reſerued onely to holy vſes, that God and his glory may be the chiefeſt end of our life, for ſo the Ebrew word *to ſanctifie*, ſignifieth to be ſet apart, and not proſtitute to any profane vſe. 1 John 2.17.

Hereupon it is, that if in the Temples of Chriſtians we ſee idols erected, we are grieued and offended and that iuſtly, becauſe we ſee a great part of Gods ſeruice ſhall be ſpent in bodily adoration, which ought not to be: for though it be true that God requireth to be worſhipped of euery bone in the body, yet principally in this ſacrifice of prayer and other religious exerciſes he looketh at the heart, and ſets his eye on our affections to be worſhipped in ſpirit and in truth. Iohn 4.24.

Now if it be vnlawfull to erect and ſet vp an idoll in any Chriſtian Temple, for ſo much doth the Scripture in expreſſe words teſtifie in many places, as, pull downe their altars, breake their images and burne them in the fire, with many ſuch like places and ſpeeches: how fearefull a thing then is it, that we that are Chriſtians ſhould ſet vp idols in our ſoules, the moſt beautified place that God hath on earth, as the idols of couetouſneſſe, hypocriſie, filthineſſe, pride, and ſuch like, which be inuiſible, and therefore worſe then the other, and which do ſecretly like a theefe ſteale away our hearts frō the loue of God, and as a moth Deut. 7.5 & 12.3. Iudg. 2.2

do euen feed vpon vs and conſume vs, till we ſuddenly fall into the wrath and diſpleaſure of God.

Here let vs further conſider but how we vſe our own houſes, wherein we dwel in the tabernacle of this life, and which ought to be but as tents to be caried at our backes, to put vs in mind of our pilgrimage: for if the matter of the Church cannot affect vs nor touch vs at the quicke, yet ſhall it ſet foorth our wickednes and enlarge our condemnation, that we eſteeme more of our owne dwelling places, wherein we ſleepe to night, and to morrow are caſt into the graue, then of that place wherin the Prince of heauen and earth taketh vp his abode: how curious we are in ſcouring of our pots, in ſweeping of our parlors, in plaiting of our garments, and tricking vp our ſelues nicely and gariſhly; yea no ſeruants can pleaſe vs, but ſuch as weare out their knees in rubbing our houſes; and how fearfull and ſhamefull a thing it is, that we make no account nor reckening of that place where the whole Trinitie ſhould abide; that our houſes ſhall be cleane where onely our dirtie feet do treade, and our ſelues the vncleaneſt part of it; and that through our wretchedneſſe and negligence in purging of our ſelues, and cleanſing of our ſoules, we are rather dens fit for the damned ſpirits, then temples meet for the holy Ghoſt to abide in: for if our hearts be once ouergrowne with the weeds of profaneſſe, idleneſſe, couetouſneſſe, and ſuch like, we may aſſuredly know, that God can haue no roome to dwell in ſuch a ſoule.

Gen. 18. 1.

Further from the Metaphor or borrowed ſpeech (*dwelleth*,) note that there is a reſidence of the holy Ghoſt in all thoſe that be his: ſo as it muſt not be a ſoiourning of the Lord with vs, to come like a ſtraunger for a night, or for a meale, and away again, but he muſt be a houſhold gueſt, to go in and out with vs: ſo that we muſt know it is not euery pang of conſcience, or fit of prayer, or hanging downe our heads for a day, wherby we are ſomtime perplexed and wringed with ſorrow, that is the dwelling of the ſpirit in vs, no more then was that fit of *Balaam*, (*Num.* 23 10.) when he prayed that his ſoule might die the death of the righteous, and that his laſt end might be like his. Neither is this ſpirit knowne to be in thee by doing many good things: for

Herod.

Herod (*Mark.6.20.*) did many things at the perſwaſion of *Iohn Baptiſt*, yet was he a moſt cruell inceſtuous bloudie tyrant: nor yet by leauing many euill things vndone, for the very Heathen had many morall vertues which made them decline from many vices. But by this ſhalt thou know that thou haſt this ſpirit, if any thing croſſeth and repugneth thy affections, if thy affections riſe not againſt it, but that in the meditation and purpoſe of ſin thou pleaſe thy ſelfe, and take part with thy affections againſt God to fulfill it, as *Balaam* did, when by the proffer of riches (*Num.* 24.13.) he would faine haue curſed where the Lord had bleſſed, it is certaine this ſpirit of God abideth not there, but the diuell.

Laſtly obſerue, ſince there is no hope of the reſurrection, but ſo farre as we are ſealed in this life to that glorie we ſhall haue hereafter, by the earneſt of Gods ſpirit giuen vnto vs: we may truly ſay of the wicked, whom the Sonne neuer kiſſed, that whē they die they go to the damned: for he that hath not his part of this ſpirit in this life, vnleſſe the Apoſtle be a lyer, which were blaſphemie to thinke, that man ſhall neuer haue the glorie of the life to come. And therefore ſuch as do ſcorne and ſcoffe at the ſeruants of God, as *Iſhmael* did at *Iſaac*, calling them *Men of the ſpirit*, they do commit moſt ſacrilegious ſcurrilitie, and in this ſtate wherein they ſtand, they are as ſurely the diuels as the diuell is not Gods; yea, in this they do with their own mouths pronounce and ſubſcribe to their owne damnation: for the Apoſtle ſaith, we muſt haue this ſpirit, elſe it is impoſſible to be ſaued. Pſal.2.12. Gen.21.9.

Here it may be ſaid: Since there is onely ioy and peace in the ſpirit, how is it that the wicked runne on in the courſe of their life proſperouſly, and in the end of their dayes go away quietly: whereas the godly walke through many ſnares, and are in their life ſcratched as it were with many thornes, and in their death oft times are much troubled, and depart in great agonies. True it is, the wicked may perhaps die quietly, and to the ſight of man comfortably, hauing (as *Iob* ſpeaketh) no bands in their death: but looke thou iudge him no more by his death then by his birth: for many women haue had more eaſie trauell of a re pro-

Iob.21.13. Pſal.73.4.

bate, then of an elected child of God: especially the cause of their quiet being, because hypocrisie hath put their consciences to silence here, that they may soone after roare out in hell:
1. Tim. 4. 2. and there is such a crust growne vpon their hearts, that they rot and fester within and feele it not: wheras in the elect the wound is kept alwaies open, and we cannot flie the least breath of the Lords displeasure but we are anguished, neither can we think that we euer feare enough: which tender heart of a Christian is like the Adamant, to draw the oyle of comfort into his soule, and to hasten and quicken the life of the spirit in him. Let vs all therfore earnestly pray for this spirit; hauing obtained it, let vs cherish and welcome it, so as it may take delight in vs: for we all know it must one day come to this, *In manus tuas Domine commendo spiritum meum*, Into thy hands, O Lord, I commend my spirit: and it is now at this, *In manus tuas (homo) commendo spiritum meum*, Into thy hands (O man) I commit my spirit. And therefore as we will haue the Lord gracious to our spirits at the latter day, so let vs well vse and entertaine his spirit in this acceptable time, which vouchsafeth to dwell with vs.

THE XVIII. SERMON.

ROM. 8. 12.

Vers. 12. Therefore we are debters, not to the flesh, to liue after the flesh.

VPon that which went before, the Apostle inferreth a most vehement exhortation to this effect: that seeing Christ hath saued them, and freed them, not onely from the condemnation of sinne, but also from the power of sinne, therfore the Lord doth indent with them, and in them with vs all, not to merit saluation: but because saluation is alreadie

alreadie merited for vs, to be engaged and obliged to the Lord; and that since he hath taken the hand writing away from Sathan, and hath cancelled it in Christ, that therefore we should be debters not to the flesh, but to the spirit. Coloss. 2. 14.

Hereupon obserue, that the greatest argument to perswade or rather to inforce vs to good workes, is taken from the price of our redemption: as appeareth by Saint *Paul*, who vseth that argument (*Rom.* 12. 1.) *I beseech you by the mercies of God, that you giue vp your bodies a liuing sacrifice vnto the Lord*: that since the Lord hath bene so mercifull vnto you, as not to looke vpon your nakednesse, but as you are cloathed in Christ, you would therefore returne vnto him conformitie of obedience, in sacrificing your selues vnto him. After the same manner doth S. *Peter* perswade (1. *Pet.* 2. 11.) *I beseech you as straungers and pilgrimes, abstaine from fleshly lusts, for the Lord hath died for you.* As if he should say: Since you are now a chosen generation, and a people set at libertie by the death of Christ, and by this meanes made citizens of heauen, walke according to the lawes of that heauenly citie.

Here are they condemned, that say: If by doing good works we can deserue nothing, what heart can we haue to do them? and since we are bought alreadie, why should the Lord be twise satisfied? Whereto we answer, that though we can deserue nothing, yet by this meanes we shew our thankfulnesse, in doing as much as we can; and though in all things we are vnprofitable seruants, yet must we be thankfull for that which Christ hath done for vs. And since Christ hath fully satisfied for vs, it is not further required that we keepe the law to satisfie it, but to testifie our obedience and thankes, that we are made partakers of such grace, and haue receiued so great a pardon. And so by this our working we declare our gratefull minds to God the Sonne by whom we are redeemed, and to God the Father, to whom we are redeemed: for none of vs can satisfie for that he hath broken; onely Christ hath made vp the breach, and broken downe the wall that parted God and vs: and therefore when we shall hereafter keepe all the lawes of God in heauen, it shall not be to satisfie for that we kept not in this life: for by doing but that Luk. 17. 10.

we ought then to do, we cannot free our ſelues from that paine we deſerued for that we did not before.

Here ariſeth the difference betweene the law and the Goſpel. The Law commaunds workes to merit ſaluation: the Goſpell becauſe ſaluation is already merited, that therefore by doing good works we ſhould teſtifie that we are bound and indebted to the Lord.

Hereupon note, that there is in the Goſpel a double couenant: the firſt, of mercy: the ſecond, of mortification. The couenant of
Ier.31.31. mercy going firſt, which is, I will ſaue thee, I will write my law in thine heart, My ſoule ſhall delight in thee, Thou ſhalt be beloued, and ſuch like gracious words and promiſes. Then followeth the couenant of mortification; Thou art ſaued therefore
Iohn 5.14. liue wel, Thou art pardoned therefore offend no more: ſo as firſt we muſt be forgiuen, and then we become debtors. We are not then ſaued becauſe we do good workes, but we are ſaued, therefore this mercy of ſaluation maketh vs fruitfull in good workes: as *Iohn* 5.14. the ſicke man was not healed becauſe he ſhould ſinne no more: but thou art healed, therefore remember this mercy of the Lord, that thou do ſinne no more. So *Luke* 14.22. who be they that come to the wedding: Call (ſaith the King) the halt, the lame and the blind. So as ſuch as are emptied of all opinion of all worthineſſe in themſelues, and be ſtark beggars, muſt come; yet when they are come they muſt haue the wedding garment: ſo as we are bid to come, not becauſe we haue the wedding garment, but becauſe we are bid to come in the mercy of Chriſt, being beggars, we muſt ſtriue to get that garment, that is, a good conuerſation. So *Luke* 19.4. *Zacchæus* was not ſaued becauſe he gaue halfe of his goods to the poore: but Chriſt firſt ſpake inuiſibly to his ſoule, to make him clime vp to the tree, & being conuerted then he giueth, as teſtifying a fruit of mercy to others for the mercy himſelf receiued. So *Luke* 7.41 in the ſpeech of Chriſt of the two debtors, they were both forgiuen, but who loued moſt? *Peter* could ſay, he that had moſt forgiuen; and what made the debt forgiuen, but the meere mercie and good wil of the creditor? So as in that place of *Luke*, not
Luke 7.47. becauſe the woman loued much, therefore was much forgiuen her;

her, but much was forgiuen her, therefore she loued much: for where the mercy is great, there must our labor in mortification be great also. According to this it is said, *Mat.* 11.28. *Come vnto me all ye that are weary and laden, and I will ease you.* But marke the restipulation and indenting of Christ with them againe, ver. 29. *Take vp my yoke, and learne of me to be meeke and lowly:* that is, after this great mercy obtained, of disburdning you of that yoke which pressed your soules with discomfort euen downe to hell, returne this fruite of thankfulnesse to God againe: deny your selues and your affections, and be you yoked to the obedience of the Gospell.

Verse 13. *For if ye liue after the flesh, ye shall die: but if ye mortifie the deeds of the bodie by the spirit, ye shall liue.*

Before the Apostle perswaded vs by the benefite of our redemption which is wrought in Christ, to be humbled and to acknowledge our selues indebted vnto Christ, that as by him we are saued from Sathans tyranny, and freed from his slauish seruice: in acceptation of this liberty, we should shew our selues to serue God in righteousnesse and holinesse of life. Now because this would not sufficiently subdue the rebellious disposition of hypocrites, and to stirre vp the dulnesse of Gods weake children, he doth in this verse adde a reason to make the former perswasion more forcible: first, by a denunciation and peremptory speech to the hypocrites, that besides the plague of God inflicted vpō them in this life at the separation of the soule from the body, their soules shall be caried to the damned ghosts there to be reserued to the iudgement of the great day: se- Iude 1.6.
condly, by a prouocation to the faithfull, wherein he proposeth to them the hope of immortalitie.

Vnderstand generally, as all Scripture is earnest in perswading these two things, first, remission of our sinnes: secondly, repentance from our sinnes, according to the speech of S. *Iohn* of 1.Iohn 5.6.
bloud and water, that is, the grace that pardoneth, and the grace that reneweth: so S. *Paul* is more precise in these two then any other, in vrging grace and meere mercy, and nothing but faith

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in the point of our iuſtification before God, and doth alſo vrge preciſe mortificatiō in our ſelues, to ſhew by our ſanctified liues that we are ſealed vp to the day of redemption; that as Chriſt
1. Cor. 5. 7. our Paſſeouer was ſacrificed for vs, ſo we ſhould keepe a continuall feaſt vnto the Lord in the vnleauened bread of a ſincere and ſanctified life.

Now with theſe two hath the wiſedome of the world bene greatly offended, and hath deuiſed againſt them two errours: firſt, againſt meere mercy. Sathan in his ſubtilty and enmity to man, hath ſtirreth vp the hereſie of Phariſaicall righteouſneſſe, ioyning merit with mercy: and ſecondly, againſt the ſtrictnes of mortification, he raiſed vp the hereſie of Libertines, that is, of them that maintaine worldly profaneſſe and licencious looſenes: ſo as one cries out, if there be nothing but mercy, then there need no repentance: and the other crieth out, ſince it is done by mercy, what need ſuch ſtrictneſſe and preciſeneſſe in life? But howſoeuer theſe be layed as blockes to ſtumble at,
Mat. 11. 19. wiſedome will be iuſtified of her children, and the latter raine ſhall not fall in vaine vpon the hearts of Gods choſen. Yet whether the Goſpell preach either of theſe, or both of them together, the hypocrites and profane worldlings wil take occaſion of offence: as, *Iohn* Baptiſt is too preciſe preaching re-
Mat. 11. 18. 19 pentance ſo earneſtly. And if Chriſt be affable, gracious, and to be conuerſed with, then is he a friend of vnrighteous perſons. At *Iohn* Baptiſt the Libertines, at Chriſt the Phariſes be offended: ſo as whether *Iohn* weepe ſorrow for ſinne, or Chriſt pipe deliuerance from ſinne, neither of theſe can pleaſe the itching humours of wauering minded perſons.

In the words are comprehended firſt a commiuation or threatning to the wicked: ſecondly, a prouocation or encouragement to the godly, by propoſing a reward; and both being ſet downe conditionall in the word *if*, they compare contrary courſes of life, to contrary ends whereto they tend: the contrary courſes are a bad or a good life: the contrary ends, a bad or a bleſſed end, expreſſed in theſe two words, *they ſhall liue*, *they ſhall die*.

What

What it is to walke after the flesh, appeareth *Ephes.*2.3. to be, to follow the course of the world in fulfilling the lusts of the flesh, as to be as scoffing as *Ishmael*, as prophane as *Esau*, as hard hearted as *Pharaoh*, and as couetous as *Demas*, that shooke off *Paul* to embrace the world. And what it is to mortifie the deeds of the flesh, is set downe *Galath.*5.24. to crucifie the affections and lusts thereof, not vtterly to abolish the very life of sin, and to strike it dead at the roote, for that is the patterne of perfection, we follow after the gole we run at, and the victory we striue for: but he that ceaseth from performing and gratifying his flesh in the desires thereof, though there remaines some tang of corruption, that man may truly be said to mortifie his flesh. And therefore vnderstand a difference betweene sinne in the reprobate and in the elect, by a natural proportion: as there is great difference between him that hath a strong body, impotent in no part, but liuely to perfourme all the actions of this life, and him that liueth, but hath receiued his deaths wound, or is sicke of a pining consumption: so in the wicked sinne liueth a full life, and hath his full swinge to seeke after all maner of euill, and increaseth dayly without any declination at all, rising early and resting late, to fulfill the pleasures of the flesh: but in the godly sinne liueth droupingly and languishingly, alwayes holding downe the head; for howsoeuer the elect do fall by infirmitie, yet the principall purpose of their heart is to follow Christ euen in his afflictions, and so it is in them onely a benummed sinne.

Gen.25.34. Exod.4.21. 2.Tim.4.10.

For the contrary ends, which are set downe in two words, *they shall die, they shall liue*: it is not to be vnderstood of any naturall separation which is common to all in death, but of an vtter separation after death from Gods presence to be tormented in hell: and so of life, for to *liue* in this place is meant to be saued, and to enter into the rest of God. Whereupon obserue, that speaking properly the wicked neuer liue, nor the godly neuer die, that is, die the death of deaths, as Christ speaketh, *Iohn* 8.51. *They shall neuer see death*: for when our breath shall leaue our bodies, and wee fall asleepe, we shall behold the Lords armes stretched forth to embrace vs,

and

and the heauens open to receiue vs, ſo as this kind of death is but an enlargement after a long impriſonment, and a landing at our owne countrey after our tedious trauell and troubleſome pilgrimage in the ſea of this world; which life in the godly is begun here by our enioying of Chriſt, enlarged in death, when our ſouls ſhal liue a more bleſſed life, & perfected at the laſt day, when we ſhall haue abſolute ioy without diminution in eternitie. Euen ſo is the death of the wicked, begunne here in their impenitency in ſin, increaſed when they are in part tormented after this life, and then made a liuing death, when at the laſt they are throwne from God for euer.

If yee liue after the fleſh, &c. In theſe words the Apoſtle is preciſe for workes: and why? becauſe it cannot be otherwiſe, but that we walking as ordinary men, and after the cuſtome of the world, muſt needs be damned. Firſt, take for a ground, that (which is verſ. 8. of this chapter) they that are in the fleſh cannot pleaſe God; which he proueth by matching of contraries: for they that are in the fleſh ſauor the things of the fleſh, as they that be in the ſpirit ſauour the things of the ſpirit: and that ſauour of the fleſh is death. He yeeldeth a reaſon: why? becauſe the wiſedome of the fleſh is enmity to God; not an enemy to God, for then there might be a reconciliation: but the Apoſtle ſpeaketh in the abſtract quality (enmity), as a vicious man may become vertuous, and we of enemies are made friends with God; but vice can neuer becom vertue, nor enmity amity. The like ſpeech is vſed of God himſelfe in his curſe of the Serpent, *Geneſ.* 3. 15. *I will ſet enmitie betweene thee and the woman*, that is, ſuch hatred and debate as ſhall neuer be appeaſed. Now why this fleſh is enmity with God, he giueth a reaſon, becauſe it is not ſubiect to the law of God as the ſpirit is, neither can be, as the ſpirit cannot but be: for we muſt walke in all the commaundements of the Lord without exception, though not with perfection: euen as it is ſaid, 1. *Iohn* 3. 6. *They that are of God cannot ſinne*: that is, deliberately continue in any ſinne. Now who they be that are in the fleſh, we muſt learne by the contrary, that is, they that are not in the ſpirit: as verſ. 9. of this chapter, *Ye are not in the fleſh but in the ſpirit*: and who is not in the ſpirit? he that

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is not led by the ſpirit of Chriſt. And who is he? he that walketh not according to that ſpirit: that is, if he liue in the ſpirit a liſe inuiſible, he muſt ſhew it by the effect of viſible motions; and he that walketh according to the conuerſation of the fleſh doth it not. And this appeareth, *Gal.*5.24. All that are Chriſts haue crucified the affections of the fleſh: and who are ſaid to do this? 1.*Pet.*4.1,2. they that ſuffer in the fleſh: and who ſo ſuffereth in the fleſh ceaſeth from ſinne; ſo as to come backe againe the ſame way we went; if thou haſt not ceaſed from ſinne, thou haſt not ſuffered in the fleſh; if thou haſt not ſuffered in the fleſh, thou haſt not crucified the fleſh; if thou haſt not crucified the fleſh, thou haſt walked in the fleſh; if thou haſt walked in the fleſh, thou haſt not bene led by the ſpirit; if thou haſt not bene led by the ſpirit, thou haſt not the ſpirit; if thou haſt not the ſpirit, thou art in the fleſh, that is, drenched and drowned in the fleſh: for it is one thing to haue fleſh in thee, and another thing for thee to be in the fleſh; for all haue fleſh in them, that is, infirmities; but to be in the fleſh, is to be in *Simon Magus* caſe, in the gaule of bitterneſſe, *Act.*8.23. and in the bond of iniquitie: and in *Elimas* caſe, *Act.*13.10. full of ſubtiltie and miſchiefe, the child of the diuell, and an enemie of all righteouſneſſe; and if thou art in the fleſh, thou art alreadie in condemnation. Now I litle doubt, but euery wicked man deſireth to be ſaued: but they indeuor it not, no otherwiſe then *Balaam* did, (*Nu.*23.10.) who could wiſh to die the death of the righteous, but neuer indeuoured to liue their life.

Further to proue the preciſe neceſſitie of mortification, look 1.*Ioh.*3.7. *Let no man deceiue you*: he beginneth with a præoccupation to poſſeſſe their minds before hand: *He that doth righteouſneſſe* (ſaith he) *is righteous*, not he that can diſcourſe and talke of righteouſneſſe: and therefore one ſaith truly, *Tace lingua, loquere vita*, talke not of a good life, but let thy life ſpeake. This the Apoſtle there proueth by the contrarie: for he that committeth ſin is of the diuell: that is, he that committeth ſin as the world doth, and doth not purge himſelfe: for the Apoſtle oppoſeth ſinning to purging, and he that is of the diuell cannot pleaſe God. For therefore was Chriſt ſent to deſtroy the works

of

of the diuell: ſo as if theſe workes be not deſtroyed in thee, and his building pulled downe, Chriſt was neuer ſent vnto thee. Againe he proueth it by the contrarie: He that is borne of God doth not ſinne, for he hath the ſeed of the ſpirit: therefore it is as if he ſhould ſay: When ſuch wicked men ſhall be ſaued, the diuell ſhall be ſaued. This is further proued by the words which Chriſt himſelfe ſpake in the fleſh, *Ioh.* 8. 34. He that ſo ſinneth as to make a trade of it, he is the ſeruant of the diuell, *verſ.* 44. and if no chaſtiſements nor benefites can reclaime you, ye are the diuels: for the luſts of your father ye will do. Laſtly, adde to this, that of the new couenant made with Iſraell, and ſo with vs: *Ier.* 31. 31. *I will write my law in their hearts, verſ.* 33. *And I will be their God, and they ſhall be my people.* So as if God pardoneth any, he doth promiſe him grace to amend his life; and if that grace be denyed him, he neuer couenanted to ſaue him. The couenant then implyeth thus much: If thou haſt not grace to abſtaine from groſſe ſinnes thou ſhalt be damned; and if thou haſt the grace of ſanctification giuen thee, thou ſhalt be ſaued.

But if ye mortifie the deeds of the fleſh by the ſpirit, &c.

This is the ſecond propoſition which the Apoſtle layeth downe, namely, that a good courſe of life leadeth to a good end. Wherein firſt is queſtionable, whether it ſtandeth in the power of the heart of man to ſubdue the corrupt deſires and affections of his nature, as well as it doth to fulfill the luſts of the fleſh: for 1. *Tim.* 2. 20. 21. *Paul* ſhewing, how that in a great houſe there be veſſels ſome for honour and ſome for diſhonour, ſome for baſe and ſome for higher ſeruices, which houſe he meaneth to be the Church of God, ſaith, that if any man purge himſelfe, he ſhall be a fit veſſell for Gods houſe: and 1. *Ioh.* 5. 18. He that is begotten of God, keepeth himſelf from that wicked one, (which is the diuell) that he touch him not. Which places may ſeeme to attribute the purifying and cleanſing of our ſelues to our ſelues, by our owne inclinations and wils: but it muſt be vnderſtood, that the Scripture in theſe and ſuch like places, ſetteth not downe the cauſe of this cleanſing, but the execution of it. For the cauſe of this our mortification appeareth *Ezech.* 36. 26. *I* (ſaith the Lord) *will giue you a new heart and a new ſpirit*: ſo as there

there it muſt be had euen of God; but it muſt be in vs, otherwiſe we pertaine not to the Lords election. Hereupon the Scripture vouchſafeth vs that honour to ſay we do it, becauſe notwithſtanding the reforming of our iudgements, and the changing of our affections is wrought by the ſupernaturall power of the holy Ghoſt working in vs, yet this holy Ghoſt doth worke in vs as the ſubiects, and by vs as the inſtruments: as when it is ſaid, *I will write my law in your hearts*, the ſpirit writes, but the heart is the place; and whatſoeuer is written in our hearts is ours. To make this more plaine by a naturall proportion: As a man that rectifieth and guideth the hand of a child to write, the writing is ſaid to be the worke of the child, and not of him that directed him, though without ſuch direction the child could not haue done it: euen ſo the Lord doth guide vs in all things we do wel; and what doth he guide but our wils? ſo as the worke proceeding from our wils is ours, yet without the guide of the ſpirit we could not do it. And in this working there is not a double effect, one of the holy Ghoſt, and another of our ſelues; but we do it, euen as before there were not two writers, though the child was directed, but the child onely writ it.

Secondly, where it is ſaid, *If ye mortifie, &c. ye ſhall liue*, it may be demaunded, whether by the ſame reaſon we deſerue ſaluation by this mortifying of our fleſh, as by walking in the fleſh we deſerue damnation. It is certaine, vnleſſe we do well we can not be ſaued, yet the holy Ghoſt ſheweth, that there is not the ſame perfection to do well in our natures, as there is in vs agilitie and dexteritie to follow wickedneſſe. For by our fall we are throughly corrupted, as the Prophet *Eſay* ſpeaketh, *chap.* 1. 6. From the ſole of the foot to the top of the head, there is nothing but wounds and ſwelling: but by our regeneration in this life, we can neuer perfectly be renewed. It ſufficeth we haue obtained the bleſſing of *Iacob*, *Gen.* 32. 28. 29. to haue ſuch power from God as to be lame in ſinne all our life long. So *Paul* (*Rom.* 6. 23.) ſaith: *The wages of ſinne is death, but the gift of God is eternall life through Chriſt*: whereby appeareth that the contraries themſelues are not perfect: for ſinne of it ſelfe deſerueth death, but being good of it ſelfe deſerueth not life, for it is the gift of God,

God, & ſo the conſequents of theſe two cannot be perfect and agree together.

Again, it is one queſtion to aske: who ſhall be ſaued; and another to aske, how we ſhall be ſaued: for true it is, that none ſhall be ſaued but they that mortifie thẽſelues if they liue: & for children, they are changed in a moment by a ſupernatural power of the Lord. As it is ſaid *Eſa.* 33.14. *who ſhal dwel with the deuouring fire? He that walketh in iuſtice and ſpeaketh righteous things, refuſing the gaine of oppreſſion, ſhaking his hands from taking of gifts, ſtopping his eares from hearing of bloud, and ſhutting his eyes from ſeeing of euill.* And *Dauid* (*Pſal.* 15.1.) asketh the queſtion, and bringeth in the Lord to anſwer it: *Who ſhall dwell in thy tabernacle? He that walketh vprightly, he that taketh no reward againſt the innocent*, and ſuch like as it followeth there; as if the Lord ſhould ſay: Such and none elſe (for the words haue an excluſiue nature.) So if it be asked, who they be that ſhall be ſet at
Mat.25.34.41 the right hand of God in heauen? it muſt be anſwered: They that viſite the members of Chriſt in affliction, and lead their liues anſwerable to their religious profeſſion. And if, who they be that ſhal be ſet on the left hand? the anſwer is: They that refuſe to releeue the Saints of God, & put religion on their faces as a maske to hide the foule deformitie & hypocriſie of their harts. Therefore vpon the queſtion demanded, whether more in nũber ſhal be ſaued or damned, Chriſt reſolueth it *Luk*, 13. 25. ſhewing that ſome ſhall haue beſtowed ſuch paines, and walked ſo farre in the courſe of Chriſtianitie, as euen to knock at heauen gates, and to challenge the Lord to let them in, and yet he ſhall not know them: that whatſoeuer profeſſion they haue made in the face of the world, as to come before the Lord as a people, yet becauſe they haue not liued as a people he wil not acknowledge them. So as true it is, that none ſhall enioy the preſence of the
Mat 25.10. Almightie, but they that haue their lampes burning at the houre of their death: none but they that haue their foundation ſetled
Mat.7 25. vpon the rockes, as not to be ſhaken with the blaſt of any perſecution: none but they who like faithfull ſeruants by ſpirituall
Luk.19.24. traffick haue employed their talents to their Lords aduantage: none but they that are able to teſtifie by the fruites of the ſpirit, that

that they haue the ſpirit. But vpon demaund how we ſhall be ſaued, our anſwer is: Onely by the bloud of Chriſt, as the cauſe and effectuall meanes thereof: for heauen is giuen *operantibus non operibus*, to workers not to workes: as 2. *Cor.* 5. 10. *The Lord ſhall giue to euery man according as he hath wrought*, not for that he hath wrought: and *Heb.* 13. 21. none ſhall ſee God without a pure conuerſation, but not becauſe of his pure conuerſation; for though we muſt be perfect in workes, yet this working muſt be wrought in vs by God, as the Apoſtle there ſpeaketh. So likewiſe none but the obedient child ſhall be heire, not becauſe he is obedient, but becauſe he is heire, and yet only the obedient child ſhall receiue the inheritance. And euen as we adore and worſhip Ieſus Chriſt man, but not his humanitie, *Hominem non humanitatem*: ſo holineſſe of life, ſpeaking in the abſtract qualitie, doth not ſaue, but holy men ſhall be ſaued: ſo faith and workes in the perſon iuſtified muſt concurre; but in the matter of iuſtification, faith onely and alone hath the place. If therefore it be demanded whether workes be neceſſary to iuſtification: we anſwer, yea, as abſolutely neceſſary in their place as faith: for we cā not aſſure our ſelues of faith, but by the viſible fruite of workes; ſo as they be not *concauſæ*, cauſes concurring and iumping together, but they are *conſectaria*, conſectaries and conſequents of faith.

Verſ. 14. *For as many as are led by the ſpirit of God, they are the ſonnes of God.*

This is a confirmatiō of the reaſon before going, on both parts: for, as many as mortifie the fleſh by the ſpirit, are the ſonnes of God, and they that do not ſo are the ſonnes of the diuell. So the force of the argument is, they that are Gods ſonnes are led to mortifie the fleſh, and being his ſons, they are inheritors of heauen: and this the Apoſtle aſſumeth and taketh as graunted, that the ſons of God muſt needs haue eternall life. Whereupon the contrary propoſitiō is true; he that liues after the fleſh, is not the ſon of God, for if he were he would liue after the ſpirit: but he that doth not mortifie the fleſh hath not the ſpirit, therefore he

is not the ſon of God. Hereupon followeth, if they be ſons and not Gods, they are as Chriſt ſpeaketh *Iohn* 8.44. the children of the diuell. Wherein we learne, that if we be asked by what title and intereſt we can challenge or lay claime to heauen, it is by none but by this, that we are the ſonnes of God, and we are his ſons onely by adoption, and we are adopted to it onely in the naturall heire and ſon of God Chriſt Ieſus, by whoſe bloud we are iuſtified, and ſanctified by his ſpirit. Being then adopted to this inheritance as heires, we are not borne to it, for adoptiõ excludeth birth, being not borne to it, it is purchaſed for vs in the obedience of Chriſt: we muſt learne then to reſemble Chriſt
Mat. 26.42. in being obedient to the will of God as he was, and ſhew forth and expreſſe our obedience by keeping his commaundements, and keepe them by leauing off groſſe ſins, and walking according to his will with a full purpoſe of our hearts to performe it, alwaies excepting our infirmities and inborne weakneſſe, which cleaue ſo faſt to vs as we cannot ſhake them off, nor be deliuered of them till we ouercome all in death. Hauing then no title to heauen but by inheritance, nor no title to this inheritance but by Chriſt, there is excluded all merits to deſerue it: and onely becauſe we are to be ſaued we muſt do well; for it is giuen vs as the inheritance of children, and not as any ſtipendary wages of a mercenary man. Herupon we muſt wiſely vnderſtand, that when Chriſt ſaith, *Mat.* 25.35. *Come ye bleſſed, &c. for ye haue releeued the poore, &c.* that this releeuing of the poore, and ſuch other workes of faith and loue there mentioned, are not ſet downe as cauſes of bleſſedneſſe, for theſe ſpeeches (for) and (becauſe) do not alwaies inferre and bring in a cauſe, but they are ſuch words and particles as ſometime ioyne the cauſe with the effect, and ſometime the effect with the cauſe: as when we ſay, it is ſpring time for it bloſſomes; not that the bloſſomes are the cauſe of the ſpring, but an effect and euidence that the ſpring is come. So when we ſay, he hath a ſoule becauſe he breatheth, and yet the ſoule is the cauſe of breath, and breathing but an effect of the ſoule: euen ſo when Chriſt ſaith, come and receiue a kingdome, for ye haue done ſuch and ſuch particular works of loue, it is onely a knitting of the effect with the cauſe: for God ha-

uing preelected or choſen vs before all worlds to this ſaluation, giueth vs this his ſpirit, by whoſe power and vertue we worke theſe good things. And in this kind and phraſe of ſpeech the cauſe is ioyned with the effect, as if it ſhould be ſaid, come you that haue releeued the poore, that haue comforted the diſtreſſed, that haue ſorrowed with the afflicted, receiue the kingdom for it is your inheritãce. So as the ſpeech of Chriſt hath this meaning in it, you haue done good workes to teſtifie my kingdome to be yours, come take the inheritance prepared for you in the preelection of God, for you are the inheritors of heauen, becauſe of theſe fruites and effects which you haue ſhewed in comforting the afflicted members of Chriſt. We may not take it then that heauen which is the inheritance of the ſaints, is giuen for any deſert; for when we haue attained to the higheſt degree of mortification, and haue done all that we can, we are as Chriſt ſaith, but vnprofitable ſeruants. True (ſay the Papiſts) vnprofi- Luk. 17. 10.
table to God, but not to our ſelues. A miſerable euaſion of a ſottiſh diſtinction: for the ſcope of Chriſt is in that place to proue from the leſſe to the greater negatiuely, that if ſuch ſeruants whoſe life and death were in their maſters hands, (as bond-men were in thoſe times) doing their duties and ſeruice neuer ſo wel, cannot deſerue ſo much as thankes at their maſters hands, much leſſe that they ſhould emancipate and ſet themſelues free, and much leſſe to be their maſters heires: then much leſſe (ſince there is no compariſon betweene God in heauen and man on earth) can we deſerue at the hands of God, lying in the vncleannes of our firſt birth, and ouergrowne with ſins as we haue growne in yeares, to be ſanctified by his ſpirit in this life, and glorified by himſelfe in the life to come, for there is no bondman ſo inthralled to his maſter as we are to God, euen in reſpect of our firſt creation, when we caried the glory of his image in our face, and had as it were the crowne of innocency ſet vpon our heads, and yet we wilfully ran from him to our ſhame, til he returned vs againe in his loue: ſo as now all that we do is duty and not deſert: and why ſhould he receiue thanks that doth but what he ought? Yea (ſay the Papiſts) but yet we deſerue ſomething, becauſe we are not vnprofitable to our ſelues. Abſurd: for what maſter will

think himselfe beholden to that seruant, who by his seruice only inricheth himselfe and bringeth no commodity to his master? And yet by the meaning of the Papists, because we get something vnder God and by his seruice, God must be indebted to vs. But hereupon we say, that true it is, we are not vnprofitable to our selues: for in Christ, not onely the person but the worke also is accepted, and the person onely in respect he is adopted, and this adoption is onely in Christ; but yet so, as we neuer haue God beholden to vs. Therefore when he saith, Come good seruant and faithfull, enter into thy masters ioy: it is true, that the Lord doth recompence the vsing of our talents well; but this is so far as we are iustified and are his sons: so as first he loueth the person, and then the worke; and if he did not accept the iustification of the person, he would disauow the work: but being his children, though we are farre from doing that we ought, yet as a kind and louing father he accepteth it pleasingly.

Mat. 25. 21.

THE XIX. SERMON.

ROM. 8. vers. 15.

15 *For ye haue not receiued the spirit of bondage to feare againe, but ye haue receiued the spirit of adoption, whereby we crie Abba, Father.*

IN this verse, and that which followeth, the Apostle doth confirme that he set downe before, namely, that we are intitled to eternall life by inheritance; and to confirme and ratifie that vnto vs, we haue this priuiledge to be Gods sonnes, and so heires of heauen. The arguments he vseth be two: first, ye haue receiued that spirit whereby

whereby God doth witnes that he doth accept you as his children in his naturall Sonne Christ Iesus. And to proue we haue this ſpirit of adoption, he doth it by the contrarie: for, ſaith he, like bondſlaues ye do not now feare the ghaſtly looks of the tormenter, nor ye haue not now that helliſh horror and fearefull apprehenſion of Gods iudgements, whereby Sathan vſeth to whip mens conſciences, nor ye haue not that loud alarme of the killing law ſounding in your eares, and ſeizing vpon your ſouls to affright you. Secondly, in the verſe following, he proueth it by a double teſtimonie: firſt, of Gods ſpirit which witneſſeth this vnto vs, and which were blaſphemie to thinke it could ſuggeſt falſe things: and ſecondly, by our owne ſpirit, which may aſſure our ſelues of it, by our godly and holy conuerſation.

By the ſpirit of bondage, in this place is meant the holy Ghoſt, who by the inſtrument of the killing letter, that is, the law, doth propoſe and ſet downe ſuch a condition of obedience, to which we are obliged and bound by our creation, and yet are now vtterly diſabled by our corruption to performe it: ſo as it is impoſſible to be kept, and yet ought to be kept, and layeth ſuch a burthen vpon vs, as neither we nor our firſt parents were euer able to beare, ſince they declined from the eſtate wherein they were at firſt created. Whereupon this ſpirit of God by this meanes ſetting the law before vs as a glaſſe, wherein we may behold our ſelues, conuinceth the conſcience, of the good not done, and of the euill that is done: thereby ſhewing, that no fleſh can by this be iuſtified before God; and ſheweth, and ſetteth before our eyes not onely the ſinne, but the vengeance which the ſinne drawes after it: ſo as our conſcience can not be but grieuouſly wounded with that helliſh horror we haue voluntarily made our ſelues ſubiect vnto. Now on the cõtrarie, the ſpirit of adoption is that worke of the holy Ghoſt, whereby the incomprehenſible loue of God in his Son is powred into our hearts, that he doth auow and know vs for his children, ſo farre as we are not now bondmen to feare the performance of that impoſſible condition propoſed by the law: but we are hereby aſſured, that what the law commaundeth, this ſpirit will either enable vs to performe, or diſpence and beare with

our imperfections in not doing it with that perfection it requireth, and ſo by conſequent we aſcertaine our ſelues that we are the ſonnes of God.

The parts herein to be obſerued are two: there being ſet downe an oppoſing of a double ſpirit of contrarie natures, working contrarie effects according to their natures. The effect of the firſt being a dreadfull and fearefull expectation of endleſſe and helliſh torments: the effect of the other being a comfortable ſecuritie, and breeding a heauenly hope, that we ſhall be bleſſed of the Lord; out of which as out of a root ſpringeth and ariſeth chearefull obedience to God our Father, the other inforcing vs onely through feare to loue God as bondſlaues.

Herin is queſtionable, whether by this ſpirit of bondage here ſpoken of, is meant the ſpirit of Sathan, or the holy Ghoſt, that ſhould thus terrifie and affright vs. But note, it muſt be vnderſtood of Gods ſpirit, which is the author of working holy deſpaire, and by conſequent of terror, and is an occaſion of deſpaire in the wicked: and this is as proper for the ſpirit of God, as to offer the ſweet comfort of Chriſts bitter paſſion vnto vs. For by this meanes and manner of terrifying, it bringeth both the elect and the reprobate to deſpaire, but to a diuers end. For the elect in this ſort: that ſhewing it impoſſible and paſt our power to performe the law, euen as impoſſible as to build a tower to the heauens, or to remoue a promontorie with our finger, it bringeth vs to a holy deſpaire in our ſelues in reſpect of our own deſerts: thereby driuing vs to ſeeke to couer our nakednes with the robes of our elder brother Chriſt Ieſus, and to remedie and cure our vnrighteouſneſſe in the righteouſneſſe of the bloud of Chriſt. So as with the hearers of *Peter*, (*Act.* 2. 37.) the law vrging and pricking our conſciences, we ſhall crie out in a holy diſtruſt of our ſelues: What ſhall we do? And this kind of deſpaire prepareth vs to ſaluation: for the ſpirit ſheweth vs our pouertie, and where to buy gold that ſhall coſt vs nothing: it ſheweth vs our wretchedneſſe, that haue nothing but rags to put on, and withall the warddrobe of Chriſts righteouſneſſe, where we ſhall haue garments fit for the Saints of God: it ſheweth our Apoſtaſie, how we haue fallen, and by our fall haue euen broken

and

and cut as it were our owne throats, and ſendeth vs to the Phiſition Chriſt, who is onely good at ſuch a deſperate diſeaſe; it ſheweth our blindneſſe, and withall the eye-ſalue of the holy Ghoſt to cleare vs: it ſheweth vs our debt and the ſergeant the diuel ready to arreſt vs, and then ſends vs to the God of heauen, in whoſe hands is all treaſure to diſcharge what we owe: it ſheweth vs how we ſtand vpon the ſcaffold readie for the hatchet, and then out of this aſtoniſhment ſendeth vs an abſolute pardon from heauen ſealed with the bloud of Chriſt, and ſubſcribed with Gods owne hand. So as it teacheth vs onely to miſtruſt and deſpaire in our ſelues, and to ſeeke to be releeued and refreſhed with that water of life, whereof hauing once drunke, we ſhall neuer thirſt againe. 1. Ioh. 3. 20. Ioh. 4. 14.

Howbeit on the contrarie, this ſame ſpirit bringeth the wicked into a ſenſe and feeling of this ſame horror, and leaueth them in the aſtoniſhment of their conſcience, ſo as Sathan continually hath their ſinnes to ſcourge them with, and their corruptions wherewithal to vpbraid them. And the cauſe why they be left in this helliſh plight, and ſuffered to be thus perplexed and tormented of themſelues, is their owne infidelitie, that they haue ſtopped their eares againſt that comfortable ſound of the Lords mercie, and ſo poiſoned their hearts with ſinne, that the power of the word could not work vpon them: and ſo the Lord moſt iuſtly hath hardened them in their irkeſome and tedious hypocriſie, that the ſinnes they commit ſhould be the puniſhments of ſinnes paſt, and the deſerts of puniſhments that are to come. And as to that, that the holy Ghoſt working this ſame feare and terror in the hearts and conſciences both of the elect and of the wicked, and ſhould leaue the reprobate euen when they are brought to the depth of deſpaire, it were blaſphemie to ſay or think, that he doth it for and to the ſame end that Sathan doth: for Sathan doth it to proue God a lyar, as that being in that caſe it were not poſſible for God to ſaue them; whereas the mercie of the Lord is aboue all his workes. But the ſpirit of God doth this, that God may be iuſtified in the iuſt hardening of that mans heart whom he found ſinfull, and whom he was not bound to ſaue; and ſo his end is to take vengeance of his hypocriſie.

criſie: for the Lord is as iealous of his iuſtice, as he is of his mercie. Sathan promiſeth ſaluation to whom God pronounceth damnation, and lulleth them in ſecuritie whom he findeth careleſſe to watch ouer their ſteps, neuer greatly troubling or mouing any of his owne, till they come to ſuch a deepe exigent, and to ſuch a narrow pinch euen to hels mouth, that they cannot go from him, and then they taſt euen of hell fire in this life, and feele a fearefull beginning of that ſhall neuer haue end. Now God threateneth damnation to all; to his elect, that they may ſeeke and haſten to be ſhrouded vnder the ſhadow of Chriſts wings,
Mat.14.36. and to feele the vertue of the hemme of his garment: to the reprobate, that they may be the more hardened, becauſe it is in the corruption of their owne hearts, that they haue refuſed the acceptable time of grace, and reiected the pearle which they might haue bought.

It will be ſaid: But why ſhould the holy Ghoſt leaue them in this deſpaire? He is not properly the author of deſpaire, but if the reprobate being brought to this be not recouered, it cometh of his owne wickedneſſe. As for example, a man ſheweth vnto a traitor his indignitie, and hauing done this, with great and vehement paſſions he ſheweth him the deteſtation and vglineſſe of his offence, and leaueth him with ſome doubt and ſcruple of conſcience as amazed at his owne wickedneſſe: if the traitor vMat.27.5. pon this make himſelfe away by violence as *Iudas* did, he that thus laid the qualitie and nature of his offence open before him, is not the cauſe of this his deſperate end: he was the cauſe and meanes of making him to be affraid and angrie with himſelfe onely, and that was lawfull: ſo the holy Ghoſt by laying open the riches of Gods mercie at the firſt, thine owne wilfull rebelRom 7.12.23 lion to forſake him, his giuing of thee a law to bridle thee, and the heate and feruencie of thy corruption to breake through all lawes, worketh this terror in thy heart that art a reprobate, and ſheweth as it were before thee the ſmart and execution of thy ſinne. If now thou diſpaireſt and reſteſt there, the cauſe is in thy ſelfe, for thou ſaweſt light and louedſt it not, and heardeſt the ſound of retrait, and yet wenteſt on to thine owne deſtruction. Further, this ſpirit of God is not the author of deſpaire as it is

deſpaire,

deſpaire, for a man ſhould neuer deſpaire of Gods mercy: as God was not the cauſe of the lie in the falſe Prophets as it was a lie, but he ſhewed his iudgement on them by giuing them thus ouer to this ſin. So deſpaire in the reprobate, wrought by the wicknednes of their hearts, is after this ſort reuenged by the ſpirit, in giuing them ouer to the extremitie of this ſin; ſo as it commeth from the ſpirit not as an euill author, but as a iuſt reuenger of their former ſinnes. 1. King. 22. 7.

Now the inſtruments the ſpirit of God vſeth to bring and perſwade the conſcience to feare damnation, are two: firſt, the law naturall, for in the nature of euery man ſomething is ingrafted and written of euery ſinne, that howſoeuer it be acted and performed with pleaſure, yet euen in nature it endeth and is left with remorce, which doeth ſhew that there is a God to puniſh it. This was that which made the heathen to haue an apprehenſion and vnderſtanding of infernall furies, as that for ſome ſinnes they ſhould be ſo exagitated and tormented with them as they could haue no reſt. For this cauſe they tearmed them by ſpeciall names, as the furie of *Nemeſis*, that ſhould plague the proud man: *Eumenides*, becauſe ſhe was implacable and would not be intreated: *Alecto*, becauſe it was a torment that neuer ceaſed: *Alaſto*, that ſhould purſue the vengeance as neuer to be forgotten: *Steſiphone*, that tooke vengeance vpon murtherers: yea almoſt for euery ſinne committed they had a ſeuerall furie, which was thought to puniſh it. Yea by this very light of nature they likewiſe imagined ſome of theſe furies to burne the offendors with torches, ſome to ſting with Adders. And what be theſe furies, ſaith the Philoſopher? Nothing elſe but *Sua quemque exagitant furiæ*, that is, Euery man is tormented with his owne fury, which is his conſcience: the propertie whereof, is to preſent thy ſinne before thy face, that out of thine owne mouth thou mayeſt be iudged: yea the heathen had ſuch a deepe impreſſion of theſe tortures, as committing ſome foule and hainous fact, without ſome expiation or ſacrifice they thought they ſhould neuer be in quiet.

But

But the greateſt inſtrument, which is the ſecond that the ſpirit vſeth to ſtrike feare into the ſoule and conſcience, is the law written, which is a dead letter, and ſuch a ſentence that for deſert pronounceth damnation as oft as we reade it: which we muſt needs conceiue to be ſo, if we conſider that the leaſt bad thought is damnanion, though it be not coupled with conſent to bring forth an actuall fruit of ſin. What then? is the preaching of the law the worker of this terror? and are ſome by the book of nature ſo exagitate & troubled with furies, as they cānot reſt whē they haue ſlipt into ſome ſin: and yet ſhall there be ſome in theſe dayes that are ſo frozen in Atheiſme, and ſo ouergrowne in the weeds of Popery, and ſo poſſeſt with the power of the diuell, that they are not once touched or pricked in their hearts for their horrible ſins, but that liuing as diuels, they hope to be ſaued as Saints? Indeed it is not be doubted, but that now there is greater Atheiſme in ſome, and leſſe ſorrow and remorce for ſin in others, then was in the heathen, and yet it was the iuſt iudgement of God then (as *Paul* ſaith) to giue vp the heathen into a reprobate ſenſe, that they might receiue in themſelues ſuch recompence of their error as was meet; & therfore much more in vengeance doth the Lord deliuer vp theſe men to be beguiled of their owne fancies, and to become ſenſleſſe in their owne ſins ſince they profit not by this booke of the written law, pronounced by the Lords owne mouth, and deliuered by the Lords owne hand, the truth whereof ought not to be called in queſtion, though theſe men really confute it by their liues, thinking there is no Chriſt to ſaue, nor God to puniſh, nor conſcience to accuſe, nor diuell to torment, but with ſcurrility do ſcorne at the wholeſome diſeaſe of tenderneſſe & terror of conſcience, which they themſelues at their ſeparation ſhall find ſo great, as neither themſelues can ſtil, neither in truth can it be ſtilled. And howſoeuer many peraduenture haue commanded their conſcience to be ſilent, and put away the euill day far from them, and think themſelues ſafe inough if they may be let alone till the laſt day, yet we haue ſeene ſome of the eldeſt ſons of Sathan, after a long and tedious hypocriſie wherein they were falne aſleepe, to haue bin ſo fearefully aſtoniſhed in the end, and plunged and caſt

Rom. 1. 28.

downe into ſo deep deſpaire, as they euen ſeemed to heare the very eccho of the damned ſpirits, which is a moſt hideous and terrible ſound in the eares of the moſt carnall man that is, and could by no meanes be comforted or any whit eaſed, but haue either hanged themſelues as *Iudas* did, or otherwiſe died in a ſence of helliſh torment in this life. For as in a feared peece of fleſh there is alwayes left in the top ſome cruſt, but vnder that there is euer ſome pregnant ſence: ſo if the Lord once pare away from the ſoule that is cauterized and cruſted, then is the feare and terror of thoſe men greater, for they feel the flame of the Lords indignation, which the elect neuer do, hauing by a ſanctified wiſedome preuented this extremity, by ſeeking remedy in Chriſt, who giueth and neuer vpbraideth.

Now to proue that the Law is ſuch a dead letter, as being rightly vnderſtood it is impoſſible to keepe thy ſelfe from deſpaire, in reſpect of any thing which in thine owne perſon thou canſt deſerue: obſerue that this law of God teacheth, that luſt in thy heart is abſolute adultery, and that anger in heart is flat murder; wherein it goeth beyond and ſurpaſſeth all the lawes of any earthly Prince, which free the heart and extend onely to the act: whereas this law bindeth both the outward man from working, and the inward man from compaſſing miſchiefe. Now if thou come to weigh and examine thy ſelfe in this ballance, and take this law for a touchſtone, to trie whether thou beeſt gold or droſſe, thou ſhalt find thy ſelf too light & but reffuſe: for who cā ſay, I haue not offended? who can ſay, I am not crazed? nay what euer thou art, thou canſt not cleare thy heart of theſe and ſuch like paſſions of heat betokening wrath, and of corrupt thoughts bewraying thy vncleane heart. But if thou enter into this conſideration, that though thou thinke of ſuch things, and thy heart reproues thee, yet that in the ſtrict conſtruction of this law, if thou haſt but a wandring or wanton thought, in the preciſenes thereof thou ſhalt be damned, for all and euery particular power both of body and ſoule ought to be taken vp for Chriſt, and wholy vſed to his glory, ſo as if thou calleſt in doubt the truth of the Scripture, though thy heart abhorreth it, it is damnation. If thou examine thy ſelfe according to this rule, Math. 5. 21. 28

and

and yet escapest from the sight of despaire, it is hard, nay it is impossible, for this is the sharpest edge of the law, and the most fretting corasiue that eates out the dead flesh of our sinful harts, that sounds the bottome of mans vast soule, and toucheth the sins that lie betweene the skin and the bones. Since for our very thoughts alone by the tenth commandement without consent we are culpable of iudgement, which S. *Paul* (*Rom.* 7.7.) expresseth by speaking in his owne person, *I had not knowne lust*, that is, the fountaine and seate whence lust doth spring, *except the Law had said, Thou shalt not lust.*

Here then we must needs confesse, since this ought to be euery mans examination, that if we do not examine our selues after this sort formerly set downe, it is a signe we haue not this spirit of adoption, because we haue not had the spirit of bondage. Now this is no examination of our selues to liue morally, as to receiue the testimony of men that we are honest, in giuing perhaps a groate to the poore, and pardoning the forfeiture of an obligation, and such like, and yet not sticke to prophane Gods sabboth, to contemne his messengers, to poure out othes, by faith, which includeth the whole blessed Trinitie, and say it is nothing: by the Masse, that most execrable idol, and say it is sworne out of the country. Can a man think himself rich that is indebted to all the world, and hath nothing wherewithal to pay them? And can such men that be very beasts and without sense before God, esteeme themselues vertuous and religious because they are onely highly prised of men? They see not their owne estate, because they haue not examined themselues according to the former rule. When a man hath swept his chamber he thinkes all is cleane, but when the Sun commeth it sheweth many a mote he could not before spie out: so if the spirit would once shine into these mens consciences, they should see not onely motes, but most deformed and enormous sins in their hearts. And how friuolous is it to stand vpon mans witnes without religion, which pierceth and looketh into the soule? for otherwise, he that thinketh himselfe in best health carieth his deaths wound in his bosome. The basest gold is better then the purest lead; and the greatest imperfections of Gods

children,

children, better then the higheſt vertues of the wicked, and neuer ſhall they be exalted that haue not before bene humbled. The law is a hammer not onely to bruiſe the conſcience, but to breake it into powder; which if it be not done, we ſhall neuer haue the ſpirit of adopsion to ſeize vpon vs. The law commands but giueth no power to obey; and is as if we ſhold ſay to a beggar: Buy ſuch a mannor, when he hath neuer a peny to helpe himſelfe, nor yet we giue him any money to do it: euen ſo, purchaſe heauen with thy works, ſaith the law, and yet knowes we are ſpoiled of all abilitie, and doth not enable vs to do ſuch workes: all one, as if we ſhould ſay to one, hold vp the heauens with thy finger, and yet giue him no ſtrength to do it: or as if we ſhould ſay to the blind, ſee, it is comfortable; and to the deafe, heare, it is profitable; and yet giue them no meanes whereby they ſhould do theſe. So the law is but a dead letter, and hath but a dolefull and dreadfull ſound, vntill the ſpirit come and arme vs with power and abilitie to performe what the lawe requireth.

Laſtly, where it is ſaid: *Ye haue not receiued the ſpirit of bondage againe*, obſerue, that all that are conuerted, and with the loſt ſonne are come home againe, haue bene once brought to a terror and fright of conſcience: which hath bene after a diuerſe meaſure: for the Lord keepes ſome longer in the ſchoole of the law then he doth others, according as he findeth their hearts and diſpoſitions inclinable to ſtoope and to be humbled, or elſe for example ſake, as ſeemeth beſt to the Lord. But yet euery one of Gods children muſt come to this: that is, (*Act.* 2. 37.) being moued and pricked in conſcience, to ſay and cry out: What ſhal I do to be ſaued? I ſee my debt, where ſhall I get ſuretie? I perceiue my nakednesſe, where ſhall I be couered? I am fallen, how ſhall I be recouered? And being touched in their hearts, if they fall not into that exclamation, then as it is ſaid of *Ely* his ſonnes, (1. *Sam.* 2. 25.) they obeyed not becauſe the Lord would ſlay them: ſo for theſe men to be baked in their ſinnes, and to ſee their deſtruction and not to ſhunne it, and by this meanes to deſpaire finally, is the iuſt iudgement of God, that he may be auenged of their great hypocriſie, for mercie offered and refuſed Luk. 15. 21.

or

or set light by, doubleth the punishment. Euen as in this nation by the blessed preaching of the Gospell, Sathan is cast out in the generall profession of the Land: if now he labour to creep in againe by hypocrisie, and make vs thinke religion to rest in shewes, and consist in ceremonies, growing more leane and ilfauoured after we haue deuoured so many yeares of store and plentie in preaching the word, we do erre in our hearts, and do arme our enemie against vs, who at his reentrance will bring seauen spirits worse then he did before, and will so fortifie his habitation with hypocrisie, and other great and monstrous sinnes, as there shall be more profanesse in this nation then euer there was before.

Luk. 11.25.

But ye haue receiued the spirit of adoption. In this the Apostle proueth that we are the Sons of God, because we are so adopted in the euerlasting grace of his blessed Sonne. And to proue we haue this spirit, he doth it by the contrarie, thus: we are deliuered from the spirit of feare, and redeemed into such a Christian libertie, as we now loue God not for feare, but feare him for his loue. In this there are two parts to be considered: first, what this spirit of adoption is: secondly, the inseparable effect that followeth it, namely, an assured confidence to come boldly before the Lord, euen as children before their parents, to craue pardon for our sinnes.

For the first: this spirit is the holy Ghost, assuring vs by the word of grace, that is, the Gospell, that the Lord hath auowed vs for his children in that one and best beloued Sonne of his Christ Iesus; so that no extremities of this life, nor sorrowes of death, nor sinne it selfe shall be able to ouerwhelme vs. Therefore it is said in the Scriptures, that the holy Ghost setteth a seale vpon the heart of his elect, and writeth a deed in their consciences, which is but a draught of that originall deed, which is in heauen in the booke of the Lords gouernment. And this is sealed vnto vs by the finger of the spirit, to free it from the forgerie of Sathan, and by this euidence we make our title to the kingdome of heauen. Also it is called an earnest penie, because as in contracts by giuing a penie in earnest the partie is obliged and bound to pay the rest: so this being as it were the first fruites of

Ephes. 1.13.

2. Cor. 5.5.

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the ſpirit, the Lord doth aſſure vs, that as verily as we haue receiued thus much in hand in this vale of miſerie, ſo this ſhall be a pawne and pledge vnto vs, that he will giue vs the reſt in the fulneſſe of his glorie, vnder which aſſurance we reſt and lie down in hope with ioy vnſpeakable. And as the firſt fruites in the law made the whole crop holy, ſo this ſparke of the Lords grace, being kindled and ſet on fire in vs, doth imbolden vs to an expectation of the full enioying of our whole Lord Chriſt Ieſus.

This teſtimonie oft times is very weake, eſpecially when Sathan doth ſift and winnow vs as he did *Peter*, ſo as we had need Luk. 17. 5.
to pray with the diſciples: *Lord increaſe our faith.* Yet as a priſoner in a darke dungeon ſeeing but the Sunne at a litle grate, doth know and beleeue that the Sunne ſhineth vpon the whole earth: ſo though we be ſhackled and impriſoned in this fleſh as in a dungeon, that we are not able to behold the Sun-ſhine of the Lord in full meaſure, which is the Sunne of light and of life, yet we haue ſuch a glimpſe as we cannot be perſwaded but it ſhineth vpon our ſoules. And as the child in the mothers wombe ſtirring neuer ſo weakly, yet euen by that feeble motion ſhe is aſſured that it hath life, ſo the leaſt light of the Sunne of righteouſnes is moſt ſweet and comfortable vnto vs. Which doctrine as it miniſtreth and bringeth conſolation to a weake ſoule, ſo muſt it be as a ſharpe ſpurre vnto vs, that this righteouſnes may be encreaſed, and that this ſpirit of God may delight to dwell in vs; that we being grounded, and growing daily in a perſwaſion of Gods loue towards vs, it may enforce vs to loue him more and more: and the ſtrength and perfection of this loue, may and ought to make vs reſiſt and ſhunne all contrary meanes, whereby our encreaſe and growth in faith may be hindered. And becauſe this ſpirit of the Lords adoption is inward and cannot be perceiued: & that many be deluded by Sathans ſubtilty, and forgerie, foiſting and thruſting in another deed then euer God gaue vs, eſpecially working vpon the weake heart of man, which being fraught and full of ſelfe-loue, is eaſily perſwaded of any good to it ſelfe: therefore we muſt learne how to diſcerne whether it be the true euidence of Gods ſpirit or no which we haue within vs. And for that the Apoſtle here ſetteth down one

effect

effect and fruite of this ſpirit for all: that is, that there is a confidence of any good conſcience to come boldly before the Lord, as a child before his father, to preferre our ſuites vnto him, and
Reuel.8.3. to offer vp our prayers vpon the golden altar, that is, the mediation of Chriſt, by whoſe meanes and through whoſe obedience and ſuffering they ſhall ſauour before the Lord as a ſweet incenſe, and the Lord ſhall put into them daily a new incenſe by the ſpirit, aſſuring vs more and more of his louing fauour: and we ſhall not hide our ſelues and runne away, when we are called
Gen.3.8. as *Adam* did, but being disburdened of that which doth preſſe vs downe from the preſence of God, we ſhall come chearefully before him, and ioy our ſelues, in that the Lord will looke ſo pleaſingly vpon vs. Other effects of this ſpirit, and yet ariſing from the former, are theſe: If the ſpirit worke in vs the ſame affection towards God, that nature doth produce in children toward their parents: as firſt, to loue God: ſecondly, to feare him: thirdly, to reuerence him: fourthly, to be obedient to him: fiftly, to be thankfull to him; all which vertues be in good children, who do alwaies acknowledge all they haue to proceed from their father, as the ſpeciall inſtrument from God: and if we haue and beare theſe affections to God our father, as to loue him for his mercies, to feare him for his loue, to reuerence him for his goodneſſe, to obey him for his greatneſſe, and to be thankfull to him for his kindneſſe, then may we aſſure our ſelues, that we haue the ſpirit of adoption, ſealed vp in vs for our ſaluation.

In that we crie *Abba Father*, learne, that no obſtinate or reſolute ſinner perſiſting deliberately in his ſinne, and his heart delighting in it, can once open his mouth to pray, nor neuer did pray. The like whereof may be ſaid of the hypocrite: for though they may falſely perſwade themſelues, that offering vp a few words in forme of a prayer, it is ſufficient to purge the vncleanneſſe of their liues, and that impudently and in preſumption they may call God, Father, when their hearts be impure and vncleane: yet (*Ioh.*8. 44.) Chriſt calleth them the children of their father the diuell. And though Sathan may perſwade an obſti-
Gen.3.4.5. nate and wilfull ſinner as he did *Heuah*, that doing ſuch an euill and wicked thing, they ſhall not hang in hell (alwaies threate-

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ning where God promiſeth, and promiſing where God threatneth, vntill he take them in the lurch at the time of their death, and then he ouerreckneth them) yet it is certain he cannot pray vnleſſe he haue this ſpirit, and this ſpirit none hath if they delight and ſauour of ſin: ſo as though they cry, Peace, peace, to their owne conſcience, and ſeruing the diuell wil neuertheleſſe vaunt themſelues to be the ſonnes of God, it is the Lords iuſtice that permitteth Sathan ſo to blind them that they cannot ſee their ſickneſſe to the death: for 1. *Iohn* 3.8, it is ſaid, *He that committeth ſinne is of the diuell.* Can the poiſon of Aſpes and the ſacrifice of prayer proceed both from the ſame tongue? No. Grapes cannot grow of thornes, nor figs of thiſtles: and *Eſay* 66. 3.5. the Lord ſaith, that he that offereth ſacrifice without trembling, that is, without reformation of liſe, it is as if he killed a man, which is moſt vnſauory to the Lord. So as lawfull things and things commaunded be an abomination to the Lord, when the ſoule and conſcience is not anſwerable to the action and to the outward profeſſion. Howbeit things ſimply forbidden are ſins both in the regenerate and vnregenerate, and the prayers of theſe men that thus can lie on their beds and imagine miſchiefe, and yet can open their lippes by way of conference and ſpeech with God, are no better then thoſe of the rebels in the North, who when they had publiſhed all their miſchiefe, which tended to the ouerthrow of our dread Soueraigne, yet ended and concluded their proclamation with *God ſaue Queene Elizabeth.*

Now concerning hypocrites, that they cannot pray but by imitation of Chriſtians, as Parots, looke vpon the rule of *Dauid, Pſal.* 66.18. *If I regard* (ſaith he) *wickedneſſe in my heart, the Lord will not heare me:* that is, if I delight in ſin, my prayers ſhall not come neare him: ſo as make what ſhew thou wilt, if thy hart be not vptight, it auaileth not. For as it is ſaid, *Iohn* 9.31. God heareth no ſinners, that is, no malicious and deliberate ſinners, which intend and compaſſe miſchiefe in their inward parts, howſoeuer in hypocriſie they diſſemble it. And it is certain, it is as impoſſible to pray without this ſpirit, as to vnderſtand without a ſoule.

Further obſerue how this ſpirit begets in vs ſuch peace of conſcience, that makes vs confident in craiuing our wants at Gods hand: as from the ſpirit of adoption cometh faith, ſo from faith iſſueth and ſtreameth inuocation and calling vpon God by prayer. This faith grounded vpō the loue of God in Chriſt, doth aſſure vs that whatſoeuer is good in heauen or in earth, God wil beſtow it vpon vs: then ſteppeth in prayer, and according as the ſoule is burdned either with a deſire to be deliuered from danger, or with an affection to haue ſome wants ſupplied, or to declare and expreſſe our thankfulneſſe, it doth take the preſent occaſion, and forſloweth no time to enter into the ſanctuary of Gods preſence, and there to lift vp our weake hands, and to ſend forth our cold petitions; and that which was generally beleeued by faith before, is now particularly chalenged of God by praier, that we may find and feele the former promiſe to be true by this particular inſtance of reaching forth our requeſts to God by prayer. And the more to hearten and encourage vs in this exerciſe and Chriſtian taske, God giueth and graunteth our requeſts, differing in three reſpects from the gifts and benefits of worldly men. For firſt he can giue all things, in his power: ſecondly, in his wiſedome he giueth and neuer repenteth: thirdly, in his goodnes he giueth and neuer vpbraideth. This is the perſwaſion of faith, and therefore now if we ſpare to ſpeake, we may well ſpare to ſpeed: whereupon the Prophet *Dauid* ſaith, *I beleeued, therefore I ſpake:* hauing his faith formoſt to prepare his lips to prayer. And ſurely the cauſe why we call not vpon God ſo often, or ſo boldly as we ought, is, either becauſe our faith failes vs that we think not to ſpeed, or elſe becauſe we haue but weake and faint hope to ſpeed. For as the Philoſopher ſaith, *Qui timide rogat, docet negare*, He that craueth fearefully, draweth on a deniall: for that faith that openeth the eyes to ſee ſuch treaſures, openeth the mouth to ſupplicate and to pray for them: ſo as by this learne in one word, that the Apoſtle will meaſure thy faith by thy prayers.

Whereby we crie. In this word *crie*, is implied three things: firſt, a confident boldneſſe: ſecondly, a great earneſtneſſe: thirdly, an importunacy with perſeuerance. Boldneſſe, in that we ſpeake

ſpeake not ſoftly as in feare, but loud as in aſſurance: euen as a fauorite of an earthly Prince, that hath a promiſe to haue and obtaine what he can ſpie out; hauing ſpeciall ſecuritie to ſpeed, commeth boldly to his Prince, and craueth the performance of that was pledged vnto him by promiſe before. Earneſtneſſe, not to take a nay or deniall at the firſt at our fathers hands, but to go on with I pray you Father, Good Father, I beſeech you Father, and ſuch like ſpeeches of vehemency and feruency, which is here expreſſed by the geminating and doubling of the word Father, Father. Then with theſe muſt there be an importunacy in prayer, which *Paul* expreſſeth *Rom.* 15. 30. by ſtriuing or wreſtling in prayer, ſhewing thereby the feruency of the mind and of the voice, euen as *Iacob* did, that would not let the Angell go before he had bleſſed him: and according to the example ſet downe *Luke* 18.5. of the widdow, who by her importunitie (which in the Greeke word ſignifieth impudency) ſo troubled and wearied with her cries as it were with blowes the vnrighteous Iudge, as ſhe wreſted her ſute frō him. Chriſt in that parable teaching vs that we ought to vſe a holy kind of impudency in our petitions vnto God, and neuer to giue him reſt till he hath yeelded to our requeſts, which we make in faith, and preſent in hope. Hereupon it is that the ſoule is very earneſt with God, as either being laden with ſome ſinne which it deſireth to be eaſed of, or priuy to ſome wants which it faine would haue ſupplied, or in ſome apprehenſion of Gods iudgement for ſin which it ſeeketh to eſcape, or the loue of God conſtraining it to be thankfull for the rich mercies formerly receiued, or elſe being aſſaulted with ſome danger and temptation, craueth to be deliuered: ſo as alwayes the ſoule hath occaſion to be quicke and earneſt in payer; for cauſes to moue vs euen in our owne particular perſons vnto this dutie (beſides the generall cauſe of the Church) do daily occurre and fall out. Gen. 32.26.

In that it is ſaid, *We crie, Father*: here is queſtionable whether onely God the firſt perſon in the Trinitie be to be prayed vnto, and not the Sonne nor the holy Ghoſt. To this we anſwer, that the word (Father) and (God) is taken eſſentially for the

whole eſſence of the Godhead which includeth them all, as it is in the Lords prayer, or elſe it is taken perſonally: for that the Sonne muſt be prayed vnto, the place is plaine, *Act.* 7.59. and they ſtoned *Stephen* who called on God, and ſaid, *Lord Ieſus receiue my ſpirit*. And that the holy Ghoſt muſt be prayed vnto, appeareth by Saint *Paul*, who endeth his Epiſtle (2. *Corinthians.* 13.13.) with this prayer, *The communion of the holy Ghoſt be with you*: ſo as the word *Father* in this place is not meant of any one diſtinct perſon ſubſiſting in the name of *Father*, but it is to be vnderſtood of them all, the Father, the Sonne, and the holy Ghoſt; for as they be all offended with vs for our ſinnes, ſo muſt they all be reconciled to vs by our prayers. And hereupon is it that Saint *Auguſtine* ſaith, that the whole Trinitie is *Father* in reſpect of the creature; and he is onely named here, becauſe the Father is the fountaine of the Godhead, and the firſt in order, but not in time: howbeit being vnderſtood in reſpect of their diuers ſubſiſtences, they are ſeuerall. Whereupon it is true that the word *Father* or *God* is ſometime taken perſonally, as *Iohn* 3.16. where it is ſaid, *God ſo loued the world, that he gaue his onely begotten Sonne, that whoſoeuer beleeueth in him ſhould not periſh.* And 1. *Corinth.* 8.6. *Vnto vs there is but one God, which is the Father, of whom are all things*: in which places the word *God* is taken perſonally, as it it is alſo in the Creed, when we ſay, *I beleeue in God the Father.* But the whole Trinitie is called *Father* in two reſpects, firſt, becauſe he is the fountaine of the Godhead, and the fountaine of all loue, election and ſaluation, the will of the Father going before the will of the Sonne in order not in time. Secondly, becauſe how euer we pray to Chriſt and to the holy Ghoſt as we do to God, and how euer all the works of the Trinitie be vndeuided, that they do all ſaue, and not the Father only, yet they do it by degrees: Chriſt ſaueth vs in ſubmitting his will to his Fathers will: the holy Ghoſt ſaueth vs in perſwading and leading vs to go to Chriſt, and from Chriſt to the Father; ſo as our prayers are made vnto God in the name of Chriſt his Sonne, by the direction of the holy Ghoſt.

Againe,

Againe, in that we name him *Father:* learne, that all our ſecuritie and aſſurance that our prayers ſhall be effectuall, and that we ſhall ſpeed in our ſuites and requeſts, lyeth in this: that we are his children, and ſo all that we do and performe pleaſeth him no further then the perſon pleaſeth him. And therefore *Dauid, Pſal.* 7. & 17. & 26. making a commemoration of his vertues, as that there was no wickedneſſe in his hands, that he had purpoſed his mouth ſhould not offend, that he had not hanted nor ſorted himſelfe with diſſemblers, doth it not the rather to moue God to heare him, and to incline his eare to his petition; but by theſe teſtimonies of a good conuerſation and a holy life, which in thoſe places he bringeth in, he proueth himſelf to be adopted. So as to aſſure vs we are Gods children, we are to get as many teſtimonies of the ſpirit of regeneration as we can, whereby to comfort and ſecure our ſoules, that we ſhall be heard, becauſe we are beloued.

Abba. Some thinke this was vnderſtood, that God would be ſerued onely of the Iewes who ſpake this language: but the Apoſtle by geminating and doubling the word both in Hebrew and in Greeke wherein he ſpake, doth teach vs, that as God was once onely ſerued in the Hebrew nation of the Iewes, who had this ſpeciall priuiledge aboue other people: ſo the time ſhould come, and now is, that all the world ſhould be as Canaan to ſerue him in their ſeuerall and ſpeciall language, and that all toungs ſhould be pleaſing and acceptable to God.

THE XX. SERMON.

Rom. 8. 16.

Verſ. 16. *The ſame ſpirit beareth witneſſe to our ſpirit, that we are the children of God.*

WHereby is meant, that we are ſo ſure of our ſaluation, that except the holy Ghoſt can lie, we cannot be damned. Where obſerue: firſt, that a man may be certaine of his ſaluation: for this witneſſe and teſtimonie giuen by the ſpirit to our ſpirits, is that which euery elect child of God doth and muſt feele euen in this life. Secondly, they are here confuted, that perſwade themſelues by a vaine and falſe hope, that they ſhall be ſaued as well as others. For the firſt: carie about thee the ſpeech of Saint *Paul* 2. *Cor.* 13. 5. *Know ye not your owne ſelues, how Ieſus Chriſt is in you, except ye be reprobates?* and 1. *Cor.* 2. 12. *We haue receiued the ſpirit which is of God, that we might know the things that are giuen to vs of God,* not hope for them, but know them: & 1. *Ioh.* 4. 13. *Hereby know we, that we dwell in him, becauſe he hath giuen vs of his ſpirit*: and *chap.* 5. 19. *We know we are of God, and the whole world lieth in wickedneſſe.* Now he that hath the true knowledge that he hath this ſpirit, he may know he is the ſon of God, and ſo in Chriſt, and ſo out of condemnation: as the Apoſtle ſaith, in the firſt verſe of this chapter: *There is no condemnation to them that are in Chriſt.* So as then he that is the ſonne of God is ſure of life, that is, ſaluation: but all the doubt is, how we may be ſure we haue this ſpirit, which will and may eaſily be diſcerned by walking in the ſpirit, and by ſauouring the things of the ſpirit. For if we ſit in the ſeate of the ſcorner, and walke in the wayes of the wicked, ſuffering our thoughts to raunge after that

that the flesh desireth, and not relishing the foolishnesse of the Gospell, to bring our affections in captiuitie to the obedience of Christ, we may well dreame of the spirit, but the spirit as yet hath not lodged within vs: for where the spirit is, there it worketh, and workes of a contrarie nature then those which the wisedome of the world produceth. Where those men are confuted, that stand vpon their owne spirits, to assure them that they are Gods children, their spirits being no sufficient witnes, the heart of man being alwaies euill, and oft times deceitfull, as was the heart of the Pharise, who might haue a good worke in hand, but tooke no fit time to performe it, nor propounded no good end to fulfill it, praying in the market place, and giuing his almes to be seene of men. But it is the testimonie of the spirit of God which must secure vs, and by which we stand: and this must thou shew me by the visible fruites of the spirit in the reformation of thy life: for thine owne conscience will no more serue thee, then it did the Iewes, who thought they did God good seruice when they crucified Christ: nor no more then it did *Paul*, who being a Pharisee, and before he was striken to the ground in his iourney to Damascus, *Act.9.21.* made hauocke of the Church of God, and tooke a pride in persecuting of the Gospell of Christ: whereby we may see, that euery mans heart is enough to condemne him, but not to iustifie him.

Luk.18.11.12. Ioh.19.7. Phil.3.6. Ioh.9.30.

But yet must we needes haue the testimonie and witnesse of our consciences, to fasten vs and ground vs in this perswasion, that we are Gods children: for as it is said, 1. *Ioh.* 3.20.21.29. *If our owne hearts condemne vs, what boldnesse can we haue with God?* and *Paul* speaking of his ministerie, saith: *I am guiltie of my selfe in nothing, yet am I not thereby iustified.* So as the best conscience of it selfe is not able to warrant vs of Gods fauour to eternall life, but it is soone able to assure vs of his displeasure to damnation. For if the conscience be wounded, the heart cannot be cheared: and a grieued spirit who can beare? Now as our conscience must generally signifie vnto vs our election, so particularly it must auow euery action that we performe. The conscience by excusing cannot iustifie, because there may be error of iudgement, and therefore must haue a seale and warrant to it:

1.Cor.4.4.

that is, it muſt be ratified and confirmed by the word: and though it cannot excuſe, yet can it and doth it eaſily and often accuſe: for whatſoeuer is done againſt the conſcience is ſinne, be it neuer ſo lawfull of it ſelfe, or neuer ſo much commanded; yea, though it be the ſacrifice of prayer, wherein we are moſt familiar with God, yet if it receiue not an edge and ſharpneſſe from thy owne ſpirit, but that thy conſcience doth checke thee, and pull in as it were thy words againe, it maketh that thy prayer can neuer aſcend to God; nay, it ſo ſmothers it in thy hart, as it not only returneth emptie, but bringeth a plague with it, which otherwiſe had bene of force to haue driuen away any preſent vengeance; wherein the conſcience doth amiſſe, and doth rather wound vs then cure vs. So as obſerue, that to the performance and accompliſhment of euery good action, there muſt theſe two concurre: the ſpirit of God, and the conſcience of the partie. But yet let vs be well aduiſed where the conſcience doth accuſe vs of ſuch things as may iuſtly be reproued, as of adulterie, briberie, vſurie and ſuch like: for if we do directly reſiſt this forewarning of our ſoules, or do whet our ſelues on, when our conſciences do cal vs backe, then haue we this our conſcience to teſtifie againſt vs, which doth counteruaile a thouſand witneſſes, hauing alwaies theſe two properties: firſt, not to conceale any truth: ſecondly, not to open any more then truth; for what the conſcience ſpeaketh, our ſelues ſhall ſubſcribe to. And therfore if we ſhall feare this checke of conſcience, and yet not feare to performe the ſinne, it will come to paſſe, that either we ſhall preuaile for a time to bring our conſcience to a dead ſleepe and
1. Tim. 4. 2. Lethargie, to reproue vs no more, which is the next ſteppe to damnation, or elſe our conſcience will purſue and follow vs with Hue and Crie, as not to leaue vs till we be taken: for reſiſtance and withſtanding of our conſcience is a cloud not eaſily ouerblowne, a fire not eaſily to be quenched, and an inditement hardly to be trauerſed: but our ſinnes ſhall ſtare vs on the face, and crie for vengeance. Now if our conſcience be brought aſleepe by our cuſtome in ſinne, either we ſhall die in this benummedneſſe and dulneſſe of heart, a moſt fearefull ſigne of reprobation, and after death it ſhall weepe it fill in hell, or elſe if the Lord

Lord do ſhew vs mercy after the ſenſe and feeling of ſinne ſo long diſcontinued, he doth it as it were by the burning feauer of deſperation, for that is the cure of a Lethargy, and doth ſo preſſe vs downe vnder the weight and burden of ſinne, as that horror ſhall be without and terror within, yea we ſhall ſeeme to be caſt into the deepe of deepes, and euery ſmall ſinne ſhall ſeeme accompanied with the huge hammer of the Lords wrath to bruiſe vs in peeces.

Further obſerue, as the Lords ſpirit alone cannot bring vs that heauenly ſecurity and bleſſed aſſurance of our eternal peace we hope for, nor our owne ſpirits alone cannot do it, ſo it muſt be the teſtimony of both theſe concurring and meeting together. For ſome are meerely morall without religion, thinking by a ciuill cariage of themſelues to winne the ſight of God: others haue either a true zeale of a falſe religion, as *Paul* had before his conuerſion, *Rom.* 7.9.10. or elſe they may be religions in ſhew, hauing a counterfeit zeale of a true religion, as the Laodiceans had, *Reuel.* 3.15. and yet both theſe thinke in their conſcience they ſhall be ſaued, when in truth they are as farre from the thing it ſelfe, as they are neare to the conceit of it. Another ſort there is that deceiue themſelues moſt groſſely, ſpoken of *Prouerb.* 30.11. there is a generation pure in their owne eyes, and yet they are not waſhed from their filthineſſe, that is, from their open and enormous ſins. So as beſides the opinion we muſt haue of our ſelues that we ſtãd in Gods fauor, we muſt ſhew the ſeale of the Lord, that is, his ſpirit, or elſe there is no ſound ioy 1. Iohn 5.10. or any comfortable ſecurity that we ſhall be ſaued. And for our actions, euery of which muſt haue the allowance of our conſcience; we muſt marke, that a good intent will not make a good action: for they that condemned Chriſt, did it becauſe he made himſelfe equall with God, which was expreſly againſt Iohn 19.7. the law written, and therefore thought they had in this done Iohn 5.18. God high and honorable ſeruice: but Chriſt crieth, *Luke* 23.34. *Father forgiue them, they know not what they do.* So *Peter*, when Chriſt foretelleth of his death, had an earneſt deſire to aduiſe his maſter to ſpare himſelfe; and therefore *Luke* 8.32. he tooke Chriſt aſide and rebuked him: but Chriſt (verſ. 33.) looking back with

with an angry countenance, bids him get him behind Sathan, as being onely worldly wise, and not vnderstanding the things that are of God. So as we must know, to the performance of a good worke, the allowance of the heart and the warrant of the word of God must go together.

Verse 17. If we be children, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.

This is inferred by direct consequent to that that went before: as vers. 13. where the Apostle exhorting to reformation of life, doth it by a double contrary, so as they insue and follow one another thus; They that mortifie the deeds of the flesh are led by the spirit; by being thus directed by the spirit, they are assured that they are the sons of God; by being his sons, that they shall haue an inheritance: therefore they that liue a holy life must needs be saued. And because it might be questionable how this title of being Gods children is giuen vnto vs, he hath resolued it before (vers. 15.) by a double argument, because the Lord in the Gospell doth offer vs such grace as we may come freely and boldly to him as to a father, and we stand not now in that terror that was in the deliuery of the Law, but we are freed from that bondage.

The second argument, was vers. 16. because the spirit doth seale this euidence vnto vs, that as our heart doth know what is in vs, so doth the spirit also: and this spirit doth witnesse that we are children, and being children then we be heires, which is the scope the Apostle driueth at in this 17. verse.

When the Apostle saith, *We are heires of God*, he setteth downe what maner of inheritance it is that we shall haue hereafter, not an earthly, but a kingdome and a possession of eternity, as that the Lord will neuer leaue vs till he hath lifted vs vp to that celestiall place where Christ himselfe sitteth. It had bin great fauor if we might haue bin as *Dauid* speaketh, but doore keepers in the kingdome of heauen; nay it might well haue satisfied vs

Psal. 84. 10.

if

if onely our ſinnes had bin pardoned, or if we had bin but the Lords friends or of his acquaintance, ſo as any way he would haue reſpected vs conſidering our rebellion: but beſides al this, to be reſtored to our former honour, nay to haue greater priuiledge then euer *Adam* had in his firſt integrity, and to be aduanced to the Lords owne throne: if all the hearts of men were one heart, the full meaſure of this ioy and the depth of this the Lords loue could not once enter in nor be conceiued.

And fellow-heires with Chriſt. This is to ſet forth the certaintie of the place of our inheritance. God hath life, for he is the fountaine of it, but he dwelleth in fire, and in a place not to be attained vnto: therfore the Apoſtle ſetteth downe here how we come to it, namely in Chriſt: as it is 1. *Iohn* 5. 11. *God hath giuen vs eternall life*, and that life is in the Sonne, and by his mediation is conueyed to vs. Secondly, in that we are fellow-heires with Chriſt, note the excellency of the Lords fauour, not only to giue vs life and to place vs with Angels, but euen with his owne Son. Whereby we ſee that his eare was open to the prayer of Chriſt which he made a litle before his agony: *Iohn* 17. 20. *I pray* (ſaith he) *for all that thou haſt giuen me, that thou wouldeſt (Father) loue them with the ſame loue thou loueſt me, and crowne them with the ſame glory thou croweſt me.* Eſay 33. 14.

Out of this ariſeth two comfortable priuiledges which the elect haue: firſt, if we be heires with Chriſt in heauen, much more are we heires of the tranſitory bleſſings of this life; and being heires with him, we haue recouered the vſe of all the creatures we loſt in *Adams* fall, ſo as we haue intereſt in them all, how euer the Lord in wiſedome hath ſeuered and diſtinguiſhed them in a property: yea we haue ſuch intereſt in them, as the world ſhould not ſtand, nor the Sunne ſhine but for the elects ſake. And all the wicked in the laſt day ſhall anſwer for euery crumme of bread that they haue eaten, for they do but vſurpe vpon the Lords creatures, in as much as being excluded from the tree of life, they are thereby excluded from all things that ſhould maintaine life: and though now the Lord permit them to abound in theſe earthly treaſures, yet they ſhall haue double torment for their ſingle ioy; for they are neuer in their owne

houſe

houſe but when they are in hell: as it was ſaid of *Iudas*, *Math.* 27 5. *Act.* 1. 25. when he hanged himſelfe, that he went to his owne place.

The ſecond priuiledge we haue is this, that being heires with Chriſt there is nothing but ſhall be made by God to further our ſaluation: euen as Saint *Paul* being rauiſhed as it were with the conſtant hope of this inheritance, in the concluſion of this chapter, giuing the challenge in this ſpirituall conflict, to ſee if there be any thing can be able to ſeparate him from the loue of God: for we are Lords of all the creatures, ſauing of Angels, and our fellow heire Chriſt Ieſus is head of Angels, and they are but miniſters for our good. As for the wicked, they ſhall be as well able to ſaue themſelues without God, as to hurt vs hauing God, and the worſt they can do, is but to ſend vs to God. And as for Sathan his darts he caſteth at vs, they are turned aſide in the armour of Chriſt; and the flouds he caſteth forth to deuoure vs ſhall neuer come neare vs, and his buffetings are preſeruatiues againſt preſumption, as *Paul* witneſſeth of himſelfe.

Reu. 12. 15. 2. Cor. 12. 8.

If we ſuffer with him. This is a tranſition or paſſing ouer of the Apoſtle to perſwade vs to affliction, for we would haue the head crowned with thornes and the members clad with veluet, but it may not be ſo, for there muſt be a conformity and reſemblance with the head and the members. Now this is the ſecond reaſon the Apoſtle vſeth, to make vs ſure of this heauenly inheritance, namely, that we muſt firſt be afflicted. The cauſe why this is brought in, is this, *Paul* (verſ. 1.) had giuen the greateſt comfort to a Chriſtian that could be, when he ſaid, *There is no condemnation to them that are in Chriſt Ieſus*. Now there are two things that make the very elect to demurre and ſtay vpon this, whether there be any condemnation to them or no: firſt, the apprehenſion of their many ſinfull infirmities, as if they ſhould ſay, Is it poſſible the life of God ſhould be in me, that I ſhould be ſhapen after Gods image, that Chriſt ſhould be my ſanctification, and yet that I ſhould be ſubiect to ſo many grieuous infirmities? To this the Apoſtle anſwereth: True it is, there be in them many things graciouſly qualified by the preſence of

of the Lords ſpirit, yet during this our ſeafare and pilgrimage in this life, there muſt be a combat and a ſtrife betweene the deceipt of ſinne and the ſtrength of grace: howbeit by patience and perſeuerance we ſhal ouercom, not ſome part of the world, but euen the whole world, and our owne concupiſcence, which is ſtronger then death; not but that there ſhall be left ſome fragments and reliques of corruption in vs: for *Paul* here doth not ſay: There is no matter of condemnation left within vs, but that vncleaneſſe is ſo waſhed away in Chriſt, and we are ſo ſanctified by his ſpirit, as there remaineth for vs no condemnation, God being ſatisfied in his Sonne, Sathan being vanquiſhed, and the powers of our ſinfull fleſh being tamed and ſubdued. The ſecond thing that maketh vs to doubt whether condemnation be not due to vs, is the apprehenſion of our many afflictions, wherewith we are toſſed and encumbred in this life: as when we ſhall conſider that we are made bleſſed by Chriſts curſe, and healed by his ſtripes, then we breake foorth into this: And is it poſſible, that I am one of theſe, and yet am ſo miſerably intreated in this life? Hath Chriſt runne through the ſorrowes and agonies of this life? hath he broke in ſunder the bands of death, and all to make me way to that glorie wherein he now ſitteth, and ſhall I yet be ſo burdened and ſo ſore oppreſſed with anguiſh of ſpirit and griefe of bodie? This cogitation and thought worketh and ingendreth a feare in the weake ſoule, leſt God ſhold be angry & much diſpleated with thē, becauſe he feedeth thē with the water of ſorrow & bread of affliction, and maketh them (as the ſpirit ſpeaketh) paſſe through fire and water, that is, through many miſeries, diuers in kind and extreme in meaſure. But thus the holy Ghoſt to proue the firſt verſe of this chapter true, ſheweth this to be the high and beaten way to heauen, and that there is no way but that which Chriſt hath gone before vs; for ſomewhat for godlineſſe we muſt be perſecuted, and being chaſtiſed of the Lord, it is certaine we are no baſtards. So as the bearing of this croſſe muſt and ought to be another ſeale to aſſure vs of the inheritance which we ſhall haue, and not to be diſmayed though it go hard with vs in this life: for we muſt thinke it no diſgrace nor diſparagement to be of the honor of the ſame

1. Ioh. 5. 4.

Ioh. 5. 17. Heb. 12. 6.

order

order our elder brother Christ was of: that is, appointed and set foorth daily for the slaughter, and laid open to the viperous toungs of many glorious and proud Pharisees: but as Christ had his crosse as it were his ladder to lift him and carie him vp aboue the heauens, as the Greeke translation is: so must we looke by the same rounds to ascend to the same place. Out of this therefore ariseth to all the godly double comfort: first, that we shall be no otherwise vsed of the Lord then Christ his naturall sonne was, vpon whom the very sea of his fierce wrath did fall: secondly, that as we haue Christ a fellow and companion in our sufferings, so Christ hath vs companions and partakers of his glorie.

If we suffer with him.

Here are two things to be considered: first, the precise necessitie, and as it were a fatall kind of destinie, whereunto God hath made all those subiect that shall be saued: namely, that they must tast of the cup of affliction, and drinke of the dregs thereof: expresly set downe in these words: *We are heires if we suffer.* The second is the double fruite and benefite we reape by this affliction: first, that Christ hath tasted more deepely of tribulation then we shall: secondly, that in recompence of our sufferings we shall hereafter be partners with him in the estate of blessednesse.

For the first vnderstand, that in the words, *If so be, &c.* there is not contained a cause of our being heires of God, but a condition, set downe by S. *Paul* 2. *Tim.* 3. 12. *All that will liue godly in Christ Iesus must suffer persecution*: for we are not to be saued because we are afflicted; but we are afflicted, therefore we shall be saued. Neither are we heires of God because we are chastised; but we are chastised and corrected, because we are not bastards. And this is the way sanded out vnto vs, wherby we must come to heauen, and march like souldiers toward that glorious citie, namely, vnder the standard of affliction, and bearing the colours of our victorious captaine Christ. This was the lesson that Christ first taught, that whosoeuer would be his scholer, should be well whipped, he must go and walke, but vnder a crosse; wherein marke, that that which of it selfe is simply to men a dissuasion, is with God the principall motiue of the

Heb. 12. 8.

Math. 10. 38.

conscience

conſcience of man.

Further obſerue, that euery heire muſt ſuffer; not that euery one of Gods children muſt be called to martyrdome, or that all muſt ſuffer in the ſame meaſure: but this is it, that whoſoeuer ſoundly and ſubſtantially profeſſeth the Goſpell, muſt make this reckoning with himſelfe, and ſo caſt his accompt, that if it be needfull, and God may haue glorie by it, he muſt not feare to lay downe his life, and to ſpend his bloud for the truths ſake. We ſee by experience daily, that many there be that fight many battels, and runne through many skirmiſhes, and yet haue neither ſcarre nor maime; neither yet is he the leſſe valiant, or in any thing to be eſteemed a faint-hearted ſouldier, becauſe his courage and reſolution was to aduenture his life: and this he taketh as aduantage, that he hath tried his manhood and yet receiued no wound: howbeit though he haue eſcaped thus, yet was there neuer any ſouldier but taſted ſome of the ſtreites and exigents of warre, if he haue ſerued there any time, as either watchings by night, marchings by day, hunger, cold, or ſuch like. Euen ſo fareth it with vs in this continuall ſpirituall warrefare and combat: for if the world cannot perſecute vs as *Eſau* meant to haue done to *Iacob* after his fathers death, that is, take away our liues, yet at the leaſt will it do as *Iſmael* did to *Iſaac*, mocke vs and ſpeake virulently and ſlaunderouſly of vs for the Goſpels ſake; which kind of affliction neuer any yet of Gods children, no not Chriſt himſelfe could eſcape. And therefore Chriſt when he marketh them with the coale of vnworthineſſe, that will not forſake father and all to follow him, meaneth, that for his ſake we muſt not onely caſt away vnlawfull things, but euen lay aſide things lawfull, that neither temptations on the right hand, that is, proſperitie; nor temptations on the left hand, that is, aduerſitie, muſt make vs ſhrinke, as aſhamed to beare the croſſe of Chriſt, or to maintaine his truth: but we muſt alway keepe the corne ſo cleare from thiſtles, as we muſt loue the Goſpell for it ſelfe, and not regard our ſelues in reſpect of it.

Gen. 27. 41. Gen. 21. 9. Luk. 14. 26.

Further vnderſtand, that we muſt be ſo farre from calling the Lords loue in doubt, for nurturing vs in chaſtiſement, and for weaning vs from the world by the rod, as that by this his vſage

of

of vs we are to haue an infallible certaintie grounded in our hearts, and an heauenly ſecuritie that we are heires: for it was
Ioh.17.14. truly foretold, that the world would loue none but his owne, and if a man find him himſelfe free from the hatred of the world, he may iuſtly feare he hath no intereſt in heauen. When Chriſt was borne (*Mat.*2.3.) it was foretold the ſhepheards, that they
Luk.2.12. ſhould find the babe in a ſtable laid in a cratch: now if they had found him in a royall pallace, and the child in a ſumptuous cradle, they might well haue ſuſpected the Angell had deceiued them, and that that child had not bene Chriſt. So if a man were directed by him that knew it, that the way he was to go were craggie, and he ſhould find it ſmooth, he might well feare he were out of the way. If therefore thinking we are in the way to heauen, we find it eaſie and delightſome, we may doubt it is not that way the Lord hath chalked out vnto vs: for the right way is the ſtreight way, through which we muſt paſſe, full of
Luk.13.24. thornes that we cannot eſcape ſcratching: and the way to Canaan is cumberſome, ouer hils & mountains, and lyeth through the wildernes, where we ſhall find many wants, yet may we not be diſcouraged, but the rather aſſured, that we are going to the promiſed land. To proue the veritie and truth of the Goſpell, there is no other way (as Chriſt teacheth) then by offences, be-
Mat.18.7. cauſe it is hated, reuiled and maligned: for if it were beloued, and embraced, and entertained of Princes, if the world did loue it, it could not be the Goſpell, the Lords owne mouth hath ſpoken it. Since then we may ſecure our ſelues in the truth of the Goſpell by the hatred of the world; ſo we being hated and accounted the of-ſcourings of the world for the Goſpels ſake, may aſſure our ſelues we are Gods children. Now as there is a preciſe neceſſitie of ſuffering, ſo this is our comfort, and our reſt whereon to ſtay, that we are entangled with no other conditions, neither is there any other burthen laid vpon vs, then was before borne by our head Chriſt. So that as we deſire to be baptiſed with the ſame baptiſme that he was, ſo muſt we willingly drinke of his cuppe, and partake of his ſhame, if we will haue part in his glorie. Of this order of Chriſt which, is impriſonment, buffetings, and ſuch like, was *Paul*, when in a chriſtian courage he vaunted

vaunted that he caried about him the marks of the Lord Ieſus: and this liuery did al the Apoſtles & Diſciples of Chriſt weare, who preſently after his aſcenſion, for their open profeſſion of his truth, were caſt ſome into priſon, and ſome put to one death, and ſome to another. And ſhall we thinke there be other ſteppes for vs to tread in, and that we may take our eaſe in the fleſh, and yet be quickened in the ſpirit? No: for as it is all our deſires to go to heauen, ſo muſt it be our affections to go the ſame way that Chriſt went, otherwiſe it were a great diſparagement to him, if we be perſwaded that the Lord loued his Sonne, and ſo loued him, as he would aduance him by the nearer and moſt proper way; nay, if God ſhould teſtify his loue any other way to vs then he did to Chriſt, as it were a ſtrange loue, ſo ſhould it make vs ſtrangers from Chriſt; for to this place of royaltie we muſt aſcend by the ſame rounds that he did. Act. 5. 11. Act. 12. 2.

If we ſuffer with him, not if we ſuffer with the world: whereby vnderſtand and learne, that all that are afflicted ſhall not be ſaued: but on the contrary, none ſhall be ſaued vnleſſe they be afflicted: for a man may ſuffer all the plagues to be deuiſed on the earth, and yet after go to hell to ſuffer more. Some ſuffer with the world, ſuch as *Peter* ſpeaketh of, 1. *Pet.* 2. 20. that are buffeted for their demerits and miſdeeds, on whom the Lord doth ſatisfie part of his iuſtice in this life. Theſe are poore in the fleſh, but proud in the ſpirit: for the miſery they ſuſtaine can nothing humble them, vnleſſe perhaps ſomtime they wil weep for curſt heart, as *Eſau* did when he loſt the bleſſing: but they are ſo hardned in obſtinacy, as they are paſt feating the heauineſſe and weight of the Lords diſpleaſure: ſo as there is a worldly affliction that leadeth to death, as well as a godly ſuffering that prepareth the way to life. Gen. 27. 38

Now againe, ſome ſuffer with Chriſt, and ſuch be they as ſuffer either to profit by the Lords afflictions, as that they be ſent as chaſtiſements to reclaime them from ſome ſinne paſt, and ſo they amend, or elſe as preſeruatiues againſt ſome ſinne to come, and ſo they are made more watchful: or els if we ſuffer for the Goſpell, becauſe we will not communicate with the world.

Now though all afflictions ought to be esteemed iust in respect of our infirmities, yet sometimes the Lord regardeth not this alone, but maketh it more honorable: as when we are troubled for the Gospell, that we being but vile wormes, and but dust and ashes, should either with losse of goods, which are but lent vs, or with our liues which are the Lords, do the Lord of heauen some honour to maintaine his truth against such as do maligne it, that the wicked may see we striue for a more precious reward then is set before the eyes of mortall men.

We shall be glorified with him. We would thinke it a small honour for flesh and bloud to suffer with Christ for company, and to stay there: therefore obserue hence by the Apostles speech, that we are not to looke and to fixe our eyes on the beginnings of affliction, but to regard the end, that patience may haue her full perfection. Looke not vpon *Lazarus* begging at *Dives* doore, but lying in *Abrahams* bosome. Looke not to the beginning of *Ioseph*, who was so farre from his dreame, *Genes.* 37. 9. that the Sunne and Moone should reuerence him, that for two yeares he was cast where he could see neither Sunne nor Moone; but behold him at the last, made ruler ouer all Egypt. Looke not vpon *Dauid* as there was but a step betweene him and death, his life was so thirsted after, nor as he was abused by *Sauls* flatterers; but behold him seated in his royall throne, and dying in his bed of honour with his sonne *Salomon* about him. Looke not vppon Christ borne basely, after persecuted from Ierusalem, when he came to teach encountred and resisted by the proud Pharises, a litle before his death in such an agony as an Angell from heauen was faine to comfort him, his doctrine esteemed false, his life notoriously sinfull, betrayed by his owne Disciple, led as a sheepe to the slaughter, a man without blemmish, and yet as the Prophet *Esay* speaketh, a braunch arising from a dead stocke; carying a crosse, vnder which he was so distressed as another was faine to ease him; going vp to the crosse, nailed hand and foote, scoffed and reuiled as he was vpon it, crying as if the sea of the Lords wrath had burst forth vpon him: behold him in this

Luke 16.22.

1. Sam. 24. 1.

1. King. 2. 1. 10

Luke. 22. 43.

Esa. 53. 2.

Luke. 23. 26.

estate,

eſtate, and there was neuer any creature ſo miſerable: at laſt caried as a dead man, layed in a graue, not onely dead, but three daies vnder the dominion of death, ſo as his Apoſtles fled, and the diuell thought all had bin quiet. But afterward behold him raiſed vp againe, aſcending to the heauens, then he became Mark. 16. 19
head of Angels, then a dead man by a few fiſher-men con- Luk. 24. 51.
quered all the world; ſo as Emperors ſubmitted their crownes, and ſought their ſaluation in the croſſe of Chriſt. So we muſt looke vpon the Martyrs, who died in their holineſſe, and were put to death for their holineſſe, not as hauing reeds in their hands in ſigne of baſenſſe, and bolts on their feete, and ſtripes on their backes, as euill doers, but as *Reuelat.* 7. 9. ſtanding before the throne and before the Lambe, with palmes in their hands in token of victory, arrayed in white robes in ſigne of innocency, and in long robes in ſigne of ſtatelineſſe; for theſe are they (ſaith the ſpirit of God) that came out of tribulation, and therefore he that ſitteth on the throne will dwell among them. We muſt therefore alwayes bend our thoughts, and ſet our eyes not vpon the preſent affliction, which is tedious to the fleſh, but vpon the end and ſucceſſe, which ſhall bring ſpirituall conſolation; not vpon the croſſe which is wearieſome, but vpon the crowne which is delightſome; not vpon the race which is long and crooked, but vpon the prize which is weightie and precious; not vpon the combat, which may be to the bloud, but vpon the conqueſt which ſhall be certaine and glorious. And if we can ſubdue our affections truly to this meditation, all our troubles in the greateſt extremitie ſhall ſeeme light, and we ſhall go from the whip as the Apoſtles did with more reioycing then we had before, becauſe we may be Act. 5. 41.
ſure our end ſhal be bleſſed; for if we ſuffer with him, we ſhal be glorified with him.

Now for the glory here ſpoken of, it is not comparable with the ſorrow we ſuſtaine here; for this glory is eternall, whereas afflictions are but temporall; not poſſible to be conceiued in heart, nor vttered by ſpeech. it is in ſhew beautifull, in ſenſe wonderfull, in weight exceſſiue, in meaſure without bounds, in dignitie without compariſon, and in continuance

without end; yea it is ſuch and ſo great, that as one torment in hell ſhall make a reprobate forget his worldly pleaſure, ſo the leaſt taſt, yea one drop of this glory, ſhall make the heires of God forget all their miſeries; and for their ſingle and temporary afflictions here, they ſhall haue double and infinite ioyes in heauen.

THE XXI. SERMON.

ROM. 8. verſ. 18.

Verſe 18. *For I count that the afflictions of this preſent time are not worthy of the glorie which ſhall be ſhewed vnto vs.*

IN this verſe the Apoſtle proceedeth to proue that he ſet downe before, namely, that being companions in Chriſt his ſufferings, wee ſhall alſo be copartners with him in the bleſſed light. He proueth it can be no ſmall glory we ſhall partake of, ſince it is the very ſame that Chriſt himſelfe enioyeth (alwayes keeping the correſpondencie and proportion betweene the head and the members:) for we ſhall be caried vp into the higheſt heauens, and we ſhall ſtand before the throne, viewing the glorious face of God, and hauing the fruition of his bleſſed preſence. The greatneſſe of this glory, howbeit it needeth rather meditation then explication, yet ſomething ſhall be ſpoken of it, that the veile may be taken from our eyes, that we may ſound and faddome in ſome ſort the bottome of Chriſt his ioy in his glorie, which of our ſelues we cannot

cannot do, no more then the Iewes could into the ministerie of *Moses*.

This place fitteth with that 2. *Cor.* 4. 17. *Our light affliction which is but for a moment, bringeth vnto vs an euerlasting exceeding weight of glorie.* Where consider two things: first, that betweene these afflictions and that glorie, there is no comparison in the greatnesse: it shall be a weight, excellently excellent, as the word signifieth, whereas afflictions are but for an houre. Secondly, the glorie shall be more durable in respect of eternitie, whereas the other are but in this life onely.

For the first, consider it in two degrees: first, the particular ioy euery child and man of God shall haue in his death and dissolution: secondly, the exceeding glorie he shall be filled with, when all things shall be perfect, and God shall be all in all. The first of these hath two parts: first, is containeth an absolute immunitie and freedome from all infirmities of bodie and soule, according as it is said: *All teares shall be wiped away*: for the body shall be free from labour, care and such like, and the soule shall be free from the suggestions of Sathan, by couetousnesse and other corruptions, wherewith the best and choisest of Gods seruants in this life are wonderfully assaulted. Secondly, the bodie sleeping in the earth, the soule shall be absolutely sanctified from sinne, and liue in the fauour of God: so as there shall be added vnto vs a present entrance into the Lords ioy, which none can comprehend but they that feele it. This in the Scripture is called the entrance into the paradise of the Lord: and *Paul* (2. *Cor.* 5. 8.) desireth to remoue out of the bodie, that in his soule he might be with the Lord Iesus, who resteth in such a place, as hath in it whatsoeuer may moue either admiration, or may giue contentation; and is described (*Reuel.* 21. 4.) to be destitute of sorrow, crying and paine, and to haue the foundation of the wals thereof garnished with all manner of precious stones, and to be lightened onely with the glorie of God, needing neither Sunne nor Moone. It is also called *Abrahams* bosome, the presence with the Lambe, the gathering of vs into the companie of innumerable Angels, and the mansion house of our Father.

Luk. 23. 43.

Luk. 16. 22. Ioh. 14. 2. Reuel. 19. 9.

The ſecond degree of this glorie, is at the reſtitution of all things, which the Apoſtle here ſpeaking of, *verſ.* 21. calleth the glorious libertie of the ſonnes of God. This ſtandeth in two parts: firſt, in the reſurrection of our bodies, when they ſhall be made incorruptible and glorious, and ſhall need no naturall prouiſion nor maintenance: for they ſhall ſhine as the Sunne, and the Sunne ſhall then be ſeauen times brighter then it is. The ſecond is, that God ſhall be all in all, that is, the whole Godhead ſhall immediatly raigne, and the humanitie of Chriſt ſhall more manifeſtly be ſubiected, which is to the greater glorie of it, that his godhead ſhall be ſo great: for then there ſhall be no more office of Chriſt Ieſus to procure any more good to his children, but the benefit of the former ſhall continue for euer: for then his enemies ſhall be all put downe, and then the Sonne ſhall reſigne vp his kingdome to his Father: that is, all enemies being vanquiſhed, and that one enemy Death being aboliſhed, he ſhall raigne no more: not that God raigneth not now, for he raigneth in the perſon of his Sonne as Mediator, but then his office ſhall end, and he ſhall raigne onely as God. For theſe are but the daies that the Lord Ieſus doth woo vs, and maketh loue to vs: but then ſhall the mariage be ſolemnized: and for the better ſetting foorth of this with all magnificence & greateſt ſtate, all creatures ſhall be reſtored, that they may ſerue and attend at the celebrating of this feaſt.

Reu. 19. 7.

Now for the ſecond part, that is, the compariſon of the glorie and afflictions in reſpect of continuance; we ſee that no affliction laſteth but for the preſent, but this glorie is eternall; Gods loue toward vs eternall before the world to predeſtinate vs, eternall after the world to glorifie vs, that as the firſt had no beginning, ſo the laſt ſhall haue no end. So as we may conſider of two eternities, though to ſpeake properly there is but one: the firſt before the creation: the ſecond after the worlds diſſolution. Now betweene theſe two, there is a certaine time for the world, and a thouſand yeares in reſpect of eternitie is but as one day: nay, as *Moſes* ſaith, (*Pſal.* 90. 4.) *A thouſand yeares are but as yeſterday that is paſt.* So as counting the world fiue thouſand yeares, it is but as the length of fiue dayes paſt; and of theſe fiue

2. Pet. 3. 8.

thou-

thousand yeare what are fourescore, which is a great age for any man to liue to, and a farre greater time then euer any man was afflicted in? it is not much more then a moment, no way an hower: and therefore these afflictions are no way comparable to the eternitie of that glorie we shall haue hereafter, not so much as a drop of water to the whole sea, or one graine to all the sand. And yet we speake now as if a man should neuer but be afflicted euen from his cradle to his death, liuing the full age of a man, which neuer befell any. In *Esay* 54.8. is shewed, what seuentie yeares be, and by the accompt of the spirit of God him selfe, they be but as the least minute, for the Lord there saith: *For a moment in mine anger I hid my face from thee, but with euerlasting mercie haue I had compassion on thee:* and this moment was seuentie yeares, for so long were the Iewes in captiuitie. So as affliction by this reckoning during the whole yeares and life of man is but a moment, and a great part of this moment is past before we can be said to suffer affliction: for it is but a confused kind of paine that children sustaine: and againe there was neuer any affliction so great, but there was some either intermission or remission, either the tormenter was wearied, or the whip was wasted, or they that were tormented died. Ier.25.11.

Now if the glorie after our enduring of these afflictions should last but so many millions of yeares, as there be starres in the heauens, there might yet be some more, and easier, & equall comparison betweene them, because at the last this glorie should haue an end, but it farre exceedeth all number, and it is not possible for our thoughts to reach or to conceiue any end of it. For this glorie is like God the giuer of it, that must be embraced for the excellencie of it, and thirsted after for the eternitie of it.

Now as the Apostle here perswadeth the necessitie, and yeeldeth the reason for patience in our afflictions, by the eternitie of the glorie which waiteth vpon vs as the iust recompence of our reward: so must we learne to dissuade from the pleasures of sin, by the greatnesse and continuance of the sense of torment that waiteth on them. And this standeth in two points: the first, is called *sensus pœnæ*: the feeling and smart of punishment which is Heb.10.35.

aggrauated and made heauier in three respects: first, in the vniuersalitie of it, that no part shall be free from torment, but euery ioynt in thy bodie, and euery power of thy soule shall be pained and vexed, which is not so in this life, saue onely in a fellow-feeling of one member with another, for neuer any man was tormented in all the singular parts of his bodie at one instant. Secondly, in the extremitie of it, that as they shall be tormented in all parts at one time, and that continually: so one damned spirit shall be vexed more then another, for as there be here degrees of sinnes, so shall there be hereafter degrees of smart and punishments: as Christ speaking of Hierusalem, said: *It shall be easier*
Mat.11.23. *for Sodome then for this citie*, and yet Sodome was in hell. Thirdly, in the necessitie of it, the greatnesse of this their torment being much increased, in that they shall haue no meanes to ease and lift vp or releeue themselues, for they shall be bound hand and foote that they cannot stirre, as we may see by the vsage of
Mat.22.13. him that came to the Lords feast without his wedding garment. And for the eternitie of their torment, if they should suffer no more yeares then there be creatures on the earth, it were some comfort, because they might espie some light of deliuerance, but when there shall be no more heauen, and when God shall leaue to be God, and to lose his glorie, then the damned ghosts shall be eased. The second aggrauation of their punishment is in this: *damno loci*, in the losse of heauen: for it shall not so much vexe them that they be tormented, as that they haue lost those ioyes they see the Saints of God enioy. This shall make them murmure and gnash their teeth: and vpon their apprehension and conceiuing of that they haue lost, shall follow the remorce and sting of conscience, that in their life time they despised to labour in mortification and newnesse of life: for there are none
Reuel. 20.12. damned, but their owne hearts shall tell them they are iustly damned.

Vers. 23. *And not onely the creature, but we also which haue the first fruites of the spirit, euen we do sigh in our selues, waiting for the adoption, euen the redemption of our bodie*, &c. to the 26. verse.

The

The Apostle still enlargeth the weight of glory spoken of before, proving it to be so great, that the very frame of heauen and earth and all other creatures do waite for the restitution and deliuerance of mankind, at which time they shall receiue their originall excellency. Now *Paul* vseth an argument from the lesse to the greater, that if the beasts and other insensible things which be accursed and subiect to this corruption, by reason of the bondage whereinto man by his fall was inthralled and cast into, do labour as it were in trauell till men be glorified, and themselues for our sakes restored: then how much more should we waite for the reuelation of this glory, we that are sealed with the first fruites of the spirit, and which in the Gospell may behold as it were in a glasse a great glimce and shew of this glory? sigh after and waite for this great and glorious day, not that we should wish simply to be vnclothed, but as the Apostle speaketh 2. *Cor.* 4. 2, 3. to be clothed vpon with our house from heauen, and not so much that our selues might die, as that sinne might be extinguished and our sanctification perfected?

Howbeit in this affection of ours there must be two things: the first, sighing and groning: the second, a patient waiting for that we hope for. Where consider what that is we waite for and sigh for: the Apostle here calleth it *adoption*, that is, the accomplishment of that glory whereto we are in Christ adopted: or as himselfe expounds it, the redemption of mankind: euen as *Dauid* was King when he was annointed, but he staied long for the reall possession of it: and as *Abraham* had the land of Canaan giuen him, which was performed 400. yeares after.

In waiting and expecting for this redemption, obserue and hold it as a principle and ground, that howsoeuer the Philosophers haue dreamed of a simple immortality of the soule alone, yet that we know and learne, that except the body which we beare about vs be restored also, the immortalitie of the soule is abolished, otherwise it were a lame and imperfect restitution, and otherwise in vaine had *Iob* said, chap. 19. 26. *Though after my skinne wormes destroy this bodie, yet shall I see God in my flesh*, that is, body and soule at the last day: which is also plainely

plainely expreſſed here by the Apoſtle in theſe words, *Redemption of the bodie.*

Further, obſerue hence the dulneſſe and blockiſhnes of man, that is to take example and to be taught his dutie euen of the inſenſible creatures, who in their kind by the very inſtinct of nature can grone for the day of mans redemption, and yet man himſelf though ſpurred on and prouoked can hardly be drawne to that dutie: which may teach euery one of vs to be more watchfull in our Chriſtian exerciſes, that wee may learne to know, and deſire to approch neare the day of our redemption, leſt the creatures that want the vſe of reaſon riſe vp againſt vs to condemne vs, for they faile nothing ſo much in their duties as man doth; nay *Salomon* ſendeth the ſluggard to the Ant or Piſmire, who by his Sommer-labour prouideth for a hard and ſtormy Winter. Chriſt will haue vs learne innocency of the Doue, and wiſedome and prouidence of the Serpent: and the Apoſtle here will not haue a Chriſtian man ſhort of the creatures, who trauell in paine to be deliuered from the bondage of corruption into the glorious libertie of the ſonnes of God; and therefore much more muſt we ſigh for this redemption of our body, wherein we our ſelues haue the greateſt intereſt.

Pro.30.25.

Further, in that the Apoſtle ſaith, *We do ſigh in our ſelues:* we learne, that it is the dutie of euery Chriſtian to be touched at the hart, and to be prickt in his conſcience, as generally for the wickedneſſe of the whole world, ſo particularly and more narrowly for his owne ſinnes: for theſe be they whereby God is diſhonored, and therfore thou muſt not ſlightly wiſh or earneſtly pray for (though this be well done) a change of this corruption, and a reſtitution both of the creatures and of man their head into the ſtate of bleſſednes and incorruption; but thou muſt euen in a corner by thy ſelfe breake forth as it were into a paſſion of affection, with ſighes and grones, euen ſuch as may fill the heauens, to waite after and to thirſt for that day wherein God ſhall triumph in the fulneſſe and perfection of all glory, and wherein man ſhall ſtand and continue in an incomprehenſible degree of happineſſe. But alas we are ſo intangled with the baites and

nets

nets of this vaine world, that our affections sway vs to a cleane contrary course, thinking our feete are neuer sure enough, nor haue hold enough on the earth; so pleasant do we esteeme our habitation here; that we would thinke our selues most happie (though heauen were neuer our inheritance) if we might alway liue here compassed about and enuironed with these false delights. Which doth too much bewray our want and defect in meditation on heauen and heauenly things, and sheweth what a scantling we keepe in Christianity, outwardly only to professe it, and neuer to enter into the chamber of our hearts, to see whether it be furnished with such holy, Christian, and religious sighes and grones, as set forth and commend the affection of such a Christian, as vpon the comparison of these short troubles with that eternall weight of glory which shall come, hath alreadie planted his heart in heauen.

Lastly obserue hence, that it is not possible for the reprobate, but it is proper and peculiar to the elect onely, to lift vp their heads in hope and expectation of this redemption, which is signified by the Apostle in two phrases and speeches here vsed, namely, that such sigh as first haue receiued the first fruites of the spirit; secondly, such as waite for adoption; neither of which do euer befall the reprobate, for they may spring vp and flourish for a time, but they haue no roote, nor take no sap from the spirit: and happely they may be weary of the world, as *Cain* was of his punishment, but they haue no anchor of any other hope, vnlesse they ioy to go to hell: which ought to moue vs with all heedfulnesse to looke to our wayes, and to labour our ingrafting into Christ, for the world passeth, and both it and we are folded vp as a garment, and to dust we must, and yet out of dust we must arise. And if while we be in the body, we can be burdened and sigh, that mortalitie might be swallowed vp of life, then are we most happy, and happy in that alone: but if thou findest thy selfe emptie of such affections, that thou canst not sigh for thy redemption, which sheweth thou dost not hope for thy saluation, then art thou of all men the most miserable, and the estate of the beasts is better then thine, for they sigh for the libertie of Gods sons, and they shal haue part in this blessednes,

Gen. 4. 13.

Heb. 1. 11.

and

Iob 10.18.19. and thou ſhalt ſee it, and then ſhalt mone thy ſelfe thou wanteſt it; for if the earth might be thy graue, and thou mighteſt periſh in the duſt, thou mighteſt yet conceiue happineſſe in ſenſleſneſſe after this life ended.

For we are ſaued by hope. In this the Apoſtle proceedeth to proue that as it is neceſſary for a Chriſtian to grone, ſo is it alſo to waite for the day of redemption; which he doeth after this ſort: *We are ſaued by hope*, that is, all our ſaluation ſtandeth and conſiſteth in hope, for hope apprehendeth and layeth hold on things abſent and inuiſible, according to that ſpeech, *Our* Heb.11.1. *life is hid in Chriſt*, that is, ſo hid as it will be found, though as Epheſ.3.9. yet it be not ſeene: now hope that is deferred, muſt needs (as Prou.13.12. *Salomon* ſaith) be the fainting of the heart: and therefore for feare of this fainting, the Apoſtle releeueth our hope with patience.

Where we learne, that it is the dutie of euery Miniſter to ſalue vp all breaches, and to reſolue all doubts that any way may perplexe the heart and ſoule of a weake Chriſtian: after the example of the Apoſtle here, who to releeue the infirmities of the faithfull againſt the ſtorme of affliction, ſetteth before them the crowne of glory which they haue wonne in the field by their fighting. And becauſe this glory was not preſent, but followeth the battell; and when the combat is ended then commeth in victory; he ſheweth, though this glory and reward be not ſubiect to the ſight, yet Chriſtians haue an affection in them, which is hope, that nouriſheth and ſtaieth their expectation for a time, the heart in the meane time leaping, and being eſtabliſhed through hope that it will come: and yet that they may not be diſcouraged in their hope, though this glory come not ſo ſoone as it is looked for, he giueth them the plaiſter of patience, which ſhall ſuſtaine and ſupport their hope, for he is certaine that hath promiſed, but not to be preſcribed a time by vs, but he muſt take his owne time, and our patience muſt preuent all diſtruſt. Euen ſo muſt the feeders of the flocke deale with their people in all caſes of doubt and wauering in matters of faith and religion, ſo to compaſſe and beſet the ſoule with reaſons

and

and arguments, as it may reſt ſecure, and haue the food of comfort miniſtred vnto them againſt all doubts and perils that may ariſe. For ſuch ought Miniſters to be, as are able to bring foorth of their treaſure both new and old, cures and remedies, both againſt the auncient wilineſſe, and the freſh and new ſubtilties and temptations of that old ſerpent. Mat.13 52.

Further obſerue, we muſt not vnderſtand this ſpeech: *We are ſaued by hope*, as we do this, *We are ſaued by faith*. For nothing doth concurre in the matter of iuſtification with God aboue but faith: ſo as the meaning and ſenſe here is that our ſaluation conſiſts in thoſe things that we hope for; and it were better tranſlated: We are ſaued *in hope*, then we are ſaued *by hope*: for faith is the ground and foundation of hope: for what can we hope for, vnleſſe we beleeue it? as the ground of faith is the word and promiſe: for why ſhould we beleeue but in reſpect of God his promiſe? Faith telleth vs, we beate not the aire: hope biddeth vs, hold on our race, finiſh the courſe, fight the combat, and the expect the crowne of glorie. Yea faith is ſuſtained by hope, that it do not wauer, and contained by hope, that it do not haſten, but waite the time, and it is confirmed by hope, that we may hold on the faith. Example of this we ſee and haue in the Canaanitiſh woman, who ſuffered three denials at Chriſt his hands, each of them doubled with ſeuerall reproches, and yet fainted not, neither was her importunitie fruitleſſe, but ſhe reaped the benefit of it, namely, the health of her daughter, which grew by her faith; which faith of hers was releeued by her hope. The like may be ſaid of *Iacob*, who wreſtled with God by faith, and in a Chriſtian hope told him flatly to his face: he would not let him go till he had bleſſed him. Heb.11.1. Mat.15.22. Gen.32.26.

Hope that is ſeene, &c.

That is, we hope not for that we haue alreadie, but for that we expect to haue hereafter: and yet we may not thinke but by the eye of faith we haue ſeene him that is inuiſible, as the Apoſtle ſpeaketh, 2. *Cor.*3.18. *We do behold as in a mirror the glorie of the Lord with open face:* whereby is meant, that though we haue ſeene a great part in reſpect of the beginnings; and although we know we are called and elect of God, yet this is but

in

in part as in a glaſſe: for we haue but the witneſſe and teſtimonie of the ſpirit, and do not here ſee him face to face perfectly and clearely.

Further vnderſtand, that there is a difference betweene ſight and faith, as it is ſaid 2. *Cor.*5.7. *we walke by faith and not by ſight*: that is, though we haue not God preſently in the view, yet by faith we hope to ſee him. Whereby we gather, that faith and hope ſhall after this life be aboliſhed, as the Apoſtle ſpeaketh, 1. *Cor.*13.13. *Now* (as ſpeaking of the preſent time) *abideth faith, hope, and loue, but the chiefeſt of theſe is loue:* as if he ſhould ſay: Among theſe three Chriſtian vertues, Loue in reſpect of the continuance is chiefeſt, becauſe it ceaſeth not in the life to come, as faith and hope do ceaſe: for ſince theſe tend to ſuch things as are promiſed and are to come, when they are come, to what purpoſe ſhould we haue faith and hope? for the preſence of that we hoped for excludeth hope; but yet ſhall we alwaies perfectly loue God, and loue one another.

Learne moreouer, to beware and take heed Sathan ſteale not away our hearts, and robbe vs of this hope of glorie, to thinke we may be happie enough in theſe viſible things, as in the enioying of poſſeſſions, and heaping vp of goods, and climing vp to earthly honour. If we did conſider the things hoped for to be farre more excellent, and more permanent then theſe vaniſhing delights, we would haue other thoughts and better affections toward our heauenly citie. But we are ſo beſotted in the preſent ſweetneſſe of the pleaſures of this life, that if the Lord would ſtill ſettle and eſtabliſh our manſion here; that the gourd might ſtill grow ouer our heads, as it did ouer *Ionas* head to keepe vs from heate, and that we might ſtill flouriſh as the Bay tree: we would reſigne and giue vp all our intereſt, and ceaſe to claime any title to heauen, or to make any haſt to the throne of God: which cometh to paſſe, becauſe we onely walke in the admiration of theſe outward things: as the Cardinall of Bourbon ſaid: He would not giue his part in Paris for his part in Paradiſe. Whereas if we would weigh it truly, they euer deceiued him ſooneſt that moſt truſted in them: as the rich man, that promiſed to his life eaſe for many yeares, becauſe he had multitude of riches,

Ionah 4.6.

Luk.12.20.

riches, was the ſame night by ſudden death depriued of all. And if we would enter into true compariſon betweene the ioyes of heauen, and theſe priſon ioyes we haue on earth, we ſhould find farre greater difference, then there was betweene the Manna in the wilderneſſe, and the fleſh pots of Egypt; and the bread the loſt ſonne eate in his fathers houſe, and the huskes he eate a broad with ſwine. Num. 11. 5. 6. Luk. 15. 16. 13

Further learne, that hope is not onely of that it ſeeth not, but it hopes cleane contrarie to that it ſeeth. As *Abraham* hoped for fruite of *Saraes* bodie, when he knew her wombe was as a drie ſtocke, and that it fared not with her as with other women. Euen ſo fell it out in *Dauid*: *Samuel* comes and annointeth him king: here he hopes for that he hath not, nay, cleane contrarie to that he ſaw before his eyes: for ſnares were laid for him, the builders refuſe him as a fit ſtone, both Prince and people hated him: nay, the fat Buls of Baſan did rage vpon him: amongſt the baſeſt he was in deriſion, and a table talke as himſelfe ſaith, *Pſal.* 35. 15. 16. *Doeg* and other of his familiars that went into the houſe of God with him, lift vp their heele againſt him: yea, God himſelfe was againſt him, as he cryeth, *Pſal.* 22. 1. *My God, my God, why haſt thou forſaken me?* The very pangs of hell did compaſſe him ſo, as he ſaid in his haſt: *All men are lyers, Samuel* hath abuſed me: and yet he hoped againſt hope, and againſt theſe feares, that the Lord would aduance him; and ſo in the time appointed it came to paſſe. Euen ſo muſt the godly do, they muſt ground and build vpon God, and though they can eſpie out of the wateriſh and dimme humor of their hearts no light of deliuerance, yet muſt they ſtill cleaue to him in hope: and though we be neuer free, but either *Iſmael* perſecuteth vs with his tong, or *Eſau* hateth vs in his heart, yet we muſt not be diſmayed, nor any whit repine at the proſperitie of the wicked: but euen this muſt cauſe vs to raiſe vp our hopes, that becauſe things be brought to this confuſion, and religion is ſo lightly ſet by, therefore there muſt needes be a reſtitution, and an inuerſion and change of this order. Gen. 18. 13. 1. Sam. 16. 13. 1. Sam. 22. 1. Pſal. 116. 11.

We do with patience abide for it.

Where obſerue, though we muſt waite with patience, yet we muſt

must ſigh and grone: for this agreeth well enough with the other that went before, in reſpect theſe things we ſee are nothing comparable with that we ſhall haue. And in reſpect of this ſtedfaſt hope of the expectation of this bleſſed day, *Moſes* refuſed to enioy the pleaſures of ſinne for a ſeaſon, and *Daniel* refuſed to bow downe to that beaſt that was ſet vp to diſhonour God. Yea by reaſon of this patient hope we may ſee how the martyrs from time to time haue ſubmitted themſelues to many torments not onely in patience, but euen in triumph: as one of the faithfull ſeruants of God, who for his profeſſion was caſt to a Lion, ſaid: I am the graine of Chriſt Ieſus, here I am readie to be ground with the teeth of this beaſt, that I may be a fit loafe for the Lords table. And whence came this chriſtian courage and reſolution, but onely becauſe he ſaw God which was inuiſible. So may we ſay of all the reſt of Gods children, who haue refuſed the honor of the world, as to be the ſonnes of *Pharaohs* daughter, and to ſit with Princes, and haue choſen rather to ſuffer perſecution with Gods ſaints; that they haue done it in this reſpect, as hauing regard to the recompence of reward ſet before them, in a hope that cannot faile. Let vs therfore not ſcrape ſo greedily in the earth as the blind moles do, nor wallow our ſelues in the mire of this world like ſwine, nor root our affections in the things of this life: but let vs ſigh with deſire, and waite with patience the generall redemption of the ſonnes of God, and reſtitution of the creatures to their firſt perfection: at leaſt let vs look to our owne particular departure out of this life, for there is no priuiledge nor protection can come from the court of heauen, but depart we muſt, and how ſoone we know not: the diuell would faine take vs in the lurch, and the world will entice vs to deferre the buying of oyle for the keeping of our lampes burning, till the Lord do knocke: but let vs euer be furniſhed for the way, let our faith hold vs, and our hope containe vs within the compaſſe and aſſurance of our ſaluation. Theſe be the dayes of our pangs and pilgrimage; happie ſhall that day be, when we ſhall be deliuered, and when our iourney ſhall be ended. Here we haue to walke a moſt tedious and craggie courſe, happie ſhall that day be, when we ſhall come to our heauenly country.

Heb.11.24. Dan.6.11. Heb.10.35. Mat.25.10.

Here

Here we fight a troubleſome though no doubtfull combat, happy ſhall that day be when we ſhall be crowned as conquerors: here we ſow with ſorrow, happie ſhall that day be when we ſhall reape a plentiful and perpetuall harueſt with much ioy: here we are full of wounds, and our eyes ſtand full of teares, happie ſhall that day be when our wounds ſhall be healed, and our teares wiped away.

THE XXII. SERMON.

ROM. 8. 26. 27.

26. *Likewiſe alſo the ſpirit helpeth our infirmities, for we know not what to pray as we ought: but the ſpirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.*

27 *But he that ſearcheth the hearts, knoweth what is the meaning of the ſpirit: for he maketh requeſt for the Saints, according to the will of God.*

THE Apoſtle proceedeth to miniſter conſolation in all thoſe afflictions we muſt paſſe thorough, and ſheweth that there is no cauſe we ſhould ſhrink or faint, ſince we are maintained and ſupported by a heauenly power, againſt which the gates of hell cannot preuaile; for the Lord doth aſſiſt vs by the holy Ghoſt, which doeth excite and ſtirre vp in vs gronings, that is, heauenly prayers, which do reach and pierce the very throne of God, and which being made according to his will, we muſt needs obtaine whatſoeuer we ſhall requeſt.

In the words obſerue three things: firſt, generally that the holy Ghoſt doth relieue vs in our infirmities and weakneſſe: ſecondly, by what meanes he doth it, namely, when we are low brought, by ſtirring vp in vs ſuch vehement and feruent prayers as cannot proceed from any naturall man, nor the power of man, but from a power farre aboue man: thirdly, the powerfull working of theſe prayers, namely, that being made according to Gods meaning, the Lord muſt needs ſhew himſelfe exorable and to be intreated, and it is not poſſible they can returne empty from the throne of grace.

For the firſt, conſider that it were impoſſible for vs to ſtand one minute, if no other power did ſuſtaine vs but fleſh and bloud; for euen in the choiſeſt of Gods children faith is very weake, and our hope very weary, and fleſh and bloud through ſelfe-loue deſireth eaſe, and doeth mone it ſelfe, and is fearefull to ſee or to ſuffer the croſſe: yea Sathan doth buffet vs by our inward infirmities, for ſinne lieth heauie within vs, and this maketh vs to grone, outward afflictions make the fleſh to ſmart, the world tempteth vs on both hands, one way with the peace of the wicked, another way with the troubles of the godly, alluring vs to the vaine gliſtering ſhewes of the one, and terrifying vs from the ghaſtful and hideous ſight of the other. So as hauing ſinne within vs, Sathan without vs, and the world about vs, all enemies to the peace and reſt of our ſoules, euery houre ſhould we periſh, were we not ſupported by the mightie hand of this inuiſible ſpirit; and therefore fleſh and bloud hath no cauſe to be proud, but ought in truth to glory in it owne weakneſſe, becauſe it hath ſuch an helper, and ſo ſtrong an helper, and ſo certaine a helper as is this ſpirit, which is nothing elſe then the very power of God himſelfe, as it was ſaid to *Paul*, *Go thy way, my grace is ſufficient for thee.* 2.Cor.12.9.

Further, in that it is ſaid, *He helpeth our infirmities:* obſerue that he doeth not free vs fully from them, or remoue them fully from vs, but he doeth onely helpe and releeue vs in them. And this is that Chriſt prayed for in his bitter agonie, *Iohn* 17.15. I pray vnto thee Father, ſaith he, not that thou wouldeſt giue them an exemption and freedome from trials,

trials, but that they may be ſo kept from euill, as euer they may find ſome comfortable deliuerance. So in another place Chriſt ſaith vnto his Apoſtles, that when the Bridegroome was with them they could not mourne, he ſparing them for that time: but afterward he ſaith, Hitherto haue ye liued in peace, haue ye a ſword, if not, buy one, for tribulation ſhall come: and then he ſaid, A little while I will be from you, that is, during the time of my death, but I will ſend a better comforter: and then followeth, The world ſhall reioyce but ye ſhall mourne; mourne though ye haue a comforter, but not mourne vntill ye haue a comforter: which ſetteth forth the riches of the Lords mercie, that prouideth a remedy before we receiue the wound, and layeth himſelfe as it were in our boſome before he ſendeth vs cauſe of ſorrow. To this purpoſe is that *Paul* ſpeaketh, 2. *Corinth.* 4. 8, 9. we are afflicted on euery ſide, yet not in diſtreſſe; in doubt, but we deſpaire not; pereſcuted but not forſaken; caſt downe but periſh not, becauſe by the ſame ſpirit that was in Chriſt the inward man is renewed daily. And this was the anſwer which *Paul* himſelfe receiued from God being ſore buffeted by Sathan, Content thy ſelfe (ſaith the Lord) my grace is with thee, therefore ſtriue thou and I will helpe thee. This alſo is prefigured in the combat betweene the Angell and *Iacob*, who had his bone in his thigh ſhrunke, but yet would not forſake his hold till he had a bleſſing. So as by this combat we are ſure to receiue ſuch a blow as we ſhall halt all our liues after, to this end, that we may ſeeke for *Iacobs* ſtaffe, the bleſſing of the Lord to ſtrengthen vs. And this was *Moſes* comfort when his hands were faint and weary in holding of them vp in prayer, ſo that they fell downe, then did the ſpirit of the Lord ſupport them, and prompt him with excellent and effectuall words of prayer. Yea this muſt be the comfort of vs all, that though we fight to the bloud for the Lords cauſe, not one droppe of it ſhall periſh; but as the Lord doeth keepe our teares, ſo much more will he keepe our bloud in a bottell, that wee may be made precious white in the bloud of the Lambe.

Mat 9.15.

2 Cor. 12.9.

Gen. 32.25.

Exod. 17.12.

Pſal. 116.26

Now for the ſecond point, which is the meanes how the ſpi-

rit helpeth our infirmities, that is, by ſtirring vp prayers and grones. Obſerue firſt, that no man can pray of himſelf vnleſſe he be taught of God: ſecondly, that the holy Ghoſt doth miniſter vnto vs that power in prayer which no man is able to bring and performe of himſelfe; howbeit we may not conſtrue the words as if the holy Ghoſt himſelfe did pray, but onely that he ſuggeſteth vnto vs fit words and matter, and prompteth vs to pray.

For the firſt, vnderſtand that it is not poſſible for any man of himſelfe to pray, vnleſſe he be helped and renewed in his ſpirit, for prayer muſt be made in the mediation of Chriſt, which fleſh and bloud neuer thinketh of, nay, which fleſh and bloud doeth but mocke at. And this diſability in prayer, and vnaptneſſe to performe it, is euen true of them that be enlightned and called to the faith, vnleſſe alſo they be impulſed and driuen on by the ſpirit. Howbeit by this ſo excellent an inſtrument as the ſpirit, the Lord doth poure into our hearts ſuch a conſtant and ſtedfaſt aſſurance of his loue, as we come and humble our ſelues before him boldly, and beate our breaſt, and pray from the booke of our conſcience, confidently vnfolding the whole heapes of our miſeries before the Lord: yea, we come vnto him hauing euen a ſight and contemplation of his maieſtie, and we ſtand not vpon words, but a broken and contrite ſpirit maketh vs ſpeake plainely, the interpreter of our meaning being the holy Ghoſt: ſo as we in this exerciſe conferre with God, and ſpeake as it were with the mouth of Chriſt, who maketh our ſupplications as ſweet as incenſe in our and his Fathers noſtrels. So as it is no ſuch ſlight matter, nor ſo eaſie a worke to pray aright, for of thy ſelfe thou art ſpeechleſſe, and canſt not vtter one word, vnleſſe the ſpirit vntie the ſtrings of thy tongne; and though happely thou ſpeake, yet is thy vnderſtanding ſenſleſſe, that thou knoweſt not what to aske vnleſſe the ſpirit teach thee: nay were thou neuer ſo well taught, if the ſpirit make thee not acquainted with
Reu. 8 3. Chriſt, that he may preſent thy praiers to God, all elſe is in vaine and fruitleſſe.

Further, in that the holy Ghoſt is ſaid to make requeſt for vs: we are admoniſhed (vnleſſe it be for weake Chriſtians and babes in Chriſt, that are not growne in the word of grace,

vnto

vnto whom a booke of prayer is allowed as a Catechiſme) that they that be old ſchollers in the ſchoole of Chriſt, ought to ſtriue and indeuor to grow from prayer to prayer, aſwell as from faith to faith, that as their iudgements are increaſed in knowledge, ſo their hearts may increaſe in feruencie and affection toward God, and that they may bring foorth their hidden treaſure of the Lords ſpirit, in enabling them to conceiue a prayer, and to pray as their preſent neceſſities ſhall require. For this is that the Lord looketh for, that as he ſaid by the Prophet *Zacharie* 12. 10. that he would in the laſt times powre out the ſpirit of deprecation and of prayer vpon the ſons of men: ſo men ſhold endeuour to be familiar in this dutie without booke, and not content themſelues to pray either a ſtinted prayer, or a ſtinted time: but as it is ſaid, *Heb.* 6. 1. we muſt leaue the beginnings, and be led forward and ſtriue to perfection. For if notwithſtanding ſuch plentie of food theſe may yeares, there be ſtill ſuch leanneſſe in thy ſoule, that thou art not able to feed thy ſelfe, nor to expreſſe and vtter thy neceſſities in a corner before the Lord, how canſt thou looke for any bleſſing, that haſt bene ſo ſluggiſh, and haſt ſo careleſſy entertained the ſpirit of God in this acceptable time? If any ſudden calamitie hang ouer thy head, or any ſecret ſinne preſſe thy conſcience, how canſt thou thinke to be releeued? nay thou canſt not but iudge thy ſelf vnworthie to be helped, if thou art vnable without a booke before thee to vtter thy griefe and to pray for helpe. Thou muſt know thy temptations are particular, and thy ſinnes are particular, and a generall confeſſion is not a proper ſalue for any particular ſore: but as in this and this ſinne thou haſt offended God, ſo particularly for this & this ſin thou muſt cal for mercie. And what if that ſpeciall grace thou prayeſt for be not in thy booke, then thou goeſt away emptie, for thou art not likely to obtaine that thou doſt not aske for. For howſoeuer the Lord doth oft times preuent vs with his mercies, and giueth before we aske, yet when he ſhall perceiue ſuch negligence in vs, that we deſire but as it were a common and generall head-peece to ſhield vs from all aſſaults, and do not arme our ſelues in euery part, eſpecially knowing our old enemie the diuell lyeth at all aduantage, this

maketh the Lord wearie and vnwilling to helpe vs, who otherwise easily inclineth his eare to the prayers of the faithfull.

When it is said: *With gronings that are vnspeakable*: we are by this to comfort a distressed conscience: that if afflictions do come so fast vpon vs, as the waues, one in the necke of another, and our spirits be so ouerwhelmed and cast downe, that we are not able to conceiue a prayer for the anguish of our soules; in this case if our hearts do but bleed and grone, though no word be vttered, yet is it a prayer precious & acceptable in the Lords sight. We reade of *Ezechiah*. (*Esa.* 38.14.) that he was not able to speake one word, but did chatter like a Crane, and mourne like a Doue in his sickenesse, he was so oppresst with sorrow in the bitternesse of his soule, yet was this a prayer, and a prayer heard of God, and himselfe deliuered, and fifteene yeares added to his life. So oftentimes our prayers are so peppered with salt and fire, that is, our soule is so anguished, and our spirits so appalled, that either we speake abruptly, or onely knocke our selues on the breast, as did the Publican, yet this soundeth in the Lords eares, and cometh pleasantly before him: for words in prayer are but to make vs vnderstand what we aske, the Lord vnderstandeth our meaning without words, yea knoweth our wants better then our selues. And as the mother pitieth her child when it is fallen sicke, and is able to tell where the paine lyeth, and to aske such things as it wanteth: but when the disease is growne so sore, that for extremitie it cannot vtter the paine by speech, but lyeth complaining by grones and cries, with the eyes fixed vpon the mother, this doubleth the compassion, and maketh her very bowels to yearne with pitie. Euen so the Lord, more kind then a mother, lendeth his louing and tender eare to our bitter complaints, but being astonished with griefe, that we cannot but only crie out in hope and expectation of some help, and we lie pained not able to expresse it, this doth more enlarge the bowels of his compassion, and then he gathereth our teares into a bottle, and wipeth our eyes, and putteth his hand into our side to heale vs, and regardeth as preciously such manner of speechlesse vtterance, as any prayer vttered in feruencie and vehemencie of words. Which is a most singular comfort for

Luk. 18.13.

Gods

Gods choſen, that the clouds of affliction can neuer be ſo thick, but a heartie ſigh will ſcatter them: yea, come what will, no time can be ſo euill, nor tyrant ſo bitter or cruell, that can ſtay vs from groning, though through weight of torment they may ſtop vs from ſpeaking: as *Dauid* ſaith, *Pſal.* 38.9. *I powre (O Lord) my whole deſire before thee, and my ſighing is not hidden from thee:* for none can refraine the heart from ſobbing. Yet muſt we not abuſe this comfortable doctrine to our fleſhly libertie, to make vs ſluggiſh in praying to the Lord, and thinke onely a mentall prayer, or a deſire conceiued though not vttered, to be enough: for this ſpeechleſſe prayer is onely permitted in the bitternes of the heart, and when the venime of affliction hath ſeized vpon the outward man, in ſuch a caſe, and in ſuch a time, if we cannot ſpeake with *Anna*, (1. *Sam.* 1.13.) we may with her wag our lips be we neuer ſo old. Otherwiſe we muſt ſay with *Dauid*: Ariſe my tong, and then ariſe vp my glorie: for there is no inſtrument ſo fit to ſet foorth our wants, and it is no excuſe for thee to ſay: the Lord knowes thy heart, for ſo doth he know thy wants alſo before thou aske, and by that reaſon, neither the panting of the heart, nor the paines of the lippes ſhould be requiſite. Pſal. 57.8.

For the third point, that is, for the effect and efficacie of our prayers, that they coming from the ſpirit muſt needs ſpeed and haue good ſucceſſe, obſerue when it is ſaid: *The Lord knowes the meaning*: that there is a ſpeciall propertie of this word to be vnderſtood: for (*knowing*) is taken here for (approuing:) as *Rom.* 7.15. *What I do I know not*, that is, allow not, nor approue that I do: ſo *Mat.* 7.23. *Depart from me, I know you not*, that is, approue you not, for he knew them well inough. So *Pſal.* 1.6. *The Lord knoweth the way of the righteous*: that is, approueth it: and in the ſame ſenſe is it taken in the *Prouerb.* 12.10. *The righteous man knoweth the ſoule of his beaſt*, that is, approueth it. Why then this is the leſſon: that if our prayers haue an allowance and approbation with God, we may be ſure we ſhall reape the fruit of our lippes, and that our requeſts ſhall not returne emptie vnto vs, but ſhall be as the doue, that brought an Oliue in her mouth, ſignifying that the flouds are ceaſed, and that we may walke on the drie land.

The reason why our prayers must needs speed, is, because the same spirit that maketh vs pray, doth make vs onely to pray for those things that stand with the Lords glorie, & therfore must of necessitie be granted, for God cannot denie himselfe, & he and his glorie are inseparable. And this is witnessed by S. *Iohn*: *This is our assurance, that if we aske any thing according to his will, he heareth vs*: and we know that we haue the petitions we desired of him. So that it is not the worthines of our prayers that draweth Gods bountie to vs, but the bounds and compasse wherein our prayers are limited and circumscribed, that is, ayming at nothing else, and referring all to the will and pleasure of God, which we may be sure shall come to passe. Euen as *Iacob* said, *Gen.* 32.11.12. *Thou wilt deliuer me, O Lord, from my brother Esau, for thou hast said, thou wilt do me good*: and (2. *Sam.* 7. 21.) *Dauid* saith: *O Lord, I know thou wilt blesse my house, because of thy word, for thou hast spoken it*. Many there be will say: I haue prayed often, and cryed incessantly for the increase of faith, and yet I find it as weake, and my flesh as sinfull as it was before. And thus Sathan perswadeth thee thou prayest not according to Gods will: for if thou hadst bene his, and hadst belonged to him, he wold haue giuen thee faith at thy first request. But thou must beate backe this temptation, which is but to lull thee in securitie, by this answer: that thou must thinke thy lot and thy portion to be no better then *Dauids*, who (*Psal.* 69.3.4.) brake forth, saying: *O Lord, I am wearie with crying, and mine eyes faile while I haue waited for my God*: for the Lord will haue thee to continue in prayer; not to wearie thee, but to trie thy patience how long thou canst waite: so as if thou speakest and the Lord seemeth not to heare thee, double thy prayers vpon him, for he maketh himselfe deafe to make thee more quicke and feruent. If he listen to thee, and yet thou obtainest not, persuere and continue, for at last the Lord will incline to thy petition, and from his throne will he send thee a chearefull message. In Saint *Luke* we haue an example of one that asked but three loaues, and by his importunitie got as many as he would. So may the poore widdow be our patterne, who by her multiplying of her sute with many words, obtained right of the vniust Iudge: and

1.Ioh.5.14.

Luk.11.8.

Luk.18.5.

therefore

therfore much more shal we by our instancy with the Lord obtain what in faith we shal desire: for out of the very words of the Apostle here we may learne, first that it is certaine we shal haue it, though it be vncertaine when it shal be cast vpon vs: for Christians must endeuour to striue to this, to haue *Iacobs* spirit and resolution, that though the Lord fight with vs and would faine shake vs off, yet not to let him go till we haue forced a blessing from him, and haue our petitions granted. And we must haue the strength of the womans faith in the Gospell, as not to feare three denials of Christ hand to hand, for her constancy and perseuerance were rewarded double, first with the commendation of her faith: secondly, with the health of her daughter, which was the thing she craued. And euen so at length shall our prayers be requited with the perfect cure of all our infirmities. Mat. 15. 22.

Secondly, marke and assure thy selfe, that if thy prayers made now be not presently heard, thou shalt be rewarded in a time thou least lookest for, and when thou art vtterly out of hope of that thou didst craue: as we may see *Luke* 1. 13. *Zachary* and *Elizabet* no doubt prayed in their youth for the fruite of their bodie, but they were not then heard, for the Lords time was not yet: but when *Zachary* as priest was exercising the publike ministery of the Church, and both he and his wife striken in age, then the Angell comes and tels him, the Lord had heard his prayers, and that his wife should haue a child. Which may be a great encouragement to vs to grow perfect in this exercise, and that the worke of praier may be easie to vs, because there is not a word fals to the ground, but either it rebounds presently vpon vs againe with a blessing, or that blessing is reserued for a better time when it trebles the ioy in receiuing an vnexpected benefit. No doubt *Iacob* had fetched many a sigh for the losse of his sonne *Ioseph*; but if *Ioseph* had presently returned to his father before he obtained the honour in Egypt, it had nothing so much cheared *Iacobs* heart, as it did when he saw the chariots sent to fetch him that he might see him in his state and dignity. So for the Lord to cary in his remembrance and to keepe as it were a book of our prayers alwayes open before his Gen. 37. 34. Gen. 45. 27.

eyes,

eyes, and either to heale vs when we are past cure, as he did *Dauid*, when he heard him out of the deepe of deepes: or in his good time to put vs in mind of our owne prayers by the fruite doubled in our bosome when we thought our harueſt paſt, can not but exceedingly ſtirre vs vp to magnifie his goodnes, and to employ all the powers of our ſoule to pleaſe him.

Thirdly, we pray for many things which we cannot obtaine, and yet we muſt pray for them, for if we cannot haue our deſire here, it ſhall be fulfilled in the life to come: as when we pray that Gods kingdome may come, that we may be deliuered from temptation, and that we may not ſinne, which onely ſhall be performed in the life to come: for God according to his owne diſpoſition of times hath ordained that we his creatures ſhould apply our ſelues vnto, and therefore hath taught vs by his ſpirit as well to pray for the end as for the meanes. Faith in this life being the foundation of our hope, and our hope being perfited in the life to come through the loue of Chriſt: ſo that as here we pray to haue our faith ſtrengthened, our infirmities cured, our ſins pardoned, and Gods graces renewed in vs daily, which be apples of ſuch a tree as we taſt of in this life: ſo here we pray alſo that ſinne may be aboliſhed, the number of Gods elect gathered, and the worke of our ſanctification perfected, which is the end and perfection of the former, and which is reſerued for a better life, when both our owne prayers and the interceſſion of Chriſt for vs alſo ſhall ceaſe.

Fourthly obſerue, that God ſo heareth thy prayers, that though he do not graunt *formam* the forme, yet he graunteth *finem* the end of thy prayers. Euen as Chriſt when he prayed in the garden, *Father if it be poſſible let this cup paſſe from me:* now ſhall we ſay that Chriſt euer prayed and was not heard? God forbid: and yet the cuppe did not paſſe from him, yet was he heard, as the Apoſtle to the Hebrewes ſaith, in that he feared; for though he was not deliuerd from death, yet was he freed from the horrour of death, for an Angell was ſent to comfort him. So *Paul* when he prayed to be deliuered from the buffetings of Sathan, he had his deſire thus farre, the Lord graunteth the end of his prayer, that is, ſtrength to abide it:

Mat.26.39.

Heb.5.7.

2.Cor.12.8.

exempted

exempted he could not be, but this was it, the power of the Lord should be in him so much the greater as his temptations and afflictions were increased: so that none must be discouraged nor grow cold though their first or second voice in praier be not heard: for by this we learne first to continue in prayer, and in this doth the Lord secretly heare vs that we breake not off. Secondly, the Lord doth for a time withdraw his eares from the words of our mouth, that we may know the deliverance prayed for comming from God, we are not to appoint him the houre. Thirdly, we stay a time before our hands be filled with our requests, to exercise our patience, that our desire be not like the longing and fainting of a woman. Fourthly, that by this smal absence of the Lord in not hearing our prayers at the first, we may learne to depend vpon his providence. Fifthly, that we may vse them the better when we haue them, and receiue them with the greater thankfulnesse, because things wished for, as they are gratefully receiued, so are they carefully preserued.

THE XXIII. SERMON.

Rom. 8. vers. 28.

28. *And we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.*

HEre the Apostle proceedeth to open another fountaine of exceeding comfort to the faithfull, which is, all things worke for the best to those that loue God: but euery faithfull man is assured he loues the Lord: therefore to him all things worke for the best; and if all things, then afflictions. He proues it by this reason; to those that be predestinate

all

all things turne to the best, but they that loue the Lord are predestinate, therefore to them all things turne to the best. And to proue this he setteth downe a reason, vers. 29. Those that be called in the eternall purpose of God, them hath he predestinate
Heb. 2. 9. to be like the image of his sonne, that as he passed by the crosse, and from the crosse to glory, so shall we, being children of the same Father, and who are borne and bound to resemble Christ our elder brother in this point chiefly.

To declare how afflictions worke for the best in Gods children: we must vnderstand that afflictions be of two sorts, either remedies to correct our corruptions and heale our infirmities, or els exercises of Gods graces in his children, that he may try them how much they will suffer for his sake. For the first kind of afflictions, we cannot doubt but they do worke for the best, whether we consider them as chastisements for sins past, or as preuentions of sins to come. For sins that are committed, the rod is necessary (for he is a bastard that is not corrected) that we may see and loath the cause of our affliction, that is, our corruption: as it is said, *Cor.* 11. 32. *We are chastised of the Lord, because we should not be condemned with the world*: and to *Dauid* the Lord saith, *Thy sonnes I will correct for their sinnes, but my louing kindnesse shall neuer depart from thee*: for the punishments of these our sinnes are partaked in the sacrifice of Christ, but so is not the chastisement; for this proceedeth from the loue of God, and Christ onely satisfied the wrath of God. That it commeth from the loue of God, appeareth by the example of *Da-*
2. Sam. 7. 15. *uid*, to whom when the Lord had sent *Nathan* the Prophet to tell him his sinne was pardoned, yet with all, part of his message was, that the sword should neuer depart from his house, which fell out in his daughter *Thamar* that was rauished, and in his sonne *Absolon* that was desperately hanged, and in the child begotten in adultery that presently died. And this was onely to awake him out of that security Sathan had cast him into; for it is certaine, where the Lord smites not, there the Lord loues not: and therefore 1. *Sam.* 2. 25. it is said, that because the Lord had a purpose to slay the sonnes of *Eli*, therefore they obeyed not the mild voice of admonition vsed by their father.

Now

Now for those afflictions that be sent as preuentions of sinne, as pouertie, ignominie, restraint of libertie, shutting vp the wombe and such like, they also turne to the best in Gods children: for many do let themselues bloud before they be sicke for feare of sickenesse, and the superfluous spreads of a vine are cut off, that it may bring foorth better fruite. And thus doth the Lord mint and diet his children, lest by riches they should grow proud, by fame become insolent, by libertie waxe wanton, and kicke against the Lord when they be ful, and lest by hauing children they should make idols of them, to cocker them vp to damnation, the Lord scanteth them in these blessings. Looke vpon *Dauid*, who confesseth he had gained much by affliction. See what difference there was euen in *Nabuchadnezzar*, before he was pulled out of his seate, and after he had fed with beasts: before in his prosperitie, the strength of his hand, and the power of his maiestie had built Babel; *Dan.* 3. and 4. but after he had bene cooled in the wild forrest, then he lifted vp his eyes to heauen, and praysed and honoured him that liueth for euer. Such is the stomacke of flesh and bloud, that it will breake out into many insolencies against God, against his church and children, vnlesse he cut as it were our teather short, that we haue but litle roome to feed in: and therefore in great mercie he suffereth vs oft times to want, lest we should waxe proud with abundance; and chaungeth our oyle of gladnesse into a countenance of heauinesse, because we could not before tell how to vse our mirth.

Secondly, consider how those afflictions turne to our good, which are sent for the exercises of Gods graces in vs: namely, herein to trie how farre we loue God, whether we loue him when he dealeth with vs roughly, aswell as when he dealeth mildly and liberally with vs: and this is called the fierie triall, wherein we shall not be consumed like drosse, but refined like gold. And this affection appeared in *Iob* when he cryed: *O Lord though thou kill me, yet will I loue thee*: for many times the Lord sendeth his arrowes against vs, and the venime of his wrath lyeth for a time in our bones, and he setteth vs vp as markes to shoot at; vnto whom if we willingly submit our selues, the power and danger of his shafts shall be appeased, before they hit Iob. 13. 15.

vs,

vs, and the poison of his indignation shall be cleansed away before it rankle in vs. Thus fared it with *Abraham*, whome the Lord did not simply afflict for his sinne, but for the triall of his faith and feruencie of his zeale toward God, to see whether he loued *Isaac* the sonne of the promise, better then God the Father of the promise. And behold, to the comfort of the children of *Abraham*, in a resolution of three dayes iourney, he fainted not to execute the Lords commaundement, trusting the Lord with his owne saluation: for he knew if his sonne *Isaac* should haue bene sacrificed, himselfe should haue bene damned: whose obedience when it was thus thoroughly tryed, the Lord saith, Since thou hast done this, I will make thee the father of the faithfull, which was a confirmation of this promise was made before. Gen. 22. 2.

But there is another speciall kind of affliction that searcheth more narrowly the corners of our hearts, and tryeth more fully our obedience and loue toward God: namely, when the Lord vouchsafeth vs that honor to suffer for the crosse of Christ. In this he exerciseth our cold prayers, and varnisheth our rustie hope, and stirreth vp our dull meditations, to thinke how precious in the sight of God is the bloud of his Saints, when they die not onely in their holinesse, but are put to death euen for their holinesse. And therefore Christ giueth this counsell, *Luk.* 6. 22. 23. *When ye are hated of men and persecuted for righteousnes, then reioyce and be glad*, or as the Greeke word signifieth: skippe at that day like fat calues, because our reward is great in heauen. So as these afflictions that leade to death, further and hasten vs toward the life to come: and euen for this life they turne to our good, as *Mat.* 10. 29. He that forsaketh father or wife, or riches for my names sake, I will giue him an hundred fold more in this life, that is, in that base estate and condition of persecution, wherein he standeth for the profession of my name, I will giue him an hundred times more comfort, more contentation, and more peace of conscience, then he should haue had in an hundred wiues of such as were neuer so deare vnto him, in an hundred fathers of such as were neuer so kind vnto him; and more perfect ioy, then he should haue had in all the treasures Psal. 116. 15.

of

of the world, be they neuer so pleasing and precious vnto him. So as obserue, though the Lord promiseth not a requitall of thy losse in quantitie and in number, yet he doth it in the good will and blessing of God, which is the speciall qualitie, that maketh such things we enioy permanent and comfortable vnto vs. This *Dauid* had found in his owne experience, *Psal.* 127. 1. and therefore teacheth vs to know, that except the Lord do build the house, in vaine do the workmen bestow their labour, and vnlesse he keepe the citie, as good set open the gates; for the watch without him do nothing. Witnesse the prison doores that flew open, and the chaines wherewith *Peter* was fettered, that flew off, when the Iaylor had done the best he could, *Act.* 12. 10. And this is that *Amos* laboureth to perswade the people in his Prophesie, that let the spring be neuer so forward, nor the bread which is our food neuer so sauorie, if the Lord do but blow vpon it, it cannot nourish vs. So *Paul* saith: that godlinesse hath euer the promises of this life, that is, religious prosperitie, and the hand of blessing from aboue: and it hath the promises of the life to come, that is, to be translated from this dimme light of Gods fauour which we find here, into the full fruition of Gods glorie which we shall possesse hereafter. Looke vpon the poore widow of Sarepta, though she had but a litle oyle, yet had she more then the rest when *Eliah* came to her: for theirs consumed, and hers through the secret blessing of God, serued her turne & wasted not. So *Daniel* in prison fared better with bread and water, by reason of Gods chearfull presence with him, then did the king with al his sumptuous and princely diet. And in our naturall iudgements we can say, that he hath more, that hath but a bottle of wine that runneth by droppes, then he that hath a whole cesterne full, that is broken: for the prouidence of God neuer leaueth those that be his, and his eye is vpon their wants to supply them. And as *Paul* saith, *Coloss.* 1. 16. 17. *By Christ all things were created, he is before all things, and in him all things consist*, that is, haue their being for his glorie: for no man can complotte or contriue any secret snares for our life, no man can breath out any threatnings against Gods Church as did *Saul*, nor execute any cruelty vpon the forerunner of Christ as did *Herod*:

Amos 4. 6.

1. Tim. 4. 12.

1. King. 7. 14.

Dan. 6. 17.

Act. 9. 1. Mat. 14. 10.

Herod, but Christ hath his full glorie in it. Let vs therfore know our persecutors can do vs no harm: for as our being is for Christ, so must our bodies be yeelded vp to Christ, we stand in him, and his power in these afflictions is seene in vs, so as when they hate vs and reuile vs, and torment vs, they are but as Apothecaries to make druggs to heale our infirmities: they are but as Masons to hammer and polish vs in the quarrey of this world, that we may be fit stones for the heauenly building: yea, they are but as fire to refine vs, being of our selues drossie; as furbushers to varnish vs, being thorough fleshly ease rustie; as scullions in the Lords kitchin, to scoure the vessell of his household: lastly, they are those, that haue receiued a commission from God, contrary to their owne intention, to do vs good, for when they are come to the perfection of their tyrannie, they can but kill the bodie, whereby they hasten our blessednesse in the soule.

Here may be demaunded: if all things worke for our good, whether the infirmities that be in vs do vs any good or no. The answer is: Yes, many waies, but principally three wayes. First, they remaine in vs to subdue the pride and presumption of our hearts, that would aduance it selfe against God, if it were not humbled by the sight of it owne corruption: as *Paul* must haue a buffeter, lest he grow insolent, 2. *Cor.* 12. 8. For the Lord will trust vs no more with perfection, since *Adam* lost it in Paradise, and therefore he exerciseth vs with infirmities, lest we should steppe into our mother conceipt, to thinke our selues Gods. This is proportionable to that spoken of, *Deut.* 7. 22. That the Lord would root out the Canaanites from among his people by litle and litle, not all at once, lest the wild beasts should grow in vpon them. These Canaanites be our infirmities, the wild beasts are selfe-loue, pride of life, and such like, which would waxe strong within vs, if we were throughly purged from our weaknesse. And thus we see the Lord cureth poison by poison, keepeth our grosse sinnes, by keeping in naturall infirmities, euen as the best treakle is made of poyson, and the skinne of a viper, is the best cure against the sting of a viper. Psal. 59. 11.

Secondly, these our infirmities serue to cure our ingratitude; for if the Lord should bestow vpon vs all his benefites at once,

we

we would soone forget him. We see how the Lord dried vp the red sea to make passage for the Israelites, *Exod.* 14.22. which one would haue thought should haue bene as the signet on their finger alwayes in their sight; and yet *Psal.* 106.7. it is said in the Hebrew phrase, they made haste to forget it, though it was so miraculous a worke. For this cause *Dauid* prayeth, *Psal.* 59.11. O Lord do not destroy the enemies of thy Church, that is, slay them not together, least the people forget thee, but do it by litle and litle, that the people may often come vnto thee: yea *Dauid* himselfe in many places confesseth, that the prolonging of the Lords mercies gaue as it were an edge and sharpnesse to his spirit of thankfulnesse. And such is the nature of man, to waite no longer in humilitie then he hath hope of benefite. The lost sonne had no sooner fingred his portion, but his fathers house was vnsauory to him, and he must needs ruffle it in another countrey. For as willingly we would waite no longer on the Lord then he is giuing: so when he hath giuen vs somewhat, we wold be out of his sight while we spend it. And this maketh him more scant in his blessings then otherwise he would be, because he will teach vs to depend vpon him, both till we haue them, and while we vse them, and that employing them in a spirituall kind of trafficke to gaine credit to the Lord, he may furnish vs afterward with better store. Luke 15.13.

Thirdly, our infirmities serue to restraine our spirituall sluggishnesse, and securitie of the flesh; for where no feare of the enemy is, there the weapon rusteth: so as we are sifted and tempted by Sathan that we may find our infirmities to be releeued by the Lords power, and that we may pray for his gracious strength to withstand him, and in Christ to ouercome him; and that by our experience in fighting with Sathan we may become wise and watchfull, for we do not pray to be deliuered from tempations, but not to be left in them. Our infirmities indeed are the fuell that Sathan layeth, and they are as it were the coales he bloweth to consume vs. Now euery Christian when he feeleth such a fire of enmitie within him against God and his law, bestirreth himselfe, and striueth by a cleane contrary blast of the spirit to quench these coales, and entreth such

a combat as onely ceaſeth in death, which we would not do if there were not ſome skirts of ſinne and ſome remnant of corruption left within vs, but we would fall aſleepe like idle ſeruants, and hide our talents, that is, the ſtrength of
Iob.13.15. Gods graces in vs. *Iob*, though he were neuer ſo painefull a Chriſtian, yet neuer more commended the power of God in him then by his fight hand to hand with the diuell, in reſiſting and keeping off ſuch blowes of blaſphemie and deſpaire as Sathan would haue had him caſt at God, and would haue had to ſticke in himſelfe. *Paul* when he fought with bulles at Epheſus, neuer obtained ſuch a victorie as when he left Sathan in the lurch, and left himſelfe perſecuting of the Goſpell: nay after his conuerſion there was left a ſting in his fleſh, leaſt either he might waxe ſluggiſh or become proud. And therefore it pleaſeth God to honour our infirmities with the courage of fighting, and by them to keepe vs waking, that we may diſcerne the ſtorme when it cometh, and caſt our ankor on Chriſt where it ſhall neuer be vnlooſed.

Here the craft and wilineſſe of fleſh and bloud wil ſoone take occaſion of licenciouſneſſe: as to ſay, if our infirmities ſerue to do vs good, and turne to Gods glory, becauſe by this meanes we ſee our weakneſſe, then it is good to make much of them: euen as *Porphyrius* commendeth the treaſon of *Iudas* againſt Chriſt, becauſe by Chriſt his death ſaluation is brought to many. But miſerable and blaſphemous is this opinion: for this were to turne the grace of God into wantonnes, for though our infirmities do further vs many waies to ſaluation, yet in it owne nature ſinne is alway ſinfull. God can make Sathan a Phiſition to cure *Paul*, yet is he euer Satan, that is, an enemie. God can make
Exod.2.23. the tyrannie of *Pharaoh* as a trumpet, to ſtir vp the Iſraelites to crie to him for helpe, yet doth this nothing diminiſh from his
Luk.22.47. malice to Gods people. God can make *Iudas* by a kiſſe the exe-
Iohn 17.12. cutioner of his decree, yet doth he continue the child of perdition. So as we muſt ſtriue againſt our infirmities, becauſe they be in themſelues ſimply euill, though qualified and tempered with the Lords hand they turne to our good. Adulterie, it was a horrible ſinne in *Dauid*, though it was made profitable for his

ſoule

foule, in bringing him to ſuch a low degree of humiliation as is ſet downe *Pſal.* 32.6. For the heauens to be braſſe is not good in it owne nature, but it is a vengeance if we want the firſt and latter raine, whereby to ripen the fruites of the earth; yet at the prayer of *Eliah*, 1. *King.* 17.1. and *Iames* 5.16. it rained not on the earth for three yeares and ſixe moneths, that the Lords mercie and power might the more be ſeene: yea the Lord can create light out of darkneſſe, yet darkneſſe is alway darkneſſe. e *Adams* fall it was good in that end God had ordained it, namely, to prepare the way to raiſe vs vp a Sauiour of the ſeed of the woman, but it was a moſt damnable ſin as Sathan and *Adam* meant it, for they did it in rebellion againſt God. Gen. 3.4.

Further, we muſt conſider how the perſons be qualified to whom all things turne to the beſt; it is to them that loue God: which is the moſt excellent and Chriſtian commendation that can be, this our loue iſſuing and ſtreaming from that fountaine of the loue of God. Euen as all waters come from the ſea as from the well head, and returne thither againe, boiling out of the veines of the earth: ſo God ſending forth the ſtreames of his loue into our hearts, it muſt euen from the very bottome of our hearts returne to him againe, for we haue nothing but what we haue receiued. Now there was neuer any *Senacherib* nor *Ieſabel*, but ſaid they loued God; therefore this true Chriſtian loue of God, that it may be ſeene not to be counterfeit, is accompanied with ſixe properties: firſt, with a care to keepe his commaundements, for ſuch is the rule of Chriſt, *If yee loue me keepe my commaundements*; which we muſt do, ſo much the rather becauſe the Lord hath giuen and forgiuen vs much, hauing made vs of enemies friends, as *Abraham* was tearmed to be the friend of God, hauing brought vs home when we wandred in the wilderneſſe of ſinne, as did the loſt ſonne: hauing fed vs when we wanted and had no meanes to ſuccour vs, as he did *Eliah*: hauing clearely ſet off the debt which wee did owe, and cancelled the hand-writing which was againſt vs. If wee ſhould not performe obedience to ſuch a God, and weare his commandements as a frontlet before our eies, our condemnation could neuer Luke 15.24. 1. King 17.6.

uer be too heauy, nor our ſtripes too many. Howbeit euery blaſphemer lieth againſt his owne ſoule, that dare ſay euen in the height of his wickedneſſe he loueth God: for can a woman proſtitute her body to a varlet, and mingle her fleſh with his ſtrange fleſh, and yet truly ſay ſhe loues her husband? it is not poſſible: no more can any man truly call him ſelfe the
Iohn 8.44. child of *Abraham*, if he do and performe the workes of the diuell. Secondly, this loue of God muſt breed in vs a baſe eſtimation and accompt, nay rather a contempt of theſe earthly things, in reſpect of Gods loue. To ſuch a paſſe had *Paul* brought his iudgement and his affections to, *Philipp.* 3. 8. when he eſteemed all things but as dung in compariſon of the treaſure of the life to come, and that he might winne Chriſt.
Exod 2.11. So *Moſes* refuſed the pleaſures of ſinne in Egypt, in reſpect of the aſſurance of Gods loue manifeſted in his afflicted ſeruants: and
Math 4.20. *Peter* and other of the Diſciples were ſo rauiſhed with ioy at the call of Chriſt, that they left their nets, and forſooke the world to follow him. And this is that indeed which wee ſhall all find at the laſt to be the trueſt comfort, for riches are tranſitorie and will beguile vs, honour is ſlippery and will deceiue vs, the world is moth-eaten and weares away; at leaſt wee our ſelues are but clay and ſoone periſh, but the loue of God in Chriſt endureth for euer. Thirdly, this our loue of God is accompanied with a feruent zeale of his glorie, and more delight we take herein then in the enioying the wiues of our youth. This was the commendation of the Church of Thyatira, *Reuelat.* 2.18. and by this was their loue of God diſcerned, by their increaſe in the workes of charitie, faith and patience, and by their zeale of Gods glorie, that they profited and went forward in religion more at laſt then at firſt. This kind of loue is deſcribed *Cantic.* 8. 5. 6. to be ſtronger then death, the coales thereof to be fierie, to expreſſe the zeale and vehemencie of it; whole flouds of affliction cannot drowne it, neither can any treaſure buy it.
Rom.9.3. Such was the loue of *Paul* and of *Moſes*, that wiſhed
Exod.32.32. themſelues accurſed to ſaue their brethren, becauſe they thought it more glorie for God to ſaue many, then to ſaue one.

Fourthly,

Fourthly, this our loue of God muſt make vs preſently hate all things whereby God is openly diſhonored. This was it that ſo fiercely inflamed the wrath of *Moſes*, *Exod.* 32. 19. that when he ſaw idolatrie ſet vp by the peoples dauncing before the calfe, he broke the Tables of the Law, and burned the calfe, and ſtrewed the powder of it on the waters, and in deteſtation of their ſuperſtition, made the children of Iſraell to drinke thereof. Hereof cometh that, *Ezech.* 9. 4. that they that haue the marke in their foreheads, that is, ſuch as are ſealed vp to ſaluation, do mourne and crie for the iniquitie of the times. And ſuch was the affection of *Dauid*, when he ſaid: *Mine eyes guſh out teares, becauſe men diſhonor thee O Lord:* and in another place he proteſteth, that he doth hate the with a perfect hatred that loue not the Lord: and againe, that no notorious and incorrigible ſinner ſhould dwell with him. Now fiftly, as we muſt hate Gods enemies, ſo muſt we loue his friends: as 1. *Ioh.* 3. 14. it is ſaid, we are tranſlated from death to life, becauſe we loue the brethren: and Chriſt ſetteth downe a plentifull reward for a cup of cold water giuen to a diſtreſſed brother. Now who theſe brethren be, Chriſt ſetteth downe to be ſuch as do the will of his father: ſo as it is not the affinitie in the fleſh, but the bond of the ſpirit that muſt vnite vs. And on the other ſide, we muſt hate none in reſpect of his creation, but in reſpect he peruerteth the vſe of his creation: for they beare the image of God which is louely, but they deface and ſcratch it out to their owne damnation. So as we muſt hate not *virum, ſed vitium*, the wickednes of the man, and not the wicked as he is a man. Sixtly, our loue of God muſt draw vs into the field for defence of his Maieſtie: for by this ſhall the maſter know his ſeruant loueth him, if he cannot digeſt to heare him euill ſpoken of: yea by this ſhall it be knowne, whether our way be to Canaan or no, if we aske where it lyeth in the wildernes, and if our bloud riſe to heare Ieruſalem euill ſpoken of, and to heare the Lord (who is the keeper of that citie) reuiled and blaſphemed. Such were the ſpirits of *Eliakim*, *Shebnah*, and *Ioah*, 2. *King.* 18. 37. that they rent their clothes, when they heard *Rabſhakeh* raile vpon the liuing God: and *Ezechiah* when he heard it, was greeued at it, and ſpread himſelfe before the Lord, to Mat 25. 34.

call for a holy reuenge of that furie. And ſo muſt euery true hatted Chriſtian eſteeme the name and credit of God farre more tender then his owne, and learne of *Moſes* to be mild in ouerlooking an iniurie done to our ſelues, but to be iealous and zealous in recompencing ſeauen fold to them that teare in peeces the glorious name of the Lord Ieſus.

Num. 12.3. Exod 32.19.

Now we of that hath gone before muſt inferre the contrarie: that is, as all things worke for ſaluation to them that loue God, ſo all things worke for damnation to them that hate him. All which may be drawne and reduced into theſe two things: firſt, thoſe that concerne this life: ſecondly, thoſe that concerne the life to come: and theſe may be reduced into theſe foure. Firſt, the graces of Gods ſpirit, ſo much as they receiue of it is onely to make them vnexcuſable: for they ſhall ſurely periſh, though it be in the blade neare vnto ripeneſſe: the reaſon is, becauſe when the holy Ghoſt hath giuen them as it were a purge, to worke vpon them, ſetting before them good and euill, they not as weake ſtomached, but as curſt hearted, do caſt it vp againe like beaſtly dogges. Secondly, the doctrine of ſaluation, which hath this ſingular vertue to bruiſe and mollifie the flintie heart, onely hardeneth theirs, and maketh them rage like the dragon: for Chriſt Ieſus is but a rocke of offence vnto them; preaching is but fooliſhneſſe, and the word a ſauour of death vnto them; and in the Sacraments they do but crucifie Chriſt again. Thirdly, the benefites of this life do make them drunke, that they can not ſee their miſerie: for in their fulneſſe they do neigh like horſes, and in their hearts they ſay, there is no God; they eate and drinke, and riſe vp to play, making their life but as a May-game. Fourthly, the miſeries of this life, though therewith they be ſometime mollified, as *Eſau* was when he loſt the bleſſing, yet this is but like the iron put into the fire, and ſo ſoftened for a time, but being taken out, is made by that more hard then before.

Now for the reaſon, why afflictions turne to the beſt to ſuch as loue God, it is, becauſe by his eternall purpoſe they are called to be ſaued: ſo as the cauſe why God ordained ſome to the inheritance of his glorie, was onely his purpoſe and pleaſure that

that it ſhould be ſo: for Chriſt as Mediator is not the firſt cauſe of ſaluation. For the Scripture ſaith: *So God loued the world, that he gaue his Sonne*, whereby is euident and apparent, that he firſt loued it before he gaue his Sonne: for firſt, Gods purpoſe was to ſaue ſome; this in time he executeth by creating man and woman in ſuch eſtate as they might fall by their owne will, he nothing inforcing it, nor compelling them thereunto. Now when they were fallen, then was there need of a reconciliation, and now God bethinkes him of a Mediator: ſo as in the order of cauſes, the attonement which is in Chriſt, muſt be after the fall: for the foreſight of the good or euill in a man, is no cauſe for God either to ſaue or to damne any, ſo as no man can determine the cauſe why God loued *Iacob* and hated *Eſau*, to be becauſe of the goodneſſe of the one and the wickedneſſe of the other; and yet it is true that *Eſau* was damned becauſe he was euill: but why he was appointed to damnation rather then *Iacob*, no cauſe can be giuen, but the Lords eternall and inuiolable purpoſe. For otherwiſe *Paul* would neuer haue cryed out (*Rom.* 9. 20.) againſt the reaſon of man, that he ſhold not pleade with God, who hath the power to forme the veſſell after what faſhion he pleaſeth: for if the foreſight of good or euill had bin the cauſe, it had bene eaſily founded, and the Apoſtle would ſoone haue ſet it downe. Herupon we muſt gather an argument, that ſaluation is meerely of mercie: for whatſoeuer is the cauſe of the cauſe, is the cauſe of the thing cauſed: as the Sunne is the cauſe of the fruitfulneſſe of the earth, and God is the cauſe of the Sunne; therefore God is the cauſe of the fruitfulneſſe of the earth: ſo through the righteouſneſſe of Chriſt we are all ſaued; but Chriſt is made righteous meerely of the Lord: therefore of the Lord we are all ſaued. But this is to be vnderſtood, of God as of the firſt cauſe, not as of the neareſt cauſe: ſo that to conclude this point: euery man may giue a reaſon of his ſaluation, namely, becauſe he is beloued in Chriſt, but why he was appointed to be beloued in Chriſt, no man is able to aſſigne or ſet downe a reaſon, but we muſt all bow in humilitie, and reſort onely to the purpoſe of God here ſpoken of by the Apoſtle. Ioh. 3. 16.

THE XXIIII. SERMON.

ROM. 8. 29.

Vers. 29. For those which he knew before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.

THE Apostle here proceedeth to proue, that all things, euen afflictions, worke for the best to those that are ordained in the eternall purpose of God to be saued, after this sort: those that are sure to be conformable to the glorious image of the Sonne of God, to them all things do worke for the best: but they that are called in the Lords eternall purpose are ordained to be conformable and made like to the glorious image of his Sonne: therefore to these all things work for the best.

Quos præuouit, whom he knew before; that is, *Quos vt suos cognouit*, whom he knew and approued to be his owne, such should resemble his Sonne in glorie, that is, should partake and tast of the same glorie, though not in the same measure: according to the speech of S. *Iohn* in his Epistle: *We shall be like him:* he doth not say, equall to him: for Christ must haue the preheminence of an elder brother.

Hence obserue the indifferencie of the loue of God, that he vseth but one and the self same course of discipline in his house for all his children: for as he trained vp his first, and eldest, and best beloued sonne, so will he traine and bring vs vp. And how Christ was vsed here on earth the Scripture is plentifull; and his owne mouth testifieth, that he was worse then the beasts of the earth, for he had not wherein to hide his head. And therefore vnlesse

vnleſſe we do deſpiſe the ſufferings of Chriſt, or thinke that God loueth vs better then hee did Chriſt, and hath prouided an eaſier way for vs to walke in: let vs know that it is our portion to abide the indignities of the world, and to be hated of men; nay, if whole ſeas of troubles fall vpon vs we neede not be diſmayed, for reuilings are made vnto vs as precious balme, the whippe is become but as ſoft ſilke, the pangs of death but as meſſengers of a ſweete ſleepe, and through Chriſt the graue is vnto vs as a perfumed bed.

Secondly, obſerue hence the power and vertue of Gods loue towards vs, who will ſtill haue vs beare about vs ſome notable marke of excellencie and of immortalitie: for as at the firſt we were created like to the image of God himſelf, ſo in our ſecond birth and reſtitution we are made to reſemble the image of the Sonne of God: and our reſemblance of Chriſt ſtandeth in two things, which formerly haue bene touched: firſt, in walking through the fierie afflictions of this life, which we may the better do, remembring that being the ſonnes of *Iacob*, there is a ladder that reacheth from heauen to earth, whereon the Angels Gen. 28. 12.
are alwayes aſcending and deſcending, ready to miniſter to the neceſſities of the Saints. Secondly, in climing vp to the ſeate of glorie, after the Dragon hath ſpent his malice in ſending forth of his mouth whole flouds of waters to drowne vs, which did Reu. 12. 15.
nothing elſe but onely waſh away our filthineſſe, leaſt otherwiſe we had bene like to that old Serpent alwayes groueling vpon the ground. For certain it is, we muſt either reſemble the Sonne in obedience, or the Serpent in malice: and if we thinke the inheritance of a ſonne inferior and of leſſe value and conſequent then the curſe of the Serpent, then let vs runne on with *Pharaoh* in the hardnes of our hearts, that the Lord may ſhew his power in vs, and after he hath forborne vs awhile in patience, caſt vs to Rom. 9. 17.
the deſtruction prepared for vs.

Verſ. 30. *Moreouer whom he predeſtinate, them alſo he called: and whom he called, them alſo he iuſtified: and whom he iuſtified, them alſo he glorified.*

Here

Here the Apoſtle proueth his former ſpeech and aſſertion, by ſetting downe and declaring thoſe ſubordinate and ſecond meanes or degrees whereby the Lord doth accompliſh this his purpoſe and decree. The degrees be foure: whom he foreknew, firſt, them he predeſtinated: ſecondly, after he called: thirdly, then iuſtified: fourthlly and laſtly, them he glorified. After this ſort ſpeaketh S. *Iohn*, *He that beleeueth is alreadie tranſlated from death to life:* ſo as the whole force of the Apoſtles argument is this, They that ſhall certainly be glorified, to them all things worke for the beſt, otherwiſe the Lords purpoſe ſhould be fruſtrate, which cannot be, by reaſon of the degrees of executing this his purpoſe, which neuer faile.

Here conſider generally two parts: firſt, his fore-ordaining vs to glorie: ſecondly, the inferiour degrees whereby he doeth execute this his purpoſe to glorifie vs. In the firſt conſider three things: firſt, what this foreknowledge of the Lord is: ſecondly, what is meant by this, to be like the image of his Sonne: thirdly, what is meant by the firſt borne among brethren.

For this which is the firſt, namely the foreknowledge of God, it is the very ſame which the Apoſtle called before (his purpoſe) whereby the Lord meant to know vs for his owne in his euerlaſting loue, which is the very higheſt cauſe of our ſaluatiõ. For that there is no other firſt cauſe, may be vnderſtood in this, that we are not to ſeeke the firſt cauſe in Chriſt, nor the firſt ordaining vs to life in the mediation of Chriſt; for the Lord had a purpoſe to ſaue ſome before euer Chriſt had a purpoſe to be a Mediator, though not in time yet in order: and that nothing but his foreknowledge made the Lord to know vs in loue, and to account vs for his owne, we may ſee it in our patterne Chriſt. What could induce God that mans nature ſhould be vnited to the very nature eternal? Was it poſſible that the humane nature of Chriſt could deſerue it? No: but it onely was the Lords purpoſe that it ſhould be ſo; which being true in conſtituting and ordaining, the head is alſo to be conſidered in the members, that euen ſo and in the like maner the ſimple and onely purpoſe of God ſhould ſhew it ſelfe in fore-ordaining vs. Now the worthineſſe of man was no cauſe of this: for *Paul* ſaith, *Rom.* 9. 11

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the Lord loued *Iacob* and hated *Esau*, before they had done either good or euil; and saith, it is therefore a mistery to be adored rather then to be scanned by reason. If we will search after the generall cause of mans saluation or damnation, it is the manifestation of the Lords iustice on some, and the declaration of his mercie on others; for if all should haue bin saued, then had there bin no iustice with the Lord: and againe, if all had bin condemned, then had there bin no mercy. Howbeit if we descend to particulars, as, why the Lord ordained such a one to be saued or to be damned; no reason can be giuen hereof, but his eternall purpose, which is onely hidden in his owne breast. For we must not expostulate with the Potter, why he made this vessel to honor and that to dishonor; much lesse must we contend and plead with the Lord about it. This learne thou, the Lord hardneth the reprobate, either by the substraction and drawing away of his mercy, or by giuing it so and in such a maner as they do not profit by it, but onely maketh them the more without excuse, because they haue seen the light, and yet haue loued darknes more then light. And if it be asked, why this mercy of the Lord hardneth them and not mollifieth them, and why the Lord doth not pull them out of the fire, it is because he found them corrupt in *Adam*. But if it be asked why they are appointed to damnation, here we stop our mouths, and haue refuge to no other cause but to the Lords eternall purpose. After the same sort do we say of saluation, for to such as shall be saued he giueth mercy, and maketh this mercy to worke vpon their hearts, and finding them falne in *Adam* he raiseth them vp in Christ: but why he doth this is not not knowne to any but to himselfe. Howbeit in this his purpose to saue vs, he hath ordained we should find mercy in Christ by the degrees here set downe, by calling, by iustifying, by glorifiing vs; and yet to speake properly, this foreknowledge of God is not the cause of any thing, for *Adam* did not fall because God foresaw it; but *Adam* fel, therefore God foresaw it.

For the second point; what is meant by this, *Like to the image of his son*: some expound it that we shal be made like and conformable to his crosse, which is very comfortable, though not so apt and fit for the place it selfe. For if the Prince of the Gentiles Heb. 2. 10.

was

was consecrated through afflictions, if by this meanes the Son himself learned obedience, as it is *Heb.*5.8. much more must we; not that we shal be afflicted in the same measure, or for the same cause that Christ was, for he suffered for our soules, and felt the
Reu.19.15. smart for our sins, yea and sustained the very wrath of God to his
2.Tim.3.12. extreme anguish and horror: but thus far we must resemble him, that if we wil liue godly we must suffer persecutiō. Howbeit this likenesse & conformitie to Christ his image here spoken of, must be vnderstood of his glory, because of the words that follow, mentioning the steps and degrees that lead to this glory; he calleth, he iustifieth, he glorifieth euen as he did his Son, for we are ordained to the same glory, *Ioh.*17.22 signified by the prayer of Christ for his Apostles and al that should beleeue, that his father would loue them with the same loue, and crowne them with the same glory he crowned him; which is the most ioyfull message that can come to the eare of a Christiā hart, to be assured we shal hereafter be lifted vp and aduanced far aboue the third heauen.

3. For the third point, namely that he is *the first begotten among brethren*, consider three things: first, how he is our brother: secondly, what priuiledge he hath being eldest: thirdly, what priuiledge we haue aboue all other creatures by this brotherhood. For the first, he became our brother by this, that the eternal word of God did assume and take vpon him self our flesh, *Ioh.*1.1,2. that we might be his brethren. For as to be a Mediator to God for vs he must haue a diuine humanitie, and an humane diuinitie: so to make vs brethren that we might haue his spirit, could not be but by taking our flesh. Betweene God and man euer since our first fall there hath bin enmity, such and so great as none can see him and liue: for *Exod.*24.17. it is said, that the sight of the glory of the Lord, euen in the mountaine of Sinai, was like a consu-
Esa 33.14. ming fire: and as the Prophet *Esay* speaketh, *Who shall dwell with euerlasting fire?* This fire therefore must be quenched, and an entrance must be made for vs to the mount of God, which is onely in Christ our elder brother: howbeit we are become his brethren, not by incarnation, nor by his humane nature, for then the reprobate should be his brethren as well as wee, for hee partaketh of their flesh as well as of ours.

But

But as this brotherhood cometh by the flesh in some respect, so principally by being mystically engrafted naturally into his bodie, so as we are one flesh with him, euen like man and wife, who are so tearmed and called, in respect of a speciall and sanctified vnion and fellowship that is betweene them, otherwise all men and all women are one flesh. So then our brotherhood with Christ cometh not by any grosse coalition or mixture of our natures, but by spirituall regeneration: as the Apostle to the Hebrewes saith: He that sanctifieth, and they that are sanctified, are all one: so that we are his brethren, not by his flesh simply, but because we are sanctified by his flesh. Whereby we learne to reuerence and adore the infinite and euerlasting loue of God toward vs, that he would thrust as it were his Sonne out of heauen, that he might descend to draw vs thither, and that he must come downe in such basenesse to be cloathed with our nakednesse, and to put on our infirmities. Ephes. 5. 30. Heb. 2. 11.

For the second point, which is the priuiledge he hath being eldest: obserue, that the first begotten vnder the lawe had two priuiledges: first, he was the worthiest person: secondly, he had a double portion. As *Ruben* (*Gen.* 49. 3.) the eldest of *Iacobs* sonnes should haue had, but that the dignitie of his person was translated to *Iuda*, and the priuiledge of his portion to *Ephraim* and *Manasses*. This likewise appeareth *Deut.* 21. 17. where it is commaunded, that the first borne of a mans strength shall haue a double portion, for it is his right. This then we must allow to Christ, who hath two titles giuen him: first, he is called the first begotten of all creatures, *Col.* 1. 15. because he was before any creature, being from eternitie according to his diuinitie. Secondly, he is called the first begotten among the brethren, because he was the first in mans nature that God loued, after the fall of *Adam*. Here know, that Christ as he is the Sonne-man, is the naturall Sonne of God, not according to his humanitie, but as he is Christ-man: for though his humane nature was not taken from God, yet as one person *quatenus homo licet, non ratione humanitatis*, he is the Sonne of God, euen as *Mary* is said in the scripture to be the mother of God, in respect of the vnion of his person. Another priuiledge further Christ hath, that he as

sonne

ſonne of man hath receiued all power from God to iudge the world, *Ioh.*5.22. The Father hath committed al iudgement vnto the Sonne, not that his manhood alone ſhall iudge, but Chriſt God and man ſhall giue the iudgement: euen ſo we pray and lift vp our hands to the man Chriſt Ieſus, not to his manhood, *non humanitati ſed homini:* for the humanitie ſeparated from the diuine perſon of Chriſt is but a creature. Againe, Chriſt as our elder brother is the head of Angels, not as God onely, but as man. Hereupon alſo it is, that he hath a name at which all knees
Phil.2.10. ſhall bow, and this name is giuen him, ſo as he hath it not as God; for being God nothing could be giuen him, but he hath it as man and God, for his bare humanitie could not deſerue this, neither yet to be gouernor of all the world.

Now for the third, which is, the priuiledge we haue by being his brethren, they are chiefly three. Firſt, we are by this heires and fellow heires with him of all things in this life and in the life to come, as appeareth *verſ.*19. 20. of this chapter. Secondly, by this followeth, and from this cometh the ſoueraigntie we haue ouer all creatures: as 1. *Cor.* 3.22. whether it be the world, or life, or death, all things are ours, for we are Chriſts, and Chriſt is Gods; and being vnder Gods wings, no man neither dareth, and though his ſtomacke be neuer ſo good, yet he hath not the ſtrength to hurt vs, for the Lord will keepe vs as the apple of his eye. Thirdly, by this, though the Angels be farre aboue vs in nature, yet we haue one of our nature better then they, that is, Chriſt; and through him they do all become our miniſters, *Heb.*1.4.7. Chriſt is made more excellent then the Angels, and he maketh them but his meſſengers.

Now for the degrees wherby the Lord doth execute this his eternal purpoſe: for the firſt of thē, which is *calling*, it is wrought by the holy Ghoſt as the principall cauſe, and by a double inſtrument the holy Ghoſt vſeth: firſt, the preaching of the law, whereby we are brought to a holy deſpaire of our ſelues by the ſight of our owne corruption, that we may ſeeke for remedie in the profound ſea of the Lords vnſearchable mercie. The ſecond the preaching of the Goſpell, whereby he annointeth our eyes
Col.2.13. with the eye-ſalue of the holy Ghoſt, that being dead in ſinne,

and

and not ſo much as dreaming of ſaluation, the ſound of the Goſpel doth awake vs that we may heare, that hearing we may liue. Hereupon it is ſaid, that the Lord doth draw men and pul them vnto him, as Chriſt ſaith, *No man can come vnto me vnleſſe the father draw him*, that is, doth ſeparate them from the curſed generation of the world, and ſets his inward ſeale vpon them, that is, his ſpirit, and brandeth them in the forehead with a viſible marke of holineſſe of life, that euery man may know them to be the Lords. Hereupon alſo it is ſaid, that the Lord doth open the hart with the key of the Goſpel, as *Act.* 16. 14. he is ſaid to open the heart of *Lydia*: and as *Pſal.* 40. 6. he boareth the eare, and ſofteneth the heart, and moiſteneth it with his grace, that aboue all things a man ſhall eſteeme of the pearle of the Goſpell, and be brought chearefully to ſell all he hath to buy ſuch a iewell as ſhall vring him righteouſneſſe to ſaue his ſoule: ſo as this calling of the Lord is to this end, to manifeſt and to ſecure a man in his ſoule, that the Lord hath giuē him to Chriſt out of all the world. Iohn 6. 44.

Here may be obiected: are not all vniuerſally called by grace? We anſwer; No: for firſt, all men are not called effectually: ſecondly, ſome are not called at all. Some are called externally by the Preachers mouth, and ſaluation is offered them by the miniſtery of the word and ſacraments, and the kingdom of God is come to their dores, and peace is ſhewed them, and the glory of Ieruſalem is ſet before them: but yet we ſee of them that were bidden to the mariage, there were three ſorts not effectually called: firſt, they that being called careleſly refuſed to come, being poſſeſſed with the cares of this world, and with voluptuous liuing: ſecondly, they that cruelly perſecuted the inuiters & meſſengers of the Bridegroome, not onely refuſing to come being called, but diſdaining to come, as ſcorning ſuch cheare, and faring euery day better themſelues at home: thirdly, they that came hand ouer head, neuer looking to their feet before they entred into the Lords houſe, nor neuer changed their attire, but came without the wedding garment of a holy life. So we reade that of the foure ſorts of ground that receiue the word and the ſeed thereof, one ſort onely ſhall be ſaued; not that we muſt vnderſtand it as if of foure hearers there ſhould be but one ſaued; Math. 22. 3. Mark. 4. 4.

for

for the Lord may haue mercy vpon a whole congregation to ſaue them. but three ſorts of them filled with ſeuerall affections that vouchſafed to come and to ſtand before the Lord as heerers, were reprobate, that is, ſuch as did not beautifie the profeſſion of the Goſpel with a holy life. And truly of them that come and feed vpon the word and yet be reprobates, it is wonderfull to ſee how farre they go euen in the right courſe; for firſt they may be enlightned generally in the knowledge of the truth, and may taſt of the heauenly gift, yea and be partakers of the holy Ghoſt, *Hebr.* 6.4.6. and yet may fall away, neuer to be renewed by repentance. Secondly, they may haue faith (*Luke* 8.13.) for a time not counterfeit, yet not truly ſincere, for in the day of triall
Mark. 6.20. they fall away like fruite from the tree with a blaſt of wind; yea they may take ioy in the word as *Herod* did, who was glad to heare *Iohn* Baptiſt: and with *Herod* they may for a time do many things at the requeſt of Gods Miniſters, *Marke* 6.20. And for outward reformation, ſwine we know may be waſhed; ſo may they leaue off and diſcontinue ſome groſſe ſins for a time, when Sathan being for a ſeaſon caſt out of them, doth not worke ſo forcibly in them: as *Math.* 12.34. the Phariſes and Sadduces may for nouelties ſake come to *Iohns* baptiſme, and for a time ſpeake good things when they are cuill, and yet be but a generation of vipers; yea they may wiſh with *Balaam* to die the
Numb. 23.10 death of the righteous, iuſtifying in their owne conſcience the courſe of holineſſe; and which is more, they may partake of all the graces of God ſauing that one grace of ſanctification, and yet they may ſeeme to be ſanctified, as *Hebr.* 10.29. they tread vnder foote the Sonne of God, and count the bloud of the new Teſtament an vnholy thing wherewith they were ſanctified.

Now others there be that are not called at all, and theſe be of two ſorts: either thoſe to whom the Lord hath denied the very contemplation of the booke of nature, as children that die as ſoone as they be borne, who if they be elect, it is by a ſupernaturall power of the holy Ghoſt; if they be reprobate, it is iuſt in reſpect of their natural filth and corruption that did cleaue ſo faſt vnto their bones, for in that they die it proues they had ſinned,

ned, and ſinne proues there is a law, which law being broken bringeth death, for the wages of ſin is death. The ſecond ſort is of them, who though they be called by the booke of heauen and earth, as the Gentiles were, *Rom.* 1. 20. who do ſee the eternall power of God in the creation of the world and other his workes, and liuing to a more vnderſtanding age, are euen by the light of nature without all excuſe; yet are they not inuited by the voice of the Goſpell to riſe from the dead, but die in their ſinnes as the Cannabals, Barbarians, and the Iewes ſince their Apoſtaſie, to whom there pertaineth nothing but a fearefull expectation of iudgement. Rom. 6. 23.

Hereof followeth and is to be obſerued, that it is contrary to the ſcripture to thinke that it was the will of God from eternity that all ſhould be ſaued, for then it was his will likewiſe that all ſhould come to the knowledge of their ſaluation; for whom he hath ordained to the end, them hath he alſo ordained to the meanes: whereas to the reprobate, the ſound of the word if they do heare it, is but as the noiſe of bels confuſedly iarring in their eares, and yet many there be that neuer heard it. Why, but it is ſaid *1. Tim.* 2. 4. that it is the will of God all ſhould be ſaued. True, all men, not euery ſingular particular man, but of euery ſingular conditiõ of men ſome, not al of al kinds, but of al kinds ſome: according to that ſpeech of the Euangeliſt, Chriſt healed euery diſeaſe in Iury, that is, euery kind of diſeaſe, not euery particular diſeaſe. Now if all men come not to the knowledge of the truth of God, either it is done by the will of God, or againſt his will: to ſay that it is againſt his will were impious and blaſphemous, for this were to hold that ſomething could offer violence to the will of God, and as if he might not otherwiſe haue purpoſed, which muſt be far from a Chriſtian heart to imagine. If then this be done with his will, then it followeth that his will is changeable if he once meant to ſaue them, for we ſee ſome euen like dogges ready to rend them in peeces that offer them the pearle of the word, whom if the Lord had purpoſed to ſaue, they ſhould not continue perſecutors of the truth, as *Paul* ſaith of himſelfe, 1. *Timoth.* 1. 12. 13. It pleaſed Chriſt Ieſus to put me in his ſeruice, being before a blaſphemer, a perſecuter, Mat. 4. 23. Mat. 7. 6.

an oppreſſor, and I was receiued to mercy. And where it is ſaid, 1. *Iohn.* 2. 2. that Chriſt is the reconciliation for the ſinnes of the whole world, it is to be vnderſtood for the ſinnes of all ſorts and degrees of men gathered out of all the parts of the world: and this Chriſt himſelfe interpreteth *Ioh.* 17. 9. when he ſaid, *Father I pray not for the world*: and vndoubtedly he wil neuer ſaue them he neuer prayed for; for whom he excluded from his prayer, them he neuer meant ſhould haue benefite by his death: nay he had bene bound in dutie to haue prayed for all, if all had bene elected to ſaluation. Now if it be asked why men are damned, the anſwer is eaſie; It is for their ſinne: howbeit it was purpoſed in the Lords vncontrolable decree, that they ſhould be damned before they euer ſinned; and being corrupt in themſelues, the Lord hardneth them, either by withdrawing the meanes, or the power of the meanes: the firſt by ignorance: the ſecond, by denying them vnderſtanding hearts. So as if it be demaunded why the Lord hardned any; it is becauſe he found him corrupt in *Adam*: if why he damneth any, it is becauſe he found him a ſinner in himſelfe.

2. *Whom he calleth he iuſtifieth*: that is, doeth abſolutely pardon him all his ſinne, and abſolutely impute vnto him all his Sonnes righteouſneſſe, that as Chriſt for vs was made ſinne, ſo we in Chriſt might be made righteous: ſo as iuſtification is the tranſlation and remouing of our ſinne to Chriſt, and the tranſlation and remouing of his righteouſneſſe to vs. To our ſinne he oppoſeth his obedience, to the puniſhment of our ſinne he oppoſeth his ſatisfaction, otherwiſe he had not fully acquitted vs by fulfilling the law, vnleſſe he had ſatisfied his Fathers wrath for our breach of the law in our corrupt birth. For if a man could now fulfill all the law of God, yet ſhould he not be ſaued, becauſe he was borne corrupt, and could not poſſibly ſatisfie for that was paſt, and in performing the law afterward, he ſhould do nothing but his dutie. But this is our comfort, that the Lord ſeeing our weakneſſe hath in his loue paſſed by it, and ſeeing our thoughts to be alwayes euill, taketh no account nor reckoning of vs; but we reſembling the image of his Son, the Lord reckoneth with him, and ſtriketh off our debts in ſetting

ting them on his score, who hath payed the Lord his full due, euen to the vtmost farthing, being in his birth cleane, in his life holy, and in his death obedient.

Whom he iustifieth he glorifieth.

In this life the Lord doeth onely call vs and iustifie vs, so as no man need say, as *Rom.* 10.7. who shall ascend into heauen? for that were to bring Christ from aboue; or, who shall descend into the deepe? for that were to raise Christ from the dead: for so much vertue and power of Christ as is needfull for vs we tast of here: but our glorifying is reserued and followeth in the life to come, hauing it here only in *spe* and not in *re*, in hope but not in hand. This glorifying here spoken of is meant, not that we shall haue at the last day of our separation, when the world shutteth her doores vpon vs, but of that glory we shall receiue at the day of iudgement, which is plaine and euident by that went before, vers. 21. namely that we waite for the restoring of the libertie of the sonnes of God, and for the freedome from the bondage of corruption. Howbeit in the glory of our separation, two things are to be obserued: first, that we shall be freed from all feares and teares, and shall haue sin abolished: secondly, we shal enter into our Lords rest: but the glory of the last day is farre greater, and resteth in three things: first, in the resurrection and awaking of the body, when it shalbe made conformable to the body of Christ, when it shal not liue by the soule only, nor be maintained by outward and externall instruments of bread & such like, but it shal liue as the body of Christ liueth, and be glorious like the Sunne, which shal then exceed it selfe in glory. Secondly, there shall be a new heauen and a new earth, and in this new heauen shall dwel the soules of the Saints of God, and all things else shall be restored to their first maiesty. Thirdly, which is the greatest of all, we shall then haue the beholding of the very face of God, and there shal be no markes set to keepe vs from the mount where the Lord dwelleth, as there was *Exod.* 19.12. but as *Paul* speaketh 1. *Corinth.* 13.12. we shal then see him face to face, and know him as we are knowne of him, and see him as God all in all; that is, we shal behold the glory of God not standing vpon the veile

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Reu. 21.4.

Esay 65.17. 2. Pet. 3.13

Reu. 21.11.

of the flesh of Christ, for then all mediation and intercession shall cease: and this is part of that Christ prayed for a litle before his death, *Iohn* 17. 24. that we might see that glorie he had before the world was made, for then we shall see Christ-God and the whole Godhead immediatly raigning, yet in Christ the Sonne of man and in vs, but so, as we shall no more leane and relie vpon the prayers of Christ, for then he shall raigne no more as the Sonne of man in the midst of his enemies, for this gouernement shall cease, death which is the last enemie being then abolished, and he then shall raigne ouer them vanquished as God. Howbeit the fruite and benefite of this his mediation shall endure for euer, and the subiection of his humane nature shall then more appeare, because of the glorie of his Godhead which shall then be seene fully, euen such and the same as he had before eternitie: yet shall this saluation more increase the glorie of his humanitie, when we shall vnderstand and see it to be personally vnited to the Son of God, who with God the Father and the holy Ghost shall be all in all.

Now the fruition and possession of this glory shal work three effects in vs: first, it shal breed in vs an infinit loue toward God: secondly, an infinit ioy in God: thirdly, an infinit praise to God. Infinitely shal we loue him that hath aduanced vs to such honor as is endles, and to such fellowship as is matchles; our hearts shal be filled with ioy, and yet not able to comprehend or expresse it, therfore it is said, *Enter thou into thy masters ioy*, for this ioy is too great to enter into thee: and besides the ioy we shall haue in our owne saluation, we shall conceiue as great ioy for the saluation of others, which is called ioy celestial: and we shal haue yet more ioy then before, to see the Godhead so glorious, the Lambe aduanced in our flesh, and to be one person with God. And this is aboue al ioyes, because we shal loue Christ far aboue our selues, for the zeale of Gods glory shal euen eate vs vp, and it shal be so great in vs, as it cānot be so great for our own saluatiō; & then out of this loue and ioy, as out of two fountaines ioyned in one, shal spring and arise such continual praise to God for this glory, that we shall vncessantly sing to God in the Temple, which is God himself. so as we shal praise God in God, and this shal be as the

Mat. 25. 23.

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Prophet *Esay* saith, from new Moone to new Moone, and from Saboth to Saboth, that is, for euer: for this loue of God is from eternitie in respect of our prædestination, and to eternitie in respect of our glorification: and this is that we sigh and grone for, and for which while we are in the flesh absent from God, we continually pray for. Esa. 66. 23.

THE XXV. SERMON.

ROM. 8. vers. 31, 32.

31 *What shall we say then to these things? If God be on our side who can be against vs?*

32 *Who spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?*

THE Apostle before set downe, that God the Father by his eternall purpose hath foreacknowledged vs, and foreloued vs with an euerlasting loue in his Sonne, and not vs onely, but all those that to the end of the world shall loue him; and manifest and shew foorth this their loue by a sincere worship and religious care to keepe his commaundements: and how that the Lord as he hath ordained vs and them to the same glorie, so at the fulnesse of time by the dispensation of his wisedome, by his spirit he doth call them by the instrument of his word, by the same loue doth iustifie vs in his Sonne, and will glorifie vs with himselfe. Now he being ouercome with the thought and meditation of these things, breaketh foorth into a wonder and admiration: that seeing it is thus, that the Lord hath taken it vpon him neuer to leaue vs, till he hath aduanced vs to heauenly places, euen the seate of the Lord Iesus, what shall we say? The an-

ſwer is giuen with the queſtion: this we muſt ſay, that ſince he is our God, as appeareth by that which went before, then it is impoſſible, (we being thus backed, and hauing the Lord our bulwarke) that any creature can be of that force, or be ſo againſt vs, no not the diuell in hell with all his power can hinder vs from the fruition of this glorie. In the other words: *who ſpared not his ſonne, &c.* there is a further conſolation ſet downe vnto vs, to make the heape of comfort greater; that ſince the Lord gaue as it were iudgement againſt his owne Son, and ſet him foorth to a ſhamefull death for vs, and this when we were his enemies, and ſtrangers from the life of God, how can it be he ſhould now deny vs any thing to further our ſaluation, being made friends with him, and reconciled to him thorough his Sonne?

This doctrine needeth rather deepe meditation, then large explication: for who doth not aſſume to himſelfe ſufficiently to vnderſtand it, being but thus much in effect: that ſince God in his euerlaſting purpoſe hath thus manifeſted his glorie and mercie, and hath ordained the end, which is his glorie in our ſaluation: and to bring it that it may come to this end, hath ſubordinated and ſet downe certaine cauſes, as calling and iuſtifying, it is impoſſible any thing ſhould hinder our ſaluation.

If God be on our ſide. Hereupon we muſt not thinke, that if God be on our ſide we ſhall haue no enemies: for becauſe God loueth vs therefore we haue the more enemies, and therefore we are perſecuted and ſubiect to the hatred of the world: as Chriſt himſelfe expreſſeth, *Ioh.* 17.14. *The world hateth them, becauſe* (ſaith he) *they are like me.* So as in this place the Apoſtle doth not meane, that we ſhould expect any immunitie and exemption from the enmitie and malice of men, but that we hauing this heauenly ſecuritie and aſſured certaintie of the Lords protection, neither Angell, nor man, nor diuell, nor torment ſhall be able to ouercome vs. For this is that *Paul* ſpeaketh of: *All things are by Chriſt, through Chriſt, and for Chriſt,* that is, all things are created by him, all things are preſerued through him, and maintained for his glorie: ſo that our ſaluation being alwaies ioyned with his glorie, neither ſhall men breath, nor the diuell rage,

Col. 1.16.

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but to glorifie Christ; which glorie of his is greatest in our saluation. We therfore in a spirituall confidence of the Lords loue, do challenge all men, and all things that euer were created, that what violence soeuer they offer vs, or what punishment soeuer they inflict vpon vs, it is so farre from pressing vs downe, as it maketh vs spread higher, and furthereth our saluation: for God is with vs, and while the bridegroome is with vs; we cannot mourne. The euill they can do, is but with the dragon to fight with vs; and as the enemies of God to persecute vs, and though they be led to do this by the malice of their hearts, yet they serue but as the Lords rods to chastise vs, and as Apothecaries to make drugs to cure our infirmities; but so, as they cannot put in one dramme more then the Lord knoweth of, for he hath the tempering of the cup, as it is said in the Song of *Salomon*: the Lord weigheth the enterprises of men, and their actions are in his hands, and the worst they can do vs, is but this, to shorten our dayes, by that meanes to hasten our ioyes. Hereupon we are to gather, and to lay vp this comfort, that if the course of nature should be altered, yet euen in this confusion of nature, if we call vpon the Lord, his eare is readie to heare, and his hand to helpe vs; nay, if there be any speciall iudgement and vengeance determined against a citie or a people, the presence of the Lords children doth euen bind his hands, that he can do nothing while they be there: as *Gen.* 19.16. till *Lot* was snatched out of Sodome the fire could not fall from heauen to destroy it. So that if heauen and earth conspire against vs; if sea and sand should imagine vs mischiefe, if the Princes of the world should set their armies against vs, and like grashoppers in multitude should lie waiting for our liues, if the sorrowes of death, and the pangs of hell should compasse vs, yet this is our shade and comfort, that we liue vnder the wings of the Almightie; and that we are to the Lord as precious as the tenderest part of his eye; and he that toucheth so neare him, the breath of his mouth shall consume him: and in the middest of all these calamities, we shall stand like mount Sion, and shall feare no more then the heauens were affraid, (*Gen.* 11.4.) when *Nimrod* and his companie would haue built vp a tower vnto them. For the Lord hath giuen his Pſal 125 1. Pſal. 91.11.

Pſal.91.11. Angels charge ouer vs, and not a haire of our head ſhall fall without his prouidence; but as the wicked haue many waies to hurt vs, ſo hath the Lord farre more meanes to helpe vs.

Who ſpared not his owne Sonne.

This is another conſolation miniſtred vnto vs, to ſtay vs from fainting in afflictions; that if God hath giuen vs his Sonne when we were his enemies, then much more now being reconciled vnto him, will he giue vs with his Sonne all things elſe.

In this conſider two parts: firſt, what it is that is ſaid here: God deliuered vp his Sonne to death: ſecondly, that if he giue him, he will giue all things elſe. In the firſt conſider two parts: firſt, the perſon of him was giuen vp: it was his owne Sonne: ſecondly, who the perſons be for whom he is giuen vp: namely, for all the faithfull.

In the firſt, which is, the perſon of him was giuen vp to death, doth appeare the wonderfull loue of God, that would vouchſafe to beſtow vpon vs rebels and runnagates, no worſe thing
Gen 22.8. then his owne Sonne. Great was the loue of *Abraham* toward God, that ſo commaunded his naturall affections, as to offer vp his ſonne *Iſaac* at the Lords commaundement vnto death, hauing but one ſonne, and he giuen him by ſpeciall fauor to comfort his age, and him whom he loued, being vertuous and religious, when he had no hope to haue any more ſonnes, and this being the ſonne of the promiſe, in whom both himſelfe and the whole world ſhould be ſaued; that this child ſhould not be baniſhed from him, but put to death and killed, not before his face, but with his owne hand, this was a great loue for fleſh and bloud to fall into. But yet farre greater is the loue of God toward vs, who louing Chriſt a thouſand times more then *Abraham* could loue *Iſaac*, becauſe betweene heauenly and earthly
Ioh.3.16. things there is no compariſon, that God ſhould deliuer him vp, not to the whip, but to the gibbet; not by commandement as *Abraham* did, but of his meere and voluntarie loue and motion; not into the hands of them that ſorrowed to ſee him afflicted, but into the hands of butchers, that cared not how cruelly they dealt with him; and this not for his friends as *Abraham* did, for he was called the friend of God; but for traitors that would

would haue pulled the Lord forth of his owne seate; and not to death onely, as *Abraham* did his sonne, who by the losse of his life should presently haue gained heauen, but to a most cursed death and detestable; and this to be performed not in a mountaine or secret place, where there should be few beholders, as *Abrahams* was to haue bene done, but euen before the face of all the Iewes, to hang as a most odious and notorious sinner, to suffer his accusation to be no lesse then for blasphemie, to haue him so debased as to haue *Barrabas*, who for an insurrection and murther was cast into prison, in the choise of the people preferred before him, who not onely was condemned by *Pilate*, prosecuted by the malice of the Iewes, conuinced by false testimonies, scorned at by them that bad him helpe himselfe when he was in such extremitie as he could scarce speake, but that euen God his Father should arraigne him in heauen, hauing all the sins of the world cast vpon him, that pressed him at one time to the highest and lowest part of hell. Whereupon consider, that for the sinnes in our person all the horrors of hell did compasse him, and all the torments of the damned did seize vpon him, and God for the time accounted him his enemie, and brought him to that exigent and extremitie, as he was forced to crie, *Father, why hast thou forsaken me?* for if he had not bin the Sonne of God, it had bin impossible to haue sustained or endured it; and yet being the Son of God, he was driuen so low, as an Angel was faine to be dispatched from heauen to comfort him: and all this to befall him, who in himselfe was not in any one particular sinfull, being cleane by birth, and holy by conuersation. True it is, the high Priest was angrie with him because he tooke him as an offender in his owne person, but God was angrie with him, as esteeming him a sinner in our person, that he which had not deserued being smitten, we that had deserued might escape. And this doth set forth the loue of God, the fulnes of it and the depth of it being not to be comprehended of al the hearts of men ioyned in one, though euery one of them were wiser then *Salomon*, but is onely to be reuerenced and adored of all.

Luk. 23. 18 19
Mat. 27. 22.
Reu. 19. 15.

Further, in this deliuering vp of the Sonne of God to death, we may obserue a reconciliation of two extremes; infinit iustice, and

and infinit mercy, both which the Lord performed in this actiō. Infinite iuſtice, in that the Lord will be paid all his debt; for rather then he will be vnſatisfied, the bloud of Chriſt ſhall pay all: for what diſhonour had it bene for the King of heauen to haue ſuffered the Serpent to haue ſo inſulted vpon his Maieſtie, and wretched man to haue ſo rebelliouſly defaced his image, and ſo preſumptuouſly charged him with malice and enuie, and yet to haue ſet him ſcotfree? If the Lord had borne theſe indignities at our hands, it had too much blemiſhed the power of his iuſtice; and therfore he could take no leſſe ſatisfaction then a ſacrifice of bloud: and that this bloud muſt iſſue & ſtreame out of the veines of the hart of Chriſt, hath ſhewed him to haue ſet an infinit price & valuation vpon his iuſtice; yet hath the Lord withal herein ſet forth his moſt perfect, infinite, and endleſſe mercy, that though he would not forgiue the debt, yet he paid himſelfe, for God did ſuffer: and this is ſuch a thing, as no mortall man in the ſame action is able to ſhew forth. We reade of one *Zaledicus* King of the Locrenſes, that went about ſuch a matter; who making a law, that who ſo defloured a woman ſhould looſe both his eies; it fell out his owne ſonne was the firſt that brake it: whereupon the King would haue had the law executed vpon him, preferring the loue of iuſtice before the loue of nature; but what by the obteſtation and intreatie of his Nobles inſtant vpon him, and what through feare of tumult and inſurrection threatned if he would not diſpence with the law in this yong Prince, who was of great expectation for his towardlineſſe, and in great fauour with the people for his vertues: at laſt the King reſolued to ſatisfie the law, and yet to ſhew mercy to his ſonne; and therfore whereas the law was, that ſuch an offendor ſhould looſe both his eyes, he cauſed one of his ſons to be put out and one of his owne, ſhewing mercy in putting out one of his own, and iuſtice in putting out one of his ſonnes; but this was not perfect, for then in mercy he ſhould haue put out both his owne eyes, or in iuſtice both his ſonnes. And no maruell, for how can fleſh and bloud imagine to reach the wiſedome of God, when our vnderſtandings are but as the ſtubble caried to and fro with the wind, and we our ſelues but as duſt & aſhes, that cannot reach

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the depth and dignitie of ſo glorious a Prince?

Now for the ſecond point, for whom this ſonne of God was giuen vp: it is ſaid, for all, that is, for all beleeuers, for ſo Chriſt expounds himſelf, *Iohn* 17. 20: and therfore execrable is the opinion of *Andreas* a Lutheran, who holds that God deliuered vp his Son for an vniuerſall ſaluation, meaning thereby to ſaue all, if all will be ſaued; for they that will not beleeue (ſaith he) condemne themſelues. But we ſay, the purpoſe of God was not that Chriſt ſhould die effectually for all: for firſt, he neuer died for thoſe he neuer prayed for: and *Iohn* 17. 9. he prayed not for the world. Secondly, if Gods purpoſe had bin to haue giuen him to death for all without exception, then how is it that ſome are already damned, & others haue no faith and ſhal be damned hereafter? either his purpoſe being to ſaue them is fruſtrate and void, or elſe God cannot do it, and ſo ſomething ſhould reſiſt the power of God, which is blaſphemy to thinke. If God had ſuch a purpoſe, & after ſeeing the incredulitie of man, he ſhold change his mind, then the execution of his wil ſhould depend vpon the incertaintie and inſtabilitie of the euent, which doeth derogate much from the al-ſufficiencie of God; and therefore we ſay that he was crucified for none but for ſuch as haue their garments dipped in the bloud of the Lambe, but for ſuch as haue their faith burning like a lampe, but for ſuch whoſe workes proceed from an vndefiled heart, and whoſe prayers through Chriſt his helpe aſcend to the euerliuing God.

Further, conſider in theſe words, *He deliuered him vp to death*: that this very phraſe and maner of ſpeech is attributed to *Iudas*, who is called *Traditor*, a deliuerer vp, or a traitor. How ſhal we then determine of this? Shall we challenge God to be euill becauſe he deliuered him vp? or excuſe *Iudas* becauſe he executeth that which God had purpoſed? God forbid: for neither is God to be accuſed that *Iudas* wrought with him in the ſame action, nor *Iudas* to be excuſed for deliuering him vp according to Gods purpoſe. *Your wicked hands* (ſaith *Peter Act.* 2. 23) *haue crucified him whom God in his determinate counſell had deliuered vp.* Why then ſhall *Iudas* be blamed being but the inſtrument? Becauſe as *Iudas* did it, it was moſt wicked, he doing it by the Mat. 26. 15.

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instigation of the diuell, his heart being possessed with couetousnesse and blinded with infidelitie, yet was it good in respect of the end whereto God had ordained it, though as it proceeded from his poisoned heart, it was most execrable: for alwayes the action of the instrument beareth the name, or is denominated from the affection of the instrument: and therefore *Iudas* betraying his Maister for thirtie peeces of siluer, it was a most damnable sin in him, and the turning of it to the saluation of the faithfull was only the worke of God. It may be said, God did appoint *Iudas* to do it, for nothing is done but by his appointment, how then cā *Iudas* be blamed? We answer this by a double comparison or similitude; the soule giueth power to a lame limme or member of the body, to moue and to stirre, yet may not the power of the soule be blamed for the lameneſſe of the limme; for the lameneſſe thereof doeth not enter into the soule, neither proceedeth from the soule, but from the body, though the soule be the cause of the motion. Euen so the Lord moued *Iudas* to the action, but the imperfection and sin in the actiō proceeded not from the Lord, but from the diuel that had corrupted his heart: And no more then the brightnes and heate of the Sun can be said to be the cause of the stench of the carkas, or the corruption thereof can reach to defile the Sun: no more can the holineſſe of God excuse in any action the wickednes of man, or the wickednes of man defile his holines. The incestuous wickednes of *Absolon*, the mischieuous purpose of *Achitophel*, the hatred of *Iosephs* brethren, and the malice of the Iewes in the apprehension and death of Christ, were wicked and euill in themselues, though God turned their ends contrary to that they were intended.

2 Sa. 16. 21. 22
Gen. 37. 27

For the last point, *If he giue him, he wil with him giue al things:* obserue that no man can partake of the benefites of Christ, but first he must partake of Christ himselfe; and therefore they that hold we do in the sacrament of the Supper onely partake of the benefits of Christ his death, and not of Christ himselfe, do grossely offend: for we do eate spiritually the very body, and do drinke the very bloud of Christ, and by this we are made partakers of his soule, and by consequent

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of his humanitie, and by this of his diuinitie, for they are neuer ſeparated, and by this of Chriſt God and man, and by conſequent of all his benefites: for theſe benefites be like an &c. in the end of a ſentence, that implyeth a neceſſarie addition of many things not expreſſed, and yet muſt needes be vnderſtood as depending vpon the former. So that if we haue Chriſt, he cometh not naked nor alone, but he bringeth all he hath with him: his puritie, his obedience, his ſacrifice, his power and whatſoeuer elſe may make a Chriſtian man perfect.

Secondly, obſerue hence, that no man can partake of Chriſt, but with him he muſt likewiſe partake of all his benefites: anſwerable to that ſpeech of the Euangeliſt: When we haue the kingdome of God, other things ſhall be added: for ſaluation neuer cometh alone. And therefore damnable is that opinion: that a man may eate Chriſt really and indeed, and yet not partake of his benefites, becauſe he doth not eate him effectually: for this ſhould argue there is no life in the fleſh of Chriſt: contrarie to that *Ioh.* 6. 50. *He that eateth of the fleſh of the ſonne of man, muſt needes haue life.* Mat 6. 33.

Thirdly, obſerue hence, that all is gift and no merit, and a gift purpoſed of God to be beſtowed before euer we deſerued any thing: for though we in dutie muſt labour in the courſe of mortification, yet in vaine do we waſh our ſelues, thinking to be accepted for our cleanlineſſe: for it is God that giueth the beginnings in his loue, and the increaſe in his ſpirit, and the end and perfection in his Sonne. And therefore he that leaneth to himſelfe ſhall ſurely fall: for if fleſh be thy arme, and thine owne workes the ladder whereby thou thinkeſt to clime to heauen, when thou art paſſed the ground, then ſhall the rounds breake, and thy fall ſhall be to thy confuſion: for in the gift of Chriſt alone we are beloued.

Verſ. 33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth.*

34 *Who ſhall condemne? it is Chriſt which is dead, yea or rather which is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for vs.*

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The Apoſtle hath before proued, that if any thing ſhould make vs tremble and ſtand in feare of damnation, it ſhould be one of theſe two: firſt, either the ſinfull imperfection of our nature: or ſecondly, the inuitable neceſſitie of affliction. Now that we being in Chriſt, the remainder and relikes of that corruption which we ſhall onely ſhake off in death, cannot make vs ſubiect to the curſe of God, he hath proued from the firſt to the ſeauenteenth verſe going before. Secondly, that the rod of affliction reſting on our backes, is no argument of the wrathfull face of God, but onely the chaſtiſement of a Father, he proued from the 17. to the end of the 32. verſe. Hauing proued theſe two points: he now maketh a moſt comfortable concluſion, demanding a queſtion by way of a challenge, and doth moſt confidently himſelfe anſwer it. Who can lay any thing to our charge? If Sathan ſhall accuſe the brethren, whome the Lord notwithſtanding will reproue, yet who dare condemne and giue ſentence againſt vs, ſince Chriſt for our ſakes is dead? ſecondly, is riſen: thirdly, ſitteth at the right hand of the Father: fourthly, and maketh interceſſion for vs.

Zach. 3. 2.

Firſt, for his death, how this ſaueth vs from damnation: it is two wayes: firſt, in reſpect of the grieuouſneſſe of his death: ſecondly, in reſpect of the worthineſſe of his perſon, that did ſuſtaine and indure it. The grieuouſneſſe of it reſteth in theſe two: firſt, that viſibly he was nailed to the croſſe, and there was a ſeparation of ſoule and bodie: ſecondly, that inuiſibly the markes of the wrath of God were vpon his ſoule, he ſuffering for a time ſo many torments of hell, as euer all the damned ſhall do. The worthineſſe of his perſon appeareth in this, that he was the Son of God by eternall generation, who for his obedience and humbling of himſelfe in the ſhape of a ſeruant to ſo curſed a death, might worthily haue merited the ſaluation of a thouſand worlds. So that as death came in by ſinne, which ſtingeth a man to damnation, and whereby the diuell raigned ouer all: ſo by the death of the Sonne of God was death ouercome, ſinne aboliſhed, and the diuell vanquiſhed; and as by ſinne came in death, ſo by death went out ſinne. Hereupon we beholding Chriſt crucified by a liuely faith, we ſhall be freed from the impoyſoned

1. Cor. 15. 21.

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bitings of the old ſerpent, euen as the Iſraelites were healed of their wounds and ſtings, by looking on the braſen ſerpent in the wilderneſſe. Ioh.3.14. Num.21.12.

For the ſecond, which is Chriſt his reſurrection: we haue this comfort, that no ſinne is vnſatisfied or vnexpiated, ſince he is deliuered from the power of darknes and of death vnder which he was kept, and ſtill ſhould haue bene kept vntill all our debts had bene payed to the vtmoſt farthing. Hereupon we beleeue, that Chriſt caried all our ſinnes with him into the graue: but what became of them afterward, we know not, nor need not to inquire, for he roſe without them. And this was repreſented in the ſcape-goat, (*Leuit.16.21.*) who hauing all the ſinnes of the people laid vpon him, was ſent into an vninhabitable place, where he was neuer heard of againe, ſet downe to be in the wilderneſſe, by the hand of a man appointed.

For the third conſider two things: firſt, what is meant by his ſitting at the right hand of his Father: ſecondly, what benefites we reape by his ſitting there. For the firſt, vnderſtand it is a tranſlated or borrowed ſpeech: for can we thinke that God hath a hand, whoſe power is diffuſed through all creatures, and being an infinit ſpirit hath no definite place? And as here Chriſt is ſaid to be ſitting, ſo elſewhere he is ſaid to be ſtanding: as *Act.7.56. Stephen* ſaw the Sonne of man ſtanding at the right hand of God. In which there is alſo a borrowed ſpeech: for we muſt not thinke he either ſitteth or ſtandeth at a certaine place: but the phraſe is fetched from the cuſtome of great Princes, who vſe to ſet them on their right hand, whom they meane to make their equals, as *Gen.41.40. Ioſeph* was ſet at the right hand of *Pharaoh* being made ruler ouer all Egypt: and 1. *King.2.19. Salomon* ſet *Bathſheba* his mother on the right hand: ſo is it ſaid by *Dauid* in the Pſalmes, the Queene ſitteth on the right hand of the king. So as the meaning is, that Chriſt Ieſus hath receiued from God the copartnerſhip of ſouereigne authoritie ouer all creatures whatſoeuer, and as he is man, being alſo the Sonne of God and our elder brother, is aduanced ouer all, and hath receiued a name aboue all: ſo as now the Father ruleth nothing but in the perſon of his Sonne. Secondly vnderſtand, that this ſitting Pſal.45.9.

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ting at Gods right hand, though it was due to his humane nature and flesh from the moment of his conception and vniting the flesh to his diuine nature, yet it is properly assigned to him after his resurrection, or rather after his ascension. For hauing in the forme of a seruant performed all obedience, then did the Father crowne his obedience with this excellent glory, and then was this soueraignetie bestowed on him. Which must teach vs much more patiently to waite vpon the Lord, and not to expect our reward before we set foorth, or while we be running: but when our race is finished, and that we haue borne the heate of the day, and haue fought a good fight in the Lord. Thirdly, for this his sitting, that is, the receiuing of his absolute authoritie, though Christ as God neuer receiued it being equall to God, much lesse after his ascension, yet after his ascension he was in some sort aduanced in his diuine nature: for as the Scripture
Rom. 10. 7. saith: *The Sonne of God descended*: meaning thereby, abased himselfe, and his glorie did not so fully appeare, being hidden in the cloud of his infirme flesh; yet as this Apostle saith, by his rising
Rom. 1. 4. and ascending was he mightily declared to be the Son of God; and by that was more manifested to be so, then he was vpon the earth. This also he sheweth himself, *Ioh.* 17. 24. when he prayed to be glorified with the same glorie he had with his Father from the beginning; not that it should then be bestowed vpon him, but then miraculously declared to haue had it from eternitie. Howbeit this his sitting here spoken of, is properly meant to be exalted in his flesh, because this authoritie is giuen him as Mediator. And in this respect Christ may be said to be greater then himselfe, and lesse then himselfe; because his flesh is beneath his diuinitie, and his Godhead farre aboue his humanitie. And by this power giuen him he is glorified in the Godhead, in the manifestation of it in the flesh, by abolishing all his infirmities, and replenishing his flesh with all manner of graces, as it is said:
Colos. 2. 8. *In him dwelt the fulnesse of the Godhead.*

Concerning the second point: namely, what fruits come to vs by this his sitting at Gods right hand, they are principally three: first, we learne by this, that he doth inrich his Church generally, and euery member particularly, with so many graces of the

the holy Ghoſt as ſhal be neceſſary to the glory of the head, the edification of the whole body, and the ſaluation of euery particular member, according as it is ſet downe *Eph.*5.26.27. that his Church might be without ſpot or wrinkle, and without blame. Secondly, by this his preſence with God he doth defend and protect his Church from all enemies whatſoeuer, ſo as the gates of hell ſhall not preuaile againſt it. And this is our comfort, that ſince all power is giuen him, he that hath felt our infirmities hath the tempering of the cup of our afflictions, which we may boldly drink of, and not refuſe it no more then he did the bitter cup his Father gaue to him; and aſſure our ſelues that no tyrants hand can touch vs further then he permits him, which ſhal neuer be aboue our ſtrength, for Chriſt hath power enough to performe it, and God hath wil enough to do it. And ſince while he was in his humanitie on earth the diuell could not enter into a heard of ſwine without his licence and permiſſion, *Math.* 8.32. and that as it is ſaid in the *Reu.*5.3. he doth ſo ſeale the doore as none can enter in vnles he open it: what ſhall we think he wil do now, being in his glory and at his Fathers elbow? And while he was in the fleſh, being able by the word of his mouth to ſtay the raging of the ſea, *Mat.*8.26. much more now can he and will he repreſſe the rage and fury of our perſecutors when it pleaſe him. Thirdly, he ſhal ſit at the right hand of the father vntil al his children be fully glorified and his enemies deſtroyed, which are of two ſorts: firſt, ſuch as are to be aboliſhed, as death: ſecondly, or ſuch as perfectly are to be vanquiſhed, and yet perpetually to be tormented, as the diuell and the damned ſpirits, for to them ſhal it be a day of horror and of howling.

Now for the fourth, which is his interceſſion or his making requeſt for vs, conſider two things: firſt, what is meant in that he is ſaid to make petitiõ for vs: ſecondly, what benefits redound & ariſe to vs by theſe his requeſts for vs. For the firſt, that he is ſaid to pray for vs, it is the exaltation & aduancement of Chriſt Ieſus in the office of his eternall prieſthood, whereof there were two parts: the one to expiate or offer ſacrifice for ſinne: the other to pray for the people. Now Chriſt was ſuch a Prieſt, as the power of his ſacrifice continueth for euer, and no more ſacrifice 4.

is to be offered vp, as it is ſaid *Hebr.*10.12. this man (meaning Chriſt) after he had once offered one ſacrifice for ſin, ſitteth for euer at the right hand of God. How beit the ſecond dutie of his Prieſthood, which is to pray for vs, remaineth ſtill, but after an other maner; not as he did vpon the earth, when he proſtrated himſelfe to the ground, and lifted vp his eyes to heauen with trembling of heart and anguiſh of mind, offering vp prayers, as *Heb.*5.7. with ſtrong cries and teares vnto God, being himſelfe then but as a ſeruant to his Father: but he exerciſeth this office now not by any ſubmiſſion of geſture, but by repreſenting and ſetting before the eyes of his Father his ſacrifice freſh and bleeding, which turneth his Fathers countenance from our indignities and miſdeeds to looke vpon himſelfe, as *Heb.*9.24. he is entred into heauen to appeare now in the ſight of God for vs, ſtanding there to be beholden.

2. For the ſecond, namely what benefits we haue by this his interceſſion; and they are three: firſt, by this he fulfilleth all the types and figures of the law, that hereby he might fully declare vnto vs that he is the euerlaſting Prieſt, prefigured by them that were vnder the law, as *Hebr.*10.19. he is ſaid to enter into the ſanctuary of heauenly places: that as (*Exod.*39.7) *Aron* had precious ſtones, in which the names of the children of Iſrael were written, ſixe in euery ſtone, and twelue in his breaſt, in euery one of them a tribe, that he might remember them to God in his prayers; ſo Chriſt bearing in his breaſt our ſelues as precious ſtones, is thereby put in mind to remember vs to his Father; and though our fathers hauing the veile before them, were forbidden to enter into the holieſt; yet we through the veile of the fleſh of Chriſt (*Heb.*10.20.) are permitted to come boldly to the face of the moſt high and holy God. The ſecond benefite is, that all our prayers be ſanctified, and do aſcend to the ſeate of God through his petitions, that is, through his appearing before his Father they ſhal be heard of his Father. Herupon *Paul* ſaith, *Rom.*5.2 by him we haue acceſſe to the throne of grace to offer vp the ſweet ſacrifices of our ſelues by Chriſt, who hath made the way for vs, let vs therefore approach vnto him with confidence: and this is that ſpoken of in the *Reu.*8.3. the Saints poure forth

forth their incenſe, that is, their praiers, which is giuen to Chriſt hauing a golden cenſor, that he ſhould put a new incenſe vpon them vpon the golden altar, which is himſelfe, that they might haue a gracious ſauor, and a ſweet ſmell in the noſtrils of his Father. The third benefit of this his interceſſion, is that which we ſhal neuer fully feele nor perceiue til his laſt praier be graunted he made *Ioh.* 17.21. that we might be one in God and himſelfe, that is, when we ſhall haue a full contemplation of the maieſtie of God.

Laſtly obſerue, that Chriſt ſhal make this interceſſion for the Saints til all his enemies be ouercome, and all his children arrayed in ſtately and royall garments, and then ſhal his praiers ceaſe: for why ſhold he pray any longer when his praier is granted? but by this we may ſee, that ſaluation of ſoules is no ſuch eaſie matter as the world imagineth, ſince it requireth this continuall exerciſe of the Son of God to make requeſt for vs: and if Chriſt in loue and compaſſion do it for vs, much more ought we to do it for our ſelues.

THE XXVI. SERMON.

ROM. 8. 35, 36, 37.

35 *Who ſhal ſeparate vs from the loue of Chriſt? ſhal tribulation, or anguiſh, or perſecution, or famine, or nakednes, or perill, or ſword?*

36 *As it is written, for thy ſake are we killed all the day long, we are counted as ſheepe for the ſlaughter.*

37 *Neuertheleſſe in al theſe things we are more then conquerers through him that loued vs.*

THE Apoſtle vpon the heauenly and Chriſtian ſecuritie ſet downe in the premiſes, inferreth and brings in a moſt conſtant and comfortable reſolution vpon a ſtout magnanimitie and ſpiritual courage by him conceiued, that is, that it

is impossible any thing should make vs fall from the fauour of God which is in Christ. The reason is this; in those things wherein we are more then conquerers, we cannot be remoued from Gods fauor, but in these seuen things here reckned vp, tribulation, &c. al which are as needles in the flesh, and wherein he comprehendeth al other, these being the worst, we are more thē conquerors, therefore neither anguish, famine &c. can separate vs from the loue of God. As if he should say, howeuer it be that men cal not in question Gods loue while they liue in peace and enioy the pleasures of this life, yet let vs see how farre aduersitie may throw and deiect a man frō this comfortable securitie; that since Christ sits at the right hand of his father, and there shall sit till all his children be fully glorified, let vs take th' greatest extremities that can light vpon the flesh: Tribulations, that is, any kind of outward trouble, or anguish, that is, such inward perplexity or distresse in soule that we are at our wits end, like *Lot*, *Gen.* 19.8. that must either giue forth his daughters or the Angels to the filthy Sodomites: or persecution by famine, that is able to break a brazē wal, it breeds such rage in the bones: or nakednes, that is, that we be so impouerished or beggered for the truths sake, as we haue nothing to couer, nor wherein to hide vs: or the sword, which is most ghastly for the quick dispatch it wil make: all which ioyned together, may be reckoned vp for the continual portion of the Church of God, both before Christ and after: for we need not suppose or imagine that this may come, since it is so written *Psal.* 44.22. that men do nothing but offer vp the godly euery day; and the wicked make no more account of them but euen as sheepe to the slaughter. And since the comming of Christ the triall must be the greater, as Saint *Peter* speaketh, because the spirit is greater: so as now iudgement must begin at the house of God. But what is the issue and end of all this, we are in these extreme calamities more then conquerers, so farre are we from fainting or falling: and the Lord in the middest of these shall either send vs miraculous deliuerance, as he did to *Daniel*, *Da.* 6.22. when he stopped the mouth of the Lion, that he could not hurt him: or else he will so qualifie the miseries that shall beate vpon vs, with such extraordinarie comfort,

1. Pet. 4.17.

that

that we would not exchange our aduersitie to ensnare our consciences with conditions in seruing of God, and if the worst come that we be giuen vp to death, the heauens shall be open to receiue vs, and the Angels shall be readie to carrie vs into the bosome of God, and our enemies shall stand astonished to see the courage of our christian soule so willingly embracing death in which is life, and out of our bloud shall rise an hundred professors more: for the bloud of Martyrs is the seed of the Church, when we our selues shall triumphantly ascend to the seate of the Almightie. Luk. 16. 22.

For the parts of the text, they be these: first, the Apostle setteth downe a demaund by way of challenge, and therefore implyeth a person in these words: *Who shall, &c.* as if he should say, I giue the challenge to the stoutest champion what euer he be, whether he be the diuell that liueth in hell, or his eldest sonne, or all his sonnes that be on earth: otherwise if the person that shold accept this challenge were not vnderstood, he should more properly haue said: What shall separate vs, &c. Secondly, he interposeth and bringeth in a testimonie out of the 44. Psalme, to shew that he doth not put it by supposition, that these troubles may come, or may not come: but that of all other the Church of God is not likely, but sure, to sustaine them in the ineuitable necessitie of Gods decree, as if we that be heires of the couenant were created for nothing else. Thirdly, hauing described the necessitie of these miseries that shall befall the elect, the demand or question is most triumphantly answered, when he saith: *In all these we are more then conquerors.*

For the first, which is the demaund it selfe, it cannot be made plainer: onely in the words, *To be separate from the loue of Christ*, we must not vnderstand it actiuely but passiuely, not of the loue wherewith we loue Christ, but of that loue wherewith we are beloued of God in Christ. For though our loue to Christ is so substantially rooted in our hearts, as that it is (*Cant.* 8. 6.) strong as death which ouercometh all things, hard as the graue that swalloweth vp all things, like the flame of God, that whole flouds of water cannot quench; yea such as we will not depart with for any money, and such and so great, as it is true, that no- 1.

thing can ſeparate vs from the loue of Chriſt: yet this is to be taken and vnderſtood of the loue of Chriſt to vs, as appeareth by the end of the 37. and 39. verſes. So as if it were poſſible we ſhould forget Chriſt, or renounce him as *Peter* did, or forſake him as *Demas* did, yet he cannot forget vs: for he is faithfull that hath promiſed.

Luk.22.60. 2.Tim.4.10. 2.Tim.2.13.

2. For the ſecond, which is the teſtimonie out of *Pſal.* 44. 22. that we that are Chriſtians do as verily looke for theſe miſeries, as we do for the riſing of the Sunne, the Prophet ſetting it down as an abſolute purpoſe of God not to be preuented nor auoided, and not onely permitting it as a thing which may and may not come. In which words conſider two points: firſt, what is the cauſe in Gods ſight, why the world afflicteth the Church: ſecondly, in what grieuous ſort it is afflicted.

For the firſt, the cauſe is ſet downe in theſe words: *for thy names ſake*: that is, becauſe thou oppoſeſt thy ſelfe againſt Antichriſt, and doſt not fall downe nor bow to *Baal*, nor doſt not faſhion thy ſelfe after the world, in ſwallowing vp their iolities and delights. Wherein obſerue, that true Chriſtians are not only ſubiect to common miſeries, as thoſe that beare the face of fleſhly *Adam*, but to ſome peculiar calamities that neuer diſquiet the wicked: and this onely as they beare the image of that heauenly *Adam* Chriſt Ieſus, from which the world is exempted; euen as the chaffe and the wheate, they both feele the flaile, but the chaffe is free from the milſtone, from the fanne, and from the ouen; for of theſe onely doth the wheate talt: and happie is he that is ground fit for the Lords table; for though the chaffe feele not the bitterneſſe of the mill, nor the heate of the ouen: yet marke what becometh of it, it is like vnſauorie ſalt, good for nothing but to be caſt foorth, and is either troden vnder feete, or caried away with the wind, and ſo vaniſheth in the aire. Such is the caſe and eſtate of the wicked, for when they are ſeparated as tares from the corne, either the Lord treads vpon them in his wrath, or burneth them in his diſpleaſure, or bloweth them from his preſence like the ſtubble.

1.King.19.18.

Mark.9.50.

Secondly obſerue, where it is ſaid: *We are killed for thy names ſake*: that though God doth neuer chaſtiſe any man vniuſtly, becauſe

becauſe he may haue occaſion enough to afflict him for his owne corruption, whereby he may be humbled: yet herein appeareth his infinite wiſedome, that he maketh the cauſe of our ſufferings to be more honorable, bearing this title and ſuperſcription, *for the name of God*, the puritie of religion, and becauſe we will not communicate with the world in their ſuperſtitious deuotions. So as the Lord changeth the nature of the chaſtiſement, and imputeth it as borne for none of our wickedneſſe, but for the glorious profeſſion of the Goſpell, the wicked not puniſhing in vs our ſinnes, but Gods graces: for if we would partake with them in their luſts we might go free. For if *Balaam* would curſe the people, he might ſoone riſe to promotion, *Numb.* 22. 37. and if *Michaiah* would pleaſe the king in his Propheſie he need not be fed with the bread of affliction, 1. *King.* 22. 27. and if the three children would worſhip *Nabuchadnezzars* Image, they might eaſily eſcape the fornace: *Dan.* 3. 12. but we muſt keepe our ſtanding, and not ſhrinke a foot from the fooliſhneſſe of the Goſpell, what ſtormes ſoeuer may ariſe: for it is no more then as if Chriſt ſhould borrow our liues for a time to do him credit withall, which ſhall be mightily rewarded.

Thirdly, in that it is ſaid: *killed for thy names ſake*, there ariſeth this conſolation: that foraſmuch as our ſufferings are ioyned with Gods glorie, and are brought vpon vs for Gods glorie, we may be ſure they ſhall haue a good iſſue, and ſhall end well: for as he tendreth his owne glorie, ſo will he alſo tender vs. We thinke it ſtrange, that the wicked haue ſuch a ſwinge in their delights, and that we hang downe our heads. Yea *Dauid* complaineth, that ſeeing the proſperitie of the wicked he had almoſt in his haſt accuſed God of partialitie: but *Paul* (2. *Theſ.* 1. 5. 6.) proueth, that it is impoſſible (ſince we that are thus toſſed and vexed as it were in the whirlepoole of ſorrowes, are better then the world, and in higher account with God) but that there ſhall come a day, when reſt ſhall be giuen to our ſoules, and vengeance powred into the boſomes of perſecutors. For there cannot be a God more certainly to be beleeued then this: that ſince we do ſuffer at their hands who are worſe then our 3. Pſal. 73. 13.

ſelues, it is a ſure token that there ſhall come a reuelation of Gods iudgement, wherein the iron rod of the Lords wrath ſhal bruiſe them ſoule and bodie, when we ſhall be caried vp, not
2 Cor. 12. 4. with *Paul* into the third heauen, but with *Lazarus* into
Luk. 16. 23. *Abrahams* boſome, and when the vengeance of the Lord ſhall purſue our enemies, driuing them from his preſence and from the glorie of his power, 2. *Theſ.* 1. 9.

4. Fourthly, in that it is ſaid: *for thy names ſake*: obſerue, that it is not the ſuffering of euery phanaticall or phantaſticall ſpirit, that ſhall be taken for the Lords truth: for there may be ſuch forcible illuſions, as men may giue their bodies to the fire, or their neckes to the halter for the truth of Poperie, and then their ſuffering is as a ſeale ſet to a wrong inſtrument: but it muſt be in a true zeale of a true cauſe; for the death doth not iuſtifie the cauſe to be good, but the cauſe iuſtifieth the death to be holy and religious. For *Paul* (1. *Tim.* 1. 13.) was a zealous perſecutor when he was a blaſphemer, and yet thought he did God good ſeruice: but when God receiued him to mercie, then he forſooke and diſclaimed in the righteouſneſſe of workes. So that if our ſufferings be for God, we muſt lay our foundation only in Chriſt crucified, harbouring and maintaining a pure conſcience in an vndefiled heart, not ſtained with hypocriſie, nor growing ſo hard as to be burned with a hot Iron, 1. *Tim.* 4. 2.

3. For the ſecond point, which is the grieuouſneſſe of the affliction befals Gods Saints, it is to be conſidered two wayes: firſt, their crueltie, that nothing will ſtay their hunger, nor ſtainch their malice, but bloud: for either we are killed, or daily haue death before our eyes, the ſight whereof oft times is more bitter then death it ſelfe. Secondly, the indignitie they offer vs, and the diſgrace, not onely to ſlay vs, but to ſlay vs like beaſts, to ſet foorth and expreſſe their exceeding rancor and malice toward vs.

Concerning the crueltie and indignitie hath bene vſed toward Gods Saints for the old Teſtament, let the Apoſtle to the Hebr. 11. 36. ſpeake, who reckoneth vp twelue ſeuerall kinds and ſorts of perſecutions, wherewith the faithfull had bene purſued, and yet were neuer daunted nor diſmayed, knowing they

ſhould

ſhould receiue a better reſurrection. And how they haue bin vſed ſince Chriſt his aſcenſion, the ſtories of the ten perſecutions in the Primitiue church do tel vs, that Chriſtians were ſo odious as they were out of the protection of law, for not onely were lawes made againſt them, that publikely they ſhould be tormented, but euery priuat man might be a butcher to a Chriſtian, and neuer come in danger nor queſtiō of law for ſhedding of bloud: yea there was ſuch exquiſite torments deuiſed for them by Sathan as could not be greater, as that ſome ſhould be couered with the skin of a beaſt, and then caſt to a wolfe to be rent like a beaſt: ſome ſmothered with a litle ſmoake proceeding from a continual ſoft fire: ſome ſcorched in the flame and powdred with ſalt and vinegar: ſome caſt downe headlong from the toppe of mountaines: ſome hauing their fleſh ſcrapt with ſhels, and many ſuch like torments; ſo as though it may ſeeme *Homo homini Deus*, man to be to man a God, that is, a helper and defender where there is loue, yet in the difference of religion it proueth *Homo homini lupus*, that man becometh a deſtroyer of man. Herupon doth Chriſt (foreſeeing the affections of tyrants, *Mat.* 10.16.) tell the Apoſtles in plaine termes, that he ſent them as ſheepe among wolues; and preſently expounds himſelfe, ver. 17 *Beware of men*, whoſe mouths be as open ſepulchers to deuoure vs, and who are in nothing ſo wily and watchfull, as in ſetting ſnares to intrap vs.

We are killed all the day. Wherein obſerue, that it is a portion ordained to euery Chriſtian, not to be exempt frō any calamitie common with the wicked, but to be ſubiect to al theſe and to far greater, becauſe iudgement muſt begin at the houſe of God; and this iudgement is to laſt not for a time or an houre, but euen to continue all the day, giuing no truce nor intermiſſion: but as one waue beateth vpon another, and one day followeth another, ſo muſt we learne *Patiendo pati*, by ſuffering how to ſuffer; and the end of the former trouble muſt be eſteemed to be the beginner of another, as Chriſt himſelfe ſaith, *Take vp my croſſe daily.* Neither yet muſt we thinke that we are called to any hard condition, or that the calling of a Chriſtian is any vncomely calling, for we haue Chriſt as a glaſſe before vs,

who

who walked as it were continually vpon the ice, and was not one moment free from ſome ſubiection and baſeneſſe in the outward man.

Secondly, by *ſheepe appointed to the ſlaughter*, learne that a Chriſtian muſt neuer thinke he hath ſuffered enough, till he hath ſuffered death: for it is not ſaid, appointed to the whippe, or to the racke, or to the priſon, but euen to death, which is the thing our fleſh moſt abhorreth. For this muſt be the Chriſtian mans account, not to be caſt and caſſiered out of this warfare till death hath perfited our ſanctification: as *Heb.* 10. 33. the Apoſtle reckoning vp the afflictions of the godly, as partly while they were made a gazing ſtock by reproches, partly while they ſuffered with other in compaſſiō, mourning to ſee them diſtreſſed, partly while they did beare the loſſe of goods chearfully, yet as if this were but a ſmal matter, and as if yet they were far ſhort in their reckoning, chap. 12. 4. he telleth them they haue not yet reſiſted vnto bloud, nor ſuffered death; as if the number of death made their account perfect, and that they muſt ſtill be caſting till they come to death, for hauing fought ſo many battels as went before in their ſufferāce of ſo many inferior blowes, and as it were weake afflictions, they muſt not caſt away their confidence till they haue fought the laſt skirmiſh, and haue ouercome death by dying.

Thirdly learne, that by the Lords decree we are not all appointed to be offered vp in ſacrifice, but by the malice of the enemie we are al deſtinated and ſet forth for ſuch a bloudy end, though the Lord in prouidence do oftentimes reſcue vs euen out of the iawes of the Lion: howbeit God appointeth all to ſome, I do not ſay affliction, but perſecution, for in the ſcripture me reade of a double martyrdome, *Cruentum* and *Incruentum*; a bloudy martyrdome, and a martyrdome without bloud, as when we ſuffer any ſhame, impriſonment, loſſe of goods, &c. And this appeareth in two of the firſt enemies of Gods Church, *Iſmael* and *Eſau*; the firſt ſcoffed at his brother *Iſaac*, the other out of the hidden malice of his heart could ſay, If my Father die, I will haue *Iacobs* life. So as though we eſcape bloud, yet we muſt witneſſe the truth of Chriſt by bearing at leaſt the

Gen. 21. 9.
Gen. 27. 41.

the ſting of the tongue, from which neuer any of vs was exempted. And though *Iſmael* ſaid not ſo much as *Eſau*, yet aſſure thy ſelfe they haue both the ſame mind, for ſometime the butcher wanteth his knife; and therefore ſettle thy heart, and carry death as a ſeale vpon thy finger. Heauen is compared to a treaſure hidden, *Matth.* 13. 44. and worth more then all thy ſubſtance; meaning thereby, that a man ſhould not refuſe to beſtow any thing vpon the field of Grace, that is, the Goſpell, that thereby hee may enter into the kingdome of glorie. And though the Lord calleth not all forth to this ſharpeſt combat, to be ſlaine in the field, yet muſt euery man carry this Chriſtian reſolution, that if he be called, not to prize or eſteeme any thing, but to leaue all, and with pacience and chearefulneſſe to kiſſe and to embrace the ſword of death.

We are more then conquerers, &c. Here followeth the comfortable iſſue, and as it were the gate of ioy ſet open vnto vs in our extremeſt miſeries, namely, that in all things we ouercome: wherein obſerue two points: firſt, the victory it ſelfe: ſecondly, the meanes whereby we obtaine it, that it is not by the naturall ſtrength of fleſh and bloud, but through the power of Chriſt that loued vs.

For the firſt, we are more then conquerers two waies: firſt, in reſpect of our ſelues: ſecondly, in reſpect of others. We are conquerers in reſpect of our ſelues three wayes: firſt, in the afflictions that go before death: ſecondly, in the very ſuffering of death: thirdly, that ſometimes there comes a ſpeciall deliuerance, and the wicked are made a ranſome for the godly. The Prou. 21. 18.
firſt of theſe appeareth, in that we chuſe to ſuffer rather then to admit any ill condition in ſeruing God: as, rather then the three children would ſtoupe to the worſhip of the beaſt, they embraced the fire, *Dan.* 3. 22. 23. And though through the ſharpneſſe of the trouble oftentimes the outward man trembleth and decayeth, yet are we ſtrengthened and renewed in our ſoules and conſciences, that we are not carefull to anſwer the greateſt tyrant vpō the earth, that that God whom we ſerue is able and wil deliuer vs frō the ſting and poiſon of any torment;

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yea though ſometimes the Lord ſtrangely handleth them that ſuffer for the Goſpell, ſo, as their ſoule is troubled and cannot apprehend any comfort, but euen feele the iuſtice of God vpon them for their ſins, and in the inſtant of their diſſolution they ſeem to be void of inward heauenly power to ſtrengthen them, and do find a heauy vnaptnes and vnapt heauineſſe to ſuſtaine the triall; and that though they haue poured forth their ſoule with teares vnto the Lord, yet they cannot find that reſolution in any comfort to take the cup, but as it is held to their mouths; yet at the laſt being for the cauſe of Chriſt, they may be ſure he will ſend his ſpirit to quicken them, and diſpatch ſuch a comforter from heauen, as they ſhall find euen in the flames ſuch alacritie and delight, as if they had rather receiued a pardon from death then any power to be thruſt on to death: for the Lord will comfort the abiect, bring light out of darkneſſe, and as 2. *Corinth.* 4. 11. make the life of Ieſus manifeſt in our fleſh, by our being deliuered vp to death for his ſake.

2. For the ſecond, that we are more then conquerers in death, we haue many examples in the book of Martyrs and elſewhere, how ſome haue proteſted they haue ſate in the flame as eaſily as in a downe bed: ſome haue lifted vp their hands when they were halfe conſumed, verifying this ſpeech in *Eſay* 43. 2. *Neither ſhall the waters drowne thee, nor the fire burne thee, nor the flame kindle vpon thee:* meaning thereby, that the Lord ſhal make the moſt bitter drinke pleaſant to them whom he hath called by his name.

3. Thirdly, we are more then conquerers in our owne perſon, by the Lords ſending of ſome ſtrange deliuerance, and by ſeeing our enemies conſumed in our ſtead; and this is two fold, either extraordinarily immediate, or extraordinarily mediate. The firſt appeareth *Act.* 5. 19. *Peter* caſt into priſon had the doore opened by the Lords meſſenger, & was brought forth in deſpite of his enemies: the ſame *Peter* was whipt, and being (*Act.* 12. 6) a ſheep appointed to the ſlaughter, lying faſt bound between two ſouldiers, & the priſon doores being watched, the Angel of God ſmote him on the ſide, and his chaines fel off, and he was brought through

through the first and second watch, and the prayers of the Church did disappoint the purpose of the tyrant, whose hands were not yet washed from the bloud of *Iames*, whome he had killed with the sword. So vehement also were the prayers of *Paul* & *Silas*, (*Act.* 16.25.) that an earthquake shaked the foundation of the prison, and losed the bands of all the prisoners, and the Lord put it into the hearts of authoritie, to send *Paul* foorth in peace; and when he would not, standing vpon the lawe of the Romaines, (*Act.* 22.25.) that no man should be scourged before he was condemned, his enemies were glad to intreate him to go. Of which examples we must make this vse, that if the Lord saw it good for his glorie, he could do as much now: for neither is his power abated, nor his loue diminished. For in that he fed the Israelites with Manna, he shewed that he can make a man liue without bread: in that he blessed the small quantitie of meale which the widow of Sarepta had, he sheweth that our life standeth not in aboundance: and he that made the three children dance in the fierie fornace, when they that put them in were killed with the heate of the ouens mouth, he can and will cheare vs, and make glad our hearts in the vale of death. For it is he that strengtheneth *Dauid* to ouerthrow *Goliah*, and his power shall support vs to ouercome death. Now for the deliuerance which is extraordinarie mediate, we haue example in *Saul*, *Act.* 9.25. who by the disciples was put thorough the wall, and let downe by a rope in a basket, when the Iewes watched the gates to kill him. We haue likewise our own Prince Queene *Elizabeth*, on whome many waters did beate, and ouer whose head many flouds haue runne; and when euen in her sisters time she was as a lambe to be led foorth to the shambles, it pleased the Lord to snatch her out of the mouthes of the mightie, and to set her seate farre aboue their reach, and then were they sorie, they had cut downe the branches and suffered the stocke to stand.

Exod 16.15. Deut.8.3. 1.King.17.16. Dan.3.22. 1.Sam.17 45.

Secondly, we are more then conquerors in these afflictions in respect of other: and that two wayes, either in the conuersion of others, in seeing the Lords power in the midst of our perplexities: or else in the confirmation of others, they being emboldened

dened by the Lords hand on vs, to assure themselues he will not leaue them destitute in the like extremitie. Examples of the first we haue, *Act.* 4. 32. and 5. 14. how in the heate of the disciples afflictions, and when it was counted litle better then insurrection to flocke to sermons, the people sold their possessions to buy a good conscience, and to know the fruite of Christ his death; and how the number of them that beleeued grew more and more; and how out of the bloud of that constant Martyr *Stephen* there sprung vp daily fresh and new Christians. Examples of the latter we may see in the testimonie of *Paul*, who said his bonds were famous in the Court of the Emperor, and by that others were taught to preach more boldly: and 2. *Tim.* 2. 10. I suffer as an euill doer, euen vnto bonds, but the word of God is not bound, therefore I suffer for the elects sake: meaning thereby, that his example of captiuitie and patience did sundry waies confirme the Church in the hope of a better life. For this is the propertie of the Gospell, to grow highest where it is troden downe, and to spring fastest where it is killed. For when *Ahab* and *Iezabel* thought they had not left a Prophet of the Lord, but hast destroyed all but *Eliah*, and him had they sought for as with a candle: then had *Obadiah* hid an hundred of the Lords Prophets in a caue, (1. *King.* 18. 4.) that neuer bowed their knees to *Baal*. For the Lord doth but laugh at the policies of the wicked, and he in his time will discouer their shame to their faces, and lift vp the heads of his seruants aboue all the tyrants of the world.

Philip. 1. 13.

Iob. 5. 22.

2. Now for the meanes whereby we obtaine this victorie, obserue: that it is by a spirituall power of the holy Ghost enabling vs to so great a worke: for such is our ambition to be great men, as if *Demas* find no preferment by the Gospell, (2. *Tim.* 4. 10.) he will nothing esteeme of *Pauls* companie. Such is our desire to be rich, as if we gaine by our seruants that worke with the diuell, we had rather they should be possessed still, then we would lose our gaine: which we may see, *Act.* 16. 19. where *Paul* and *Silas* were haled before the Magistrates, onely for casting out the spirit of diuination in the maide that got her maisters great aduantage by diuining. Yea such and so vehement are our natu-

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rall and earthly affections, and ſo great our greedineſſe to enioy the pleaſures of our life, that the mariage of a wife, or the triall of a yoke of oxen ſhall keepe vs from Chriſt, *Mat.* 22.5. *Luk.* 14.19,20. So that it muſt be a greater power then the facultie or abilitie of a man: for if naturally we are not able to abide the ſnuffe of a candle, much leſſe to burne in the fire, why then ſo many examples as we ſee patiently induring death for the teſtimonie of the truth of God, ſo many teſtimonies haue we of the Lords power to enable weake veſſels to hold ſuch ſcalding liquor. For many through preſumption of their owne ſtrength haue apoſtated; & *Peter* was well neare it, notwithſtanding his bragge, that he wold not leaue his maiſter to the death, if Chriſt his eye had not pierced his ſoule to repentance for his former denials, *Luk.* 22.61. *David* (1. *Sam.* 17.45.46.) confeſſeth, that it was not in his ſtrength to contend with *Goliah*, neither did he come to him with ſword or with ſpeare, but in the name of the God of Iſrael, who would cloſe him into his hands. And this in truth muſt be our patterne, and our praiſe in theſe temptations and afflictions, to flie out of our ſelues, and to run to the wings of the Lord Ieſus, whoſe grace onely is ſufficient for vs, and whoſe power is made perfect in our weakneſſe: for where the fleſh catieth a confidence in it ſelfe, there is no roome for the ſpirit; for the ſpirit helpeth onely thoſe that be infirme, and Chriſt is onely a phiſition for a ſicke ſinner. Now as we are Mark.2.17. conquerors through him that loueth vs, ſo let vs labour that Chriſt may thinke his loue well beſtowed, his bloud well ſpent, and his victorie for vs well gained, by our loue of him againe, that it may be as hote as the flame, that whole flouds of waters may not quench it; and ſo ſtrong, as neither terrors in perſecution, nor pleaſures in life, nor the anguiſh of death may make vs forſake our ankor Chriſt Ieſus, but that we may hold our confidence in a hope ſure and ſtedfaſt, which ſhall at the laſt

giue vs entrance into the veile, whither Chriſt
our forerunner is for vs entred in.
Heb. 6. 20.

THE

THE XXVII. SERMON.

Rom. 8. verſ. 38, 39.

38. *For I am perſwaded, that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things preſent, nor things to come,*

39 *Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.*

HEre the Apoſtle ſetteth downe a concluſion full of all conſolation, proceeding from a diuine and heauenly reſolution, and chriſtian magnanimity, extended and offered by the Apoſtle in the perſon of all the faithfull: wherein he doth couragiouſly challenge, and exultantly triumph ouer all creatures, being aſſured that nothing that euer was created could finally ſeparate him from that loue wherewith the Lord had loued him in Chriſt. This concluſion ſtandeth on two parts: firſt, in the enumeration or reckoning vp of ſome particulars, which if any thing could ſeuer vs from the Lord, it were likely to be ſome of theſe he named. Secondly, becauſe the Apoſtle could not inſiſt in the induction or bringing in of particulars, he vſeth a generall comprehenſion of all things, that nothing might be excepted. In theſe words, (*nor any other creature:*) the things reckoned vp are nine, which be either one contrarie to another, or elſe diuers from other.

For death, that cannot ſeparate vs from God: for though it be moſt terrible to the fleſh to ſee his præfixed end, yet this is ſo farre vnable to ſeuer vs, as nothing hath greater power to ioyne vs to God, through the death of him that ouercame death: which

which appeareth likewise by this, that euen the wicked though they loue not to liue the life of the righteous, because it is tedious through afflictions, yet they can wish with *Balaam*, *Numb.* 23. *vers.* 10. that their last end may be like theirs, who alwaies resigne vp their soules in rest vnto the Lord. And though some wicked may make a peaceable end, whereby Sathan hardeneth others to thinke they are beloued of the Lord, because they depart like the life of a candle, and some of the elect die troublesomely, whereby Sathan maketh his instruments to condemne the generation of the godly: yet in their inward man, they do not onely patiently expect, but deepely sigh for the day of their dissolution, that being vncloathed of this corruption, they may be crowned with the Lords glorie: for they that haue receiued the earnest of the spirit, the pledge of their inheritance, and the first fruites of the Lords loue, and vnto whom he hath sealed and assured pardon of their sinne, they do know they haue cause to expect the reuelation and shew of their happinesse, being here tossed with sundrie waues of perplexed miseries, and being sure there to arriue from a tempestuous voyage to a most blessed hauen. And it is ioyfull to a Christian to be deliuered from this carefull life, wherein euery day is the messenger of fresh sorrowes, and wherein he findeth his corruption so burdensome: so as though *Paul* was taken vp into the third heauen, yet he cryed, who shall deliuer me from this bodie of sinne? For here we know our selues to be scarce worth the ground we go on, we are so worn with care, and so ground with affliction: but then we shall enter into the presence of God, and dwell with him perpetually. To be short, many haue bene so rauished with this ioy, which we see but as in a mist, as they haue not onely naturally giuen vp themselues to death, but euen suffered violent death, embracing it as chearefully, as the souldier that comes (after his valour shewed) to be made a Knight, or as the King that goeth to his coronation: for then shall we haue not reedes but palmes in our hands to shew our triumph, and to be crowned not with thornes, but with glorie, euen the glorie that Christ had from the beginning. 2.Cor.12.4.

Now for life, that cannot do it; for there is no temptation in this life, neither exceſſiue pleaſure, nor abundant profit, nor magnificent ſtate that a righteous ſoule will not forgo, rather then forſake the righteouſneſſe of Chriſt, or their owne peace of conſcience; yea euen with *Moſes*, rather then to looſe the leaſt light of the Lords countenance, we will refuſe to be made glorious by our birth, and chuſe to ſuffer affliction with the children of God, *Heb.*11.24. and with *Paul* (*Phil.*3.8) to eſteeme all things but as the excrement of a dog in compariſon of the ſecuritie and confidence we haue of the Lords loue towards vs, ſo as we are Chriſts in our life alſo. And though we do deſire to ſee the face and glory of the Lord, yet as Saint *Paul* ſpeaketh, whether we be in our body at home abſent, or abroade in our ſeparation, our ſoules ſtil waite vpon the Lord: for, for this cauſe as *Rom.*14.8,9. Chriſt died, that whether we liue or die we might be the Lords.

Phil.1.20.

Now for Angels, powers, or principalities: by the names themſelues may be vnderſtood as well the good Angels as the bad: whereof *Paul* ſpeaketh 1.*Cor.*6.3. *Know ye not that we ſhall iudge the Angels?* that is, the reprobate ſpirits; for theſe be executioners of the Lords will, though not by willing and loyall obedience as wel as the other; and though both theſe being ſeuerál, haue in the ſcripture the ſame titles giuen them: as the good are called (*Eph.*1.21) powers and principalities, and ſo are the bad called by the ſame name, *Coloſ.*2.15. where Chriſt is ſaid to ſpoile and to traduce principalities and powers to open ſhame: and *Eph.*6.12. *We muſt fight againſt principalities and powers*: yet in this place by Angels are to be taken the good; and by powers and principalities the diuels. The reaſon is, becauſe here the Apoſtle maketh an oppoſition betweene contraries; and alſo becauſe in other places of the ſcripture where theſe ſame words are vſed to expreſſe the good Angels, there is alwayes more added to their ſtile, as *Eph.*1.20. thrones and dominations are mentioned beſides the other. But it may be ſaid, Wil the Angels that are the meſſengers of God attempt any ſuch thing as to part God and vs? No, it is impoſſible, howſoeuer the Apoſtle ſpeaketh exceſſiuely from the exultation and ioy of his ſpirit; for

for he reasons *ab impossibili*, as if he should say, If Angels which be the most excellent and most powerfull creatures could attempt to separate vs from the loue of God, yet they could not, for Christ which is the head of Angels hath ioyned vs to his Father, and therefore much lesse any inferiour thing can do it. After this manner this Apostle speaketh *Galat.* 1.8. *If an Angel from heauen should preach any other doctrine* (which is impossible) *let him be accursed*. So *Rom.* 9.3. *Paul* wisheth himselfe accursed to redeeme the Iewes: and *Moses* prayed to be razed out of the booke of life rather then the Israelites should perish: which was not possible that the decree of God should be frustrate. But such was the vehemency of their affection if the Lord would be intreated at their praiers. And it was necessary for the Apostle here to name Angels, because they be the mightiest creatures: and if they cannot part the Lord and vs, much lesse can diuels; for the worst they can do is but to buffet vs, whereby our infirmities shall be healed. And as Christ said to *Peter*, Satan desireth to winnow thee like wheate, but I haue prayed that thy faith may not faile. This also appeareth by that in the *Reuelation* 12.4. that the red Dragon cannot do it, though with his taile he can draw starres from heauen, that is, discouer the hypocrisie of some great professors: for first, he waited vpon the woman as she was with child: secondly, in her deliuery: thirdly, when the child was brought forth; to see first if he could haue destroyed the Church of the Iewes; and if not, the Church of the Gentiles; and if not, the head of the Church the Lord Iesus; or if not, the whole bodie of the faithfull; or if not, some one of the faithfull: but he was cast downe (sayeth the text) that is, he was abased in his pride, and sought to aduaunce and lift vp himselfe againe to heauen by destroying the woman and her seede, that is, by withstanding the saluation of the elect. This Dragon hath especially two instruments: first, the great Beast, that is, the Romane Empire, where was a name of blasphemie written in his forehead, which though it could with *Eliah* call fire from heauen, yet could it neuer consume the faith of Gods chosen, nor euer draw one soule from Christ. The

Luke 22.31.

2 King. 1.10.

The second is the Romane Hierarchie, raiſed out of the ruines of the former, which though it could make the heauens braſſe that it ſhould not raine, or the earth iron that it ſhould yeeld no fruite, yet could it neuer touch any that was writ-
Reuel. 5. 3. ten in the booke of the Lambe: for where he ſealeth none can open, and where he openeth none can ſhut: and as it is ſayed in the former place, They which are bought from the earth ſing in great troupes a new ſong with the Lord Ieſus.

For the other, neither things preſent that may be knowne, nor things to come which may ſeeme to be doubtfull, can make any ſeparation of God from vs; for the elect are ſure the Lords grace ſhall aſſiſt them to the end: neither height of hea-
2 Cor. 12. 5. uen, as *Paul* that was caried vp on high did not yet preſume;
Ionah 2. 1. nor the depth of hell, as *Ionas* being in the belly of the Whale did not yet deſpaire, but had his prayers paſſing to heauen thorough the fiſhes mouth: and *Iob* in the patience and reſolu-
Iob 13. 15. tion of his ſpirit could ſay, *O Lord though thou kill me yet will I loue thee:* for hope which is the ſure anchor of the ſoule, maketh vs to enter with confidence within the liſtes of the Lords preſence, and there ſtayeth vs, for the Lord doeth know vs for his owne in his beloued Sonne.

Hence learne, that a man may be aſſured he ſhall be ſaued, for this place is without exception; yet ſome ſay, this was a ſpeciall reuelation *Paul* had of his owne ſaluation, which is moſt iniurious to the whole text: for though hee ſayeth, *I am perſwaded*, as ſpeaking of himſelfe, yet in the matter of the perſwaſion he ioyneth all the faithfull, as that nothing can ſeparate vs, ſpeaking generally of all, which is prooued alſo by many things and ſpeeches before, as verſe 23. *Wee groane for the redemption of our bodie*. Did *Paul* onely groane? And verſe 35. *Who ſhall ſeparate vs from the loue of God?* Was *Paul* onely beloued? And verſe 36. *We are killed all the day, and we are more then conquerors*; including all the faithfull.

Now that a man may know he ſhall be ſaued, it is proued thus: A man may know certainely whether he be

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a Christian, and truly ingrafted into Christ, proued by the 1. of *Ioh.* 4. 13. *By this we may know we are in Christ, because we haue his spirit.* And to proue this, (2. *Cor.* 13. 5.) *Paul* speaketh plainly: *Do ye not know, vnlesse ye haue the spirit of Christ, ye be reprobates?* Againe, a man may know whether he be led by this spirit by the fruites of his life; and being led by the spirit he is sure he is the sonne of God; and being his sonne, vndoubtedly an heire of his kingdome. Some will say, he may know it for the present, but no man can tell what he shall be, for let him that 1. Cor. 10. 12. standeth take heed he fall not: but know this, it is no perswasion vnlesse it reach and extend to that that is to come: as *Paul* saith here, he was perswaded, neither things present, nor things to come, could remoue him from his hold he had in Christ: and we may assure our selues, that he that hath begun this worke in vs, if we walke before him in feare and trembling, will finish it to his glorie and our comfort.

Secondly obserue, that all haue not the same measure of this resolution: for there is a diuers measure of this, according to the diuers degrees of faith and age of a Christian: for some are such of whom the Church doth as yet trauell of and are not deliuered: some are new borne to be fed with milke, others are grown more in faith, and come vnto a riper age of Christ: as the holy Ghost saith: the righteousnesse of the Gospell is reuealed from faith to faith, alluding to the Sunne, that riseth not in his excellencie, but sendeth foorth a dawning before it appeareth; and then a meane light before it cometh to the height of his brightnes: euen so there is a measure in the feeling of this perswasion; but yet so, as being but a graine, a sparkle, or a droppe of true faith, it doth lay hold vpon the Lord Iesus, and assure vs that we shall haue eternall life through Christ: euen as none were healed, but they that beheld the serpent, though some saw it more Numb. 21. 9. clearely then others. And it is not our faith properly that saueth vs, no more then it is the hand that nourisheth: but as by the hand though it be weake we receiue nourishment, so by faith, as by an instrument not alwaies of like strength, we feede vpon Christ and all his benefites. Why, but this resolution here spoken of, not onely the weake, but they that be strong feele not:

for we ſee by experience, that none haue ſuch ſecuritie, but they ſometimes deſpaire through their owne feeling and priuitie of their ſinnes, which preſent themſelues ſo many and ſo deformed; and therefore it is ſo terrible, as they ſometimes doubt of Gods loue and kindneſſe: and ſo vehement is the perturbation of their ſpirits riſing from their owne vnworthineſſe, as they ſeeme forſaken of the Lord, and much diſquieted in themſelues: therefore though *Paul* had this perſwaſion, yet euery man cannot haue it. To this anſwer; It is not ſaid, there muſt be any ſuch ſecuritie, as that there muſt be no doubting; or ſuch tranquilitie, as there muſt be no trouble: for *Dauid* ſeemed to doubt whether there was a God or no, becauſe he ſaw the wicked floriſh ſo proudly. And it is no commendation of faith to be free from doubting of Gods mercie in ſome meaſure: for ſomtimes there are throwne againſt vs ſuch fierie darts to the diſmaying of our poore conſciences, as hardly can our buckler of faith driue them backe, yea the ſoule of a man may euen be aſtoniſhed vnder the Lords heauie hand, & yet there may be true faith: for though it be ſhaken it cannot be ouerthrowne; though it be oppreſſed, it cannot be left in diſtreſſe: and though our faith may be ſtrongly aſſaulted, and foiled, and wounded with the terrors of the Lord, ſo as his arrowes ſhall euen pierce our ſouls, and the venime thereof drinke vp our bloud, and that we ſhall thinke the Lord hath ſhut his compaſſion from vs, yet ſhall we at the laſt be raiſed vp to behold the Sunne beames of the Lords loue: for the praiſe of faith is to ouercome by fighting, that the power of the Lord may be made ſtrong by our infirmitie and weakneſſe.

Pſal. 73. 13.

Iob. 6. 4.

THE

THE XXVIII. SERMON.

1. Thes. 5. 19.

19 *Quench not the ſpirit:* 20. *Deſpiſe not propheſying.*

He words themſelues yeeld two points to be conſidered: firſt, a commandement or an exhortation equall to a commaundement: ſecondly, the meanes how this commandement may be beſt obeyed, and the exhortation moſt fruitfully receiued. The commaundement is, *Quench not the ſpirit:* the meanes to performe this, is: *Deſpiſe not propheſying*: that is, the wiſe and ſound interpretation of the Scriptures, by them whoſe lippes preſerue knowledge, and whoſe feete are ſhod with the Goſpell of peace: for ſo *propheſying* is to be taken for an application of the word, and a teaching to edification.

In the firſt, obſerue: foraſmuch as nothing can be quenched but fire, why this Metaphor or borrowed ſpeech is vſed of the Apoſtle, to expreſſe the *Spirit* by fire. The like phraſe and ſpeech is vſed, *Mat.* 3. 11. when the ſeruant baptizing his maiſter, leſt it ſhould ſeeme a diſparagement and debaſing of him, doth proteſt in great humilitie, that he did it but with water; but there came one after him, that ſhould baptize them with the holy Ghoſt and with fire: that is, with the ſupernaturall power of the holy Ghoſt, as it were fire. And in *Ioh.* 7. 38. the ſpirit is reſembled to water, meaning thereby, that who ſo is not cleanſed of the holy Ghoſt as with water, cannot be ſaued.

Now the ſpirit is compared to fire in reſpect of the foure properties that be in fire: firſt, the nature of fire is to conſume any matter that is combuſtible or may be burned: euen ſo the holy Ghoſt is ſent into vs to waſt and conſume all the luſts of our

fleſh, as ſelfe-loue, pride of life, and whatſoeuer elſe exalteth it ſelfe aboue the puritie and ſimplicitie of the Goſpell. Secondly, fire doth refine euery thing that can be purified: euen ſo the holy Ghoſt doth change and refine our affections, and purgeth vs from that droſſe and filth of the earth, that cleaueth ſo neare to vs, and hangeth ſo faſt vpon vs, and keepeth vs ſtill in the fornace of affliction, till we come to that perfection of eternal bleſſednesse, that the fleſh dying, the ſpirit may liue in the day of the Lord. Thirdly, fire doth relieue by warmth all thoſe ſubiects that be capable of life, and thoſe that be benummed it comforteth, and reuiueth them that be halfe dead through cold: euen ſo the holy Ghoſt not onely warmeth him that is benummed in his ſoule, but quickeneth him that is ſtarke dead in pleaſures and other corruptions of the world, and doth kindle in him a holy zeale to the Lords truth, and raiſeth him vp to the hope of eternall life, being before (though he ſeemed to liue through the dulneſſe and obſtupefaction of his fleſh) drouping or rather dead in ſinne. Fourthly, fire giueth light to them that before ſat in darkneſſe, and ſheweth them the way how to walke: ſo the holy Ghoſt doth enlighten our iudgments and vnderſtandings, that we may be able to diſcerne and deſire to thirſt after that acceptable will of the Lord vnto ſaluation.

Secondly, conſider ſince the holy Ghoſt cannot be quenched but where he is, how the Apoſtle writing to the whole Church of Theſſalonica, aſſumeth and taketh it as granted, that they all had this ſpirit: & this ought to be the generall iudgment of all men, ſo long as a people conforme themſelues to the outward obedience and ſound of the Goſpell, to preſume and hope the beſt of all. For no doubt many in this Church were accompted Saints, which were deteſtable hypocrites, yet in reſpect of this mingling of the ſeed and tares together, the Apoſtle medleth not with them, leauing that to the laſt iudgement: but ſigneth them all with this excellent badge of hauing the ſpirit: for ſo ought it to be, vnleſſe their ſinnes be enormous and notorious, and that they ſinne and offend with ſo high a hand, as that they refuſe the cenſure of the Church, and to be thereby reformed: for then they are vtterly to be cut off and ſeparate from the

the reſt of the Saints. And this intermingling of hypocrites and the elect together in the viſible Church maketh that oftentimes the Apoſtle in a generall ſtile diſſwadeth and dehorteth all from that which can be verified in the wicked onely; as when he ſaith, *Heb.3.12. Take heed none of you be ſo vnfaithfull as to fal from the grace of the liuing God*; which is true only in the hypocrite: and ſo doth he ſometimes generally exhort to that which is true onely in the elect: as when he ſaith to the Philippians, *Worke forth your ſaluation with feare and trembling*: for all the Miniſters of God muſt know that there will alwaies be one *Iudas* among the Diſciples, whom Chriſt onely could diſcouer: but for them that cannot ſee the heart, they muſt offer the cup of grace to all; for the tares cannot be ſeuered from the wheate till that great day of ſeparation come, when then the Lord by his Angels ſhal cut vs all downe, and ſhall bind the tares in bundles by themſelues, to be caſt from the Lords floore into perpetuall tormenting flaming fire. Phil.2.12. Mat.26.22.

Againe learne, ſince the ſpirit muſt not be quenched, that it followeth of neceſſitie euery one of Gods children muſt haue it, and think it ſo far from ſhame, as they muſt eſteeme it to be their onely victory and crowne that they do enioy it. For firſt, by this ſpirit there is made a diſtinction and difference betweene vs and the reprobate: and it is like the bloud (*Exod.12.22*) that was ſtrike vpon the doore tops, which ſhal make the Lord to paſſe ouer vs, and not to ſuffer the deſtroyer to come neare vs, when he goeth to ſmite the Egyptians: and as *Paul* ſaith, 2. *Cor.13.5. The ſpirit of God is in vs all except we be reprabates*. Secondly, from this ſpirit we receiue direction, whereby to guide the ſteps and actions of our life, that we ſhould not as the Miniſters like dogs, nor runne after the world like *Demas*. Thirdly, in this ſpirit we reape ſuch comfort as all the lightſome pleaſures of this life are but as ſhadowes, and all the burdenſome profit of this life of no value in reſpect of that ioy we take to be transformed into the image of the Sonne of God, whereby the ſlaunderous ſpeeches, and impious and ſacrilegious ſcurrilitie of ſome is notably condemned, who in ſcorne and deriſion do call ſuch as are fearefull to offend, and do tremble and quake at the name of ſinne, 2.Tim.4.10.

(men.

(men of the ſpirit, Puritanes, preciſe, and ſuch like) they themſelues ſhrinking vp ſin in a narrow ſcantling, as if none offended but they that lie in the goale. But what is he, that hauing a waſpe about him will ſtay till he be ſtung, and not auoide it at the firſt buzzing? What is he when he hath roome inough, that will ride vpon the edge of a pit, and venture his falling? Nay, it muſt
1. Theſſ. 5. 22. be the wiſedome of the Saints of God to flie as farre from ſin as can be, and (as the Apoſtle ſaith) to ſhun all apparence of euill: and we muſt not be frighted from the rule of conſcience, nor from walking in a ſtraite courſe of religion by any ſuch prophane and vngodly mouthes, which carry the poiſon of Aſpes vpon their tongues, and the gal of bitterneſſe within their harts: and let them know, that in this ſtate wherein they ſtand, they are as ſurely the diuels as the diuel is not Gods; for in whomſoeuer this ſpirit of God dwelleth not and worketh not, that man ſhall aſſuredly be damned.

Now this exhortatiõ, not to quench the ſpirit, is very weighty: for by this the Apoſtle teacheth and inſinuateth of the fearefull declinations of ſome that haue begun in the ſpirit and haue ended in the fleſh; that haue ſaluted Chriſt in the market place, and yet neuer entertained him in their houſes. For that the ſpirit may
Mat. 25. 3. Mark. 4. 4. be quenched, is proued by the fiue virgins that had their lamps but wanted oile; and by the parable of the foure ſorts of graine, whereof only one ſhal be ſaued: for thereby is manifeſt, that the Goſpel may be receiued with ioy, yea it may take root to grow vp to a ſtalke, and from a ſtalk to a blade, yea from a blade to an eare, and yet ſhall neuer ripen: but when it is gone ſo farre, ſhal either be burned vp by the heate of perſecution, or choked by the thornes of this life, and ſhall neuer come to perfection.

Againe that parable which tearieth with it a real truth, of the ſpirit which being caſt out of a man walketh in dry palces: for
Luk. 11. 24. ſo much is Sathan caſt out as we are enlightned in our iudgements; but when he returnes he finds it more garniſhed then before: that is, after he hath once refuſed and troden vnder foote that light of knowledge which he had, he is poſſeſſed with ſuch darkneſſe, as he is wholly left a prey for Sathan. It is alſo proued,

proued, that the ſpirit may be quenched by plaine places of Scripture, as that of *Ezechiel* 18. 24. the man that liueth in righteouſneſſe a long time, after falling away, ſhall be iudged in his vnrighteouſneſſe: and 2. *Peter* 2. 22. the dogge is returned to his vomite, and the ſow that was waſhed to her wallowing in the mire. Some will ſay, True it is, the ſpirit may be quenched in an hypocrite, but neuer in the elect: as 1. *John* 3. 9. *He that is borne of God, ſinneth not.* And whom God loued once he loueth alwayes. This is true; but then looke that thou ſtand vpon good and ſound euidence when Sathan troubles thee: for thou knoweſt how the burning lampes went out, how the ſeed in the blade came to nothing; and it is certaine that a man illuminate may ſinne againſt the holy Ghoſt; and therefore ſee that thou haſt good title, and groundeſt vpon good intereſt when thou ſhalt be vexed with temptations: For *Rom.* 8. 13. if we liue after the fleſh we ſhall die; and as many as are led by the ſpirit of God, they are the ſons of God: and who hath this ſpirit, looke 1. *John* 3. 14. *We are tranſlated from death to life becauſe we loue the brethren:* for he that hath a ſoule muſt needs breath, and he that hath the ſpirit muſt needs fulfil the fruites of the ſpirit.

Secondly, albeit the elect haue receiued an euerlaſting ſpirit, whereof the Lord can neuer repent, & which can neuer vtterly be quenched, yet let vs feare & tremble; for in the elect it may ſo be obſcured and ouerwhelmed, that ſome of the graces of Gods ſpirit, nay moſt of the graces, yea the chiefeſt of the moſt, nay al almoſt of Gods graces, may in them be quenched, as *David* prayeth *Pſal.* 51. *Lord create in me a new ſpirit;* and yet he had it in him: for in the ſame place he ſaith, *Lord take not thy ſpirit from me.* So as this exhortation, not to quench the ſpirit, hath a double fruite; in the hypocrite, to make him vnexcuſable; in the elect, to make them more circumſpect and carefull in their conuerſation: for we muſt not be ſecure, in as much as albeit the ſpirit of God in thoſe that be his, cannot be abſolutely quenched and wholly put out, yet there may be a great abatement of the ſpirit, as not to be recouered without great touch and terror of conſcience.

For

For first, while a man feeles the presence of this spirit, there is giuen him such ioy, and with that a singular peace in the inward man, and such securitie of his saluation, that he feeles the loue of God spiritually to do him as much good as his meate; & vpon this assurance he doth as it were behold the heauens open for the Lord to embrace him liuing or dying, and he knoweth himselfe to be sealed vp in the bloud of Christ vnto eternal life. Now if this spirit be gone, and absenteth it selfe in spiritual operation, together with this is our former ioy abated, and the foundation of our hope begins to be shaken, and being weake of our selues, we are surprised with many feares; and suspecting our selues to be cast from the feare of God, and our sins arising and flying vp like smaoke in our eyes, we almost are brought to the case of *Cain*, *Gen.* 4. 12. to thinke that whosoeuer meeteth vs will slay vs.

Secondly, as vpon the enioying and presence of the Lords spirit, there springs an vnspeakable ioy and comfort in our harts, and we find that the Lords loue breedeth in vs an heauenly assurance of eternal peace, and filleth our harts with a mutual and reciprocall loue of God, our loue streaming and flowing from the wel head of the Lords loue: then it followeth, that the lesse we feele the Lords loue toward vs, the lesse we loue him again; and then we droupe and languish in our selues, our praiers be faint, our meditations cold; and when we should watch, we with
Mat. 26. 43. the Disciples fall asleepe: and we feeling not the life of the spirit, we are greatly abated in our loue of holy & Christian exercises; and we then only keepe a generall course in our profession, and performe euery good thing as it were tedious vnto vs, like *Eutichus*, *Act.* 20. 9. 10. who came to heare *Pauls* sermon, but was ouercome with sleepe.

Thirdly, when the spirit is abated by the diminishing of the Lords loue towards vs, and the withdrawing of our loue from him, then because we haue grieued the spirit the Lord suffereth vs to fall into fearefull and presumptuous sinnes: as he did suffer *Dauid* to fall into the sinne of whoredome with *Bersheba*, aggrauated with the murder of *Uriah*, wherein he lay frozen by Sathans subtiltie nine moneths at the least

before

before he confeſſed it to God: for it appeareth 2. *Sam.* 11. 27. that the child was borne before *Nathan* the Prophet came to him: and howſoeuer no doubt he could no more eſcape the pricke of conſcience, then he could ſtay the panting of his hart; yet before that time not a word to God of any ſerious humiliation for his adulterie. So as neuer any of Gods children ſinned more grieuouſly then he, except *Peter*, who was not ſo much kindled at the fire of the high Prieſt, as he was cold in his ſoule: for firſt, he lyed, in that he ſaid, he knew not Chriſt: ſecondly, burſt foorth into ſwearing: and thirdly, gaue himſelfe to the diuell if it were he that was with Chriſt: which the Lord moſt iuſtly ſuffered to befall him as a great chaſtiſement, ſince he neglected the louing forewarning of his maiſter: and though he was neuer ſo much elect, yet would the ſpirit neuer comfort him, till he had withdrawne himſelfe to bewaile his ſinne bitterly. All which is liuely expreſſed *Cant.* 3. 1. *In my bed by night* (ſaith the Church) *I ſought him that my ſoule loued, I ſought him but I found him not, I went and roſe, and walked about the citie, and by the ſtreets, and by open places I ſought him but found him not*: therby to declare, that when the Lord once withdraweth his face from vs, how hardly we ſhall winne his fauor againe. Mat. 26. 70.

Fourthly, when the Lord hath ſuffered vs to fall thus farre, as we ſhall euen ſeeme to be ſwallowed vp of hell alreadie; though in the end he wil reſtore thee, yet firſt he will ſuffer thee to beare the ſhame of thy ſinne in this life: as *Noah* for his drunkenneſſe to be a ſcorne to his owne children: and *Dauid* for his adultery, to be thruſt out of his kingdome by his owne ſonne, which was ſuch a griefe to him, as all the ioy of his ſonnes life did not ſo much comfort him, as the ſorow of his death did wound him, he mourning for *Abſolon*, (2. *Sam.* 19. 33.) as if he had doubted of his ſaluation. But happie is he, that hath the thornes in his ſides in this life, and that is afflicted here: for though the Lord will neuer take his louing kindnes from thee, yet he wil ſcourge thee, not for any ſatisfaction of his iuſtice, for Chriſt hath payed all, but onely for a chaſtiſement. Gen. 9. 23. 2. Sam. 15. 14.

Laſtly, beſides all this, when the ſpirit is gone and abated, it ſhall be ſuch a terror to thy conſcience, ſuch ſmart and vexation

to

to thy whole mind, as thou wert better be almoſt in hel, thē feele this great want, and ſuſtaine this great torment of recouering it againe. For firſt, when thou conſidereſt the loſſe of thy former paines, which thou ſpenteſt in the mortifying of thy fleſh: that ſecondly, when the ſpirit is abated, the power of Sathan is increaſed, and that he cannot be diſpoſſeſſed without great violence, and euen rending thee in peeces, as appeareth by the dumb man in the goſpel. Thirdly, that if thou die at this time, (as *Ezech.* 18.24.) all thy former righteouſneſſe ſhal not be remembred, but thou ſhalt die in thy preſent ſinne: and fourthly, that as a man dangerouſly ſicke and ſomewhat recouered, and after by miſgouernment falling into a relapſe, it doth exaſperate and increaſe the diſeaſe: and as a wound halfe healed to come to a new inciſion, cannot be without greater paine then before: and for a man halfe in his iourney, to returne backe againe, when he muſt needes go thorough, cannot be but a great diſcontentment. So when thou remembreſt the great conflicts thou hadſt at firſt, when thou didſt enter thy name into the ſchoole of Chriſt, and conſidereſt that now thou muſt abide greater, it ſhal be halfe a hell to thee, to be brought ſeriouſly without guile of ſpirit, from the deteſtation of thy ſinne: as we may ſee *Pſalm.* 32.4. before *Dauid* could be brought to confeſſe his ſinne of filthineſſe and of murther, he ſaith, that very care had eaten his bones, not but that in his priuate chamber he had confeſſed it to the Lord: but before he could come to taske his conſcience, and to ſet it as it were vpon the racke to be rent in peeces by his confeſſion of it before men, and to abide patiently the ſhame of the world for it, he ſeemed to be plunged into the deepe of deepes, as himſelfe ſaith: *Out of the deepes, O Lord, haue I cried vnto thee.* Euen ſo when the ſpirit of the Lord is abated in thee, thou ſhalt find it will not be regained by ſome ſleight worke, and ſlubbring vp a ſhort prayer: as, Lord haue mercie vpon me: but thou muſt come to the caſe of *Dauid*, euen to pine and waſt away, and to haue the moiſture dried vp within thee: yea, conſider his tedious trauell before he could repent ſoundly. And if he was beaten thus farre of the Lord with Scorpions, of whom the Lord had proteſted, that he was a man after his owne hart,

Mark.9.18.

ſhalt

ſhalt thou thinke by a pang of deuotion and ſuperficiall prayer, to recouer that ſweet comfort thou haſt loſt in the Lords ſpirit? nay know, that if thou tempteſt the Lord ſo farre, as to withdraw his ſpirit from thee, it ſhall coſt thee deare before thou canſt enioy it againe: and if thou breake foorth into ſighes and grones which fill the heauens, euen in this doth the Lords mercie greatly appeare: for he might giue thee vp into hardnes of heart, and neuer trouble himſelfe to reſtore his ſpirit againe vnto thee. But thy ſorrow muſt be ſo great, thy prayers ſo feruent, and thy ſighes ſo many, as to crie out with *Dauid, Pſalm.* 51. 8. *Heale the bones, O Lord, which thou haſt broken.* Let vs beware then how we diſtemper our ſelues ſpiritually, for feare the arrow head of the Lords wrath ſhould rankle in our ſides; and let vs take heed with the Apoſtle, how we greeue this ſpirit: for if *Adam* might haue had the whole ſpirit taken from him in reſpect of his Apoſtaſie, who was perfect in his creation, how much more may we, that haue receiued but the earneſt of the ſpirit, and the firſt fruits thereof in Chriſt Ieſus? Howbeit as the euill ſpirit in an hypocrite may be caſt out, and yet he may returne to his vomite againe, (2. *Pet.* 2. 22.) and his caſting out was but in regard of his enlightening for the time, and he was not gone out indeed: ſo in the elect the ſpirit, and the working of the ſpirit, may be interrupted for a ſeaſon, but it cannot cleane be taken away.

Againe conſider, where it is ſaid, *Quench not the ſpirit*: that all Scripture commandeth alwaies the contrarie to that it forbiddeth: as 2. *Tim.* 1. 6. the contrarie vertue to this here ſpoken of, is commaunded: *I charge thee* (ſaith *Paul* to *Timothy*) *that thou ſtirre vp the graces of God which be in thee*, the word in Greeke ſignificth, To keepe the fire burning: giuing vs to vnderſtand, that this ſpirit is a flame kindled by the holy Ghoſt, which Sathan, the fleſh, and the world labour to blow out: ſo much the more carefull therefore muſt we be, to foſter it and maintaine it, that it neuer go out. Here then muſt be conſidered the ſleights of Sathan to blow it out, and alwaies by the cleane contrarie we muſt labour to keepe it in: for as the fleſh luſteth againſt the ſpirit, ſo muſt the ſpirit likewiſe againſt the fleſh.

The

The firſt motion therefore Sathan ſtirreth vp in vs to quench the ſpirit, is to luſt after euill, not to luſt after nothing: which temptation he threw into the eyes of *Dauid*, as he walked vpon the roofe of the kings pallace, (2. *Sam.* 11. 2. 3.) to luſt after *Berſheba*, *Uriahs* wife. As earneſtly then as the fleſh luſteth after euill, ſo earneſtly and more muſt the ſpirit luſt after good things, as to ſay with the Prophet *Dauid*: I am readie vpon euery occaſion to do thy will, O God: neither yet muſt we not deceiue our ſelues, for euery luſting after good things is not of the ſpirit: for it is eaſie to do many good things, wherein thy affections are not ſtrained, and to abſtaine from many euill things, to which thou art not tempted: but thou ſhalt know whether the ſpirit do fight againſt the luſts of the fleſh by this: if any thing do directly oppugne the affections of the fleſh, if thou take part with the ſpirit, and croſſe thy affections in this, thou maintaineſt and doſt cheriſh the ſpirit. As *Dauid* (1. *Sam.* 25. 13.) vpon a churliſh anſwer giuen by *Nabal*, in a paſſion of anger was reſolued to kill him, but vpon the intreatie of *Abigael Nabals* wife, he was pacified, and entred into conſideration of the greatneſſe of the ſinne of murther, and bleſſed the God of Iſraell, and the counſell of *Abigael*, that had kept him from ſhedding of bloud.

Secondly, if Sathan cannot get vs luſt for euill, he will ſtriue to get vs either do nothing, or elſe to ſpend our time in trifles and in paſtimes, to driue away dumpes with vaine delights: which may ſometimes be vſed for recreations to make vs more fit to walke in our callings: but if we play to play, that is, ſuffer our hearts to be ſtolen away, and ſnared in the pleaſures of this life, then the Lord will iudge vs as vnthriftie ſeruants, that haue not gained by our talents. Our labour therefore muſt be on the contrarie, ſince euery man hath his taske ſet him, and God is our ouerſeer, though preſently not our reuenger, that we fall not aſleepe with new wine: but according to the Apoſtles rule, that
Ephe. 4. 16. 18 we redeeme the time from vanitie, and walke worthie of that calling wherein God hath ſet vs.

Thirdly, if Sathan cannot blow out the fire of the Lords ſpirit in vs by this, but that we reſolue in our hearts to do ſome good; if we will needes do it, he perſwades not to do it by and by:

by, but to pawſe vpon the matter, and to procraſtinate and deferre it by this reaſon; We may as wel do it another time as now. But we muſt labour the contrary, vnleſſe we will ſuppreſſe the power and ſoundnes of the ſpirit; for if we be not apt to day, we ſhal be leſſe apt to morrow: and it is good to take the time while it is offred, for we know not whether our life ſhal paſſe this preſent occaſion. Chriſt commeth not to thee at all times, and therfore if he knocke now and we let him not in, though hereafter we pine away with the deſire of hauing him, we ſhall not get him; according to that ſpeech of the Prophet *Eſay* 55.6. *Seek the Lord while he may be found, and call vpon him while he is nigh: for though he ſuffereth long, yet wil he not be mocked.* Therefore in doing good, we muſt reſemble and be like thoſe that hauing earneſt buſineſſe, as ſoone as they wake in the morning, ſtart out of their beds to auoide and ſhake off their ſluggiſhnes, and ſay not as the ſlothful do, *Prou.*6.10. *Yet a litle ſleep, yet a litle ſlumber, &c.* for when we are moued and reſolued to performe any good thing, we may not grieue the ſpirit by deferring it, but we muſt do it preſently, like *Abraham*, *Geneſ.*18.6. who made haſt, and ranne in to prepare meate and entertainment for the Angels: for we muſt not looke vpon the clouds if we will ſow, nor gather the windes, if wee will reape, nor deferre good motions and actions if we will receiue comfort by them.

Fourthly, the ſpirit is quenched by this, If Sathan cannot 4
make thee luſt againſt good, nor ſpend thy time in trifles and to no good purpoſe, nor to deferre the good thou haſt reſolued to do, by ſome by-thought that he ſhall ſuggeſt; if thou wilt needs do it, then he ſtriueth to make thee do it languiſhingly, droupingly and coldly, and thereupon perhaps thou makeſt a few prayers, but when thou findeſt the comfort not ſo great as thou wouldeſt, or as thou haſt felt at other times, then thou breakeſt off, and euery good exerciſe though it be ſhort ſeemeth tedious vnto thee. But the ſpirit muſt labour the cleane contrary, as to do good things, ſo to do them ſeriouſly, for the worke of the Lord muſt not be done negligently. Though therefore thou findeſt thy ſelfe vndiſpoſed to holy exerciſes,

yet ſtriue by continuance in them if it be poſſible to make the ſpirit eaſie; and though at firſt thou feeleſt great difficultie in praying, yet reſolue to continue in it ſome long time in ripping vp thy ſinnes by praier: and if at the laſt by often ſtrife thou canſt come to pray with eaſe, and to feele the ſweetneſſe of the Lords mercy comforting thee in thy perplexed thoughts, and in thy weak petitions, it is a notable ſigne of thine election.

Laſtly, Sathan would quench the ſpirit by this; if we will not be worſe, he would make vs not to be better, nor to go forward in religion. We will all graunt, that we muſt profeſſe the Goſpell: now ſince Sathan cannot weane vs from this opinion, he laboureth to keepe vs at a ſcantling in this profeſſion: but it is certaine, he that goeth not forward in the profeſſion of the truth, goeth backward. Haſt thou not more zeale now then thou haddeſt when the Goſpell was firſt brought thee? then feare leaſt the ſpirit be much quenched. Wouldeſt thou haue a man ſtand at a ſtay till he come to his full ſtature? or one halfe cured to ſend away the Phiſition? or eate and not be nouriſhed? or ſpend of thy ſtocke, and not increaſe it? And why ſhouldeſt thou not be as wiſe in the ſpirit as in theſe things?

Deut. 7. 16. Wouldeſt thou haue the Iſraelites make league with the Cananites? No: they muſt not ceaſe till they haue caſt them all out of the land. And ſo if thou be at league with any ſinne, it hindereth thy growth in religion: and if thou come not to a full and perfect age in Chriſt, thou canſt not be ſaued. Thou muſt know though thou haſt thy lampe burning, yet the oile waſteth with flaming: and if thou haue not oile to ſupply thy want, thy light will go out, and thy ſelfe ſhalt ſit in darkneſſe. Yet ſo farre hath this pollicie of Sathan preuailed, that many who in King *Edward* and Queene *Maries* dayes were zealous for the Lord, are now frozen in their dregges; and they that before heard the ioyfull meſſage of ſaluation with ſingular comfort, and could not haue their thirſt ſtayed but by the waters of wiſedome, are now by this long peace growne ſecure, and waxen neither hote nor cold. Of theſe men to ſay no worſe, they are right Laodiceans, againſt whom the

wiſe-

wiſedome of the holy Ghoſt long ſince pronounced a fearefull doome, that the Lord would ſpue them out of his mouth: for ſhall Chriſt who is his Fathers counſeller, while he was in the fleſh increaſe in wiſedome, *Luke* 2.52. and ſhall we who are as blind as Beetles, think it inough for vs to retaine the rudiments and firſt principles of religion, and not to waxe ſtrong and able in the truth of God? Nay, certaine it is, if we continue children in vnderſtanding, and do not grow from loue to patience, from patience to temperance, from one grace of God to another; if we increaſe not, I do not meane in peeuiſh and prepoſterous zeale, but in ſound ſubſtantiall zeale; and from being fed with milk, to deſire ſtrong meate, it ſhall be as lothſome for the Lord to take vs that be thus decayed in our ſoules, and which from good ſubſtantiall Chriſtians are faine to be moſt miſerable beggerly bankerupts, as for a man to receiue again into his ſtomack that he hath once gorged vp. As Sathan therefore laboureth to quench this ſpirit by our coldnes in religion, and by ſtanding at a ſtay in Chriſtianitie: ſo let the ſpirit of God in vs ſtriue for the contrary, that he that is righteous may be more righteous, and that we may increaſe in faith, and be dayly ſet on fire with the zeale of Gods truth; for we may not be worſe then the ground, which by the raine is made more fruitefull; nor then the herbes, which by the Sunne are made more flouriſhing.

1.Cor.14.20. 2.Pet.1.5.6. Reu.22.11.

Here ſome will ſay, he that is once faithfull, and whom the Lord hath once ſealed, that man cannot haue the ſpirit taken from him: therefore though the operation and working of the ſpirit be for a time hindered and interrupted, yet it ſhall be reſtored againe, becauſe the Lord hath promiſed, that whom he loueth he will alwaies loue. It is true, that if any fall with *Dauid* he may and ſhall riſe againe with *Dauid*, if he pertaine to God, but then he muſt earneſtly and ſoundly repent as *Dauid* did: and to come to a true and ſerious confeſſion of thy ſinne indeed, it ſhall be the hardeſt work, and coſt thee dearer then euer any thing did. Againe, who would be ſo fooliſh to make of a particular and rare example a generall ground, as to fall with *Dauid* for company, to riſe with him for company: and becauſe

thou ſeeſt one ſore wounded with a dagger to be cured, to deſire to be ſtricken with the ſame dagger to be healed with that man for company. Nay, if any hath falne from that grace he hath once receiued, let him pray that he may riſe againe; but let him know, that being falne, if he had all the hearts in the world, and could ſhed fountaines of teares, he ſhould find them all too little and inſufficient to lament ſoundly, ſo as the Lord wold come againe to comfort him.

Laſtly, here may be doubted, ſince the ſpirit muſt not be quenched, and that as hath bene taught before, it muſt be maintained, or elſe it will decay; whether it be in vs to nouriſh this ſpirit as well as to quench it. To this we anſwer with *Paul*, *Philipp.* 2. 12. 13. *Make an end of your ſaluation with feare and trembling: for it is God that worketh in you both the will and the deed, euen of his good pleaſure*: ſo as we muſt feare, but we muſt alſo worke. And this ſpirit cannot be idle in vs, ſo as we muſt not ſtand gaping, looking that the Lord ſhould fill vs with his graces; but we muſt worke, becauſe the Lord worketh vpon vs. So then the Lord doeth all meerely of his grace. But here is humilitie and diligence commended to vs; and therefore doeth the Lord by his Miniſters exhort vs to good workes, to make vs more circumſpect and chearefull in doing them: for the holy Ghoſt worketh not abſolutely and ſimply in vs, but vouchſafeth meanes, it ſelfe being the chiefe efficient to prepare the mind to receiue that grace to which we are exhorted; euen as we all liue by Gods prouidence, yet not without bread. And as the ſafetie of a childs riding ſtandeth in the faſt holding of the father; yet the words of the father, to bid him hold faſt, maketh the child more warie: euen ſo exhortation maketh vs more wary in auoiding ſin, for we are not dead ſtones, but liuing inſtruments: and therefore as we performe liuely actions of the bodie, ſo muſt we haue ſpirituall operations of the mind; the fruite and benefit whereof, is diſcerned by the power and ſtrength of the holy Ghoſt, who worketh both in vs and by vs.

Now for the ſecond point, which is the meanes how the cõmandement of not quenching the ſpirit may be beſt obeyed?

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It is by making much of the word and the preachers thereof: for by *propheſie*, is meant ſuch as haue the word of exhortation in their mouthes, and of whom it is ſaid, *Eſa.* 59.21. *The ſpirit that I put into their mouths, ſhall neuer depart from thee nor thy ſeede.* Whereby we learne, that as the ſpirit is giuen by the word preached, ſo is it alſo maintained by the word preached; and as there is no light without the Sunne, no fructifying of the earth without the windowes of heauen be open, nor no lampe burning without oyle: ſo is there no faith begun and continued without we be eſtabliſhed in the word of grace. Now if we find ſometimes no hart in the word, but that it is irkſome to the eare and vnpleaſant to the ſound, let vs not therefore refuſe the meanes, and exclude our ſelues from hearing: for oftentimes a ſtomacke is gotten by eating, and though the ſpirit be quenched in vs in this grace, yet let vs come where this grace is offered: and though we heare not ſometimes with ſuch a relliſh as we would and ought to do, yet let vs pray that our hearing may do vs ſome good; and that by hearing our ſtomacke may come againe. And if we heare often and forget it, yet let vs do that in this kind of ſickneſſe, which we do in the diſtemper of our naturall bodies, eate the oftner, if we eate much and cannot retain it to digeſt it: ſo if we cannot remember what we heare, let vs heare the oftner, becauſe our memories are ſo weake: ſo as if there be any preaching, (not neglecting our callings) let vs partake of that foode, and the Lord may in mercie ſo much bleſſe our diligence, as we may by one Sermon learne ſo much, as may comfort vs in the houre of death.

Laſtly, as in generall diſeaſes of the bodie, (as in an Ague) all parts are weake, but principally the ſtomacke, yet it receiueth a medicine, and the diſeaſe it ſelfe prouoketh vs to that: ſo if Sathan haue weakened thy ſtomacke ſo much, as thou haſt no liſt to heare the word, let this dulneſſe be ſo farre from diſcouraging thee, as that it make thee luſt and deſire the more after it. For as *Paul* ſaid to the Centurion, *Act.* 27.31. *Except theſe abide in the ſhip ye cannot be ſafe*, when they of themſelues would needs haue gone foorth: and yet *Paul* had the abſolute promiſe before, that himſelfe and his whole companie ſhould be ſafe: but this

was conditionall, if they obeyed the meanes, that is, if they abode in the ſhip. Euen ſo, they that deſpiſe the meanes of hearing, refuſe the mercie of reforming their liues, and of mollifying their hearts: whether they refuſe of raſhneſſe; as heare or heare not it is all one: or of diſtruſt; as, though I heare it will do me no good: for aſſuredly except we heare as often as we can, we cannot maintaine this ſpirit: and going out of this ſhip, that is, departing from the word preached, it is not poſſible to be ſaued.

THE XXIX. SERMON.

TITVS 2. 11. 12.

Verſ. 11. *For that grace of God which bringeth ſalvation vnto all men, hath appeared:*

12 *And teacheth vs, that we ſhould denie vngodlineſſe and worldly luſts, and that we ſhould liue ſoberly, and righteouſly, and godly in this preſent world.*

THE Apoſtle in the 9. and 10. verſes going before did exhort ſeruants that were profeſſors, to ſhew themſelues obedient to their maiſters according to the fleſh in all things without offence to God, and chargeth them, that though they be in a baſe and low degree, yet they ſhould labour to adorne the doctrine of Chriſt. Now in the 11. verſe he addeth a forcible reaſon to his former exhortation: becauſe *that grace*, that is, the doctrine of the Goſpell, *which, &c.* hath appeared to all men, that is, to all conditions of men, that it might inſtruct them to lay aſide prophaneſſe, concupiſcence of the eyes, and all things that ſauour of the world, and to liue juſtly toward men, and religiouſly

ligiously toward God, waiting for the glorie to be reuealed.

The words diuide themselues into two parts: the first commendeth the excellencie of the teacher, which doth instruct vs: namely, the grace of God: the second, is the matter of instruction: and this is to be considered two wayes: first, by shewing what things we are to forbeare, which is twofold: first, vngodlinesse in respect of religion: secondly, worldly lusts as furtherers to prophanesse. Secondly, by shewing what things we must incline vnto, which be three: first, sobrietie of life: secondly, to liue righteously toward men, for the duties of the second table: thirdly, to liue religiously in respect of the worship of God. Lastly, in verse 13. there is propounded an effectuall meanes whereby we may be the better affected, and more earnestly prouoked to follow this counsell, which is, an expectation or hoping for of a more excellent glorie, which shall be giuen at the appearing of the Lord Iesus: for hardly can a man throughly mortifie himselfe, vnlesse he propound to himselfe a more excellent reward in the life to come.

For the first, that is, the grace of God, which is the teacher: this that is so called here, may be iudged and resolued to be the Gospell, or the doctrine of the Gospell, by the end of the tenth verse, that ye may (saith the Apostle) adorne the doctrine of the Gospell, which is called *grace*, by the effect it worketh in the hearts of men, namely, because it bringeth vs to the grace of Christ through the remission of our sinnes in his precious bloud. And therefore *Paul* (*Rom.* 1.16.) calleth the Gospell, the power of God vnto saluation to euery one that beleeueth, whatsoeuer he be Iew or Grecian: and *Ephes.* 1.13. sheweth how that by trusting and beleeuing in the word of truth the Gospell of our saluation, we are sealed with the holy spirit of promise. And 2. *Thes.* 2.10. the reason is giuen, why men are reiected and cast from Christ, because they receiue not the loue of the truth, that they might be saued. For as S. *Peter* saith, (1. *Pet.* 4.17.18.) *Where shal the vngodly and the sinner appeare?* and what shall be the end of them that obey not the Gospell?

Secondly, this grace of God doth perswade vs thus to liue as is here prescribed, by this token, that it bringeth saluation:

ſo as obſerue, he doth not ſay ſimply: The grace of God hath appeared and teacheth vs, &c. but that grace which bringeth ſaluation, doth beſeech and teach vs to reforme our liues, becauſe ſaluation is alreadie purchaſed. Euen ſo Chriſt and his forerunner *Iohn Baptiſt*, (*Mat.* 3. 2.) preached amendement of life for remiſſion of ſinnes, becauſe the kingdome of God was at hand: that is, the Goſpell, ſo called, becauſe none ſhall enter into that kingdome, that hath not firſt entred into the kingdom of grace. So *Paul* when he had folded and enwrapped all vnder ſinne, and had taught the points of our prædeſtination, (*Rom.* 9 10.) in the 12. chapter, and 1. verſe, he beſeecheth them by the bowels of the Lord Ieſus, to be renewed in their minds, and reformed in their liues. And *Rom.* 6. 12. he exhorteth them, that ſinne may not raigne nor haue dominion ouer them, becauſe they are called to the grace of the Goſpell to be iuſtified in the bloud of Chriſt. So *Peter* (1. *Pet.* 1. 17.) from our redemption draweth an exhortation to new life. If (ſaith he) ye call God Father, paſſe your time in feare: and *Paul* (1. *Cor.* 6. 20.) exhorteth to glorifie God in our members, becauſe we are his, and not our owne, being bought with a great price. So as this is the
2. Cor 7. 1. moſt effectuall perſwaſion that can be, becauſe we are alreadie waſhed, to keepe our ſelues cleane.

Further obſerue, that the Goſpell being brought in here not ſimply, perſwading vs to puritie and cleaneſſe of life, but as bringing ſaluation with it: that as all benefites may perſwade, ſo there be three ſorts of benefites eſpecially that may perſwade moſt, of which ſaluation is the greateſt. The firſt kind of benefite to perſwade by, is deliuerance from ſome great extremitie: the ſecond, is an aduancement from a baſe eſtate to ſome high dignitie: the third is a benefite that ioyneth both theſe together, and this is moſt forcible. How farre the firſt of theſe may preuaile, *Dauid* ſheweth 1. *King.* 1. 29. who when he would aſſure *Berſheba* his wife, that *Salomon* ſhould ſucceed him in his kingdome, to giue the beſt ſecuritie he could, he proteſted: As the Lord liueth, that hath deliuered my ſoule from aduerſitie, thy ſonne *Salomon* ſhall raigne after me: as if he ſhould ſay, as he was to be thankfull and obedient to the Lord for theſe his deli-

deliuerances: ſo he would pledge and gage this to her, vpon the certainetie of *Salomons* ſucceſſion. For the ſecond ſort, when from a baſe condition a man is aduanced to ſome ſpeciall preferment; and how this preuaileth, appeareth in *Ioſeph*, *Gen.* 39.8,9. who by the force of this argument beateth backe the aſſaults of his Ladie and Miſtreſſe: for he bearing in mind the ſpeciall benefites of his maſter towards him, reaſoneth thus; I *Ioſeph* by my maſters fauour am now the greateſt in all his houſe, being at firſt a bond-man, there is nothing but he hath committed to my charge, onely thee hath he reſerued to himſelfe: how is it poſſible then I ſhould commit ſuch a villanie to ſo kind and bountifull a maſter? making his owne aduancement as a bulwarke to driue backe the ſiege of his miſtreſſe incontinencie, thereby euen to ſtoppe her mouth by appealing to her owne conſcience, that weighing how his maſter had dealt with him, there could be no excuſe for him if he ſhould commit ſuch a villanie. For the third, wherein both theſe concurre: what heart can be ſo vngratefull as not to be perſwaded to yeeld obedience to him that hath performed both theſe? If a man committing ſome criminall offence, and when the ſtroke was euen ready to be giuen, in that very inſtant of his anguiſhed mind, as for death it ſelfe, ſo for ſo ſhameſull a death, the King ſhould ſend him a pardon, and after aduance him to ſome honourable office, thereby to grace him for his former indignitie, and to cleare him of his former blemiſh; if this man ſhould haue any ſuite recommended to him from his King, which ſuite ſhould carrie with it ſome remembrance of his deliuerance; were it poſſible for that man but to execute this commaundement, and to further this ſuite with great loyaltie? ſurely he could not but doe it. Let vs ſee then how farre the Goſpell may preuaile with vs ſince it hath brought ſaluation; which implieth and preſuppoſeth that there was damnation before: for we were the heires of Sathan, without Chriſt, without light, wrapped in the chaines of darkneſſe, ordained not to the execution of the gibbet, but to be iudged after the paſſing of a few dayes in trouble and vanity, to be tormented eternally with the damned:

from

from this hath the Gospell brought vs: therefore when we are tempted to sinne, we should say vnto our selues, As the Lord liueth that hath deliuered my soule from death, I will not do it: and haue this suite commended vnto thee, not to wallow in the mire, by this token, that the Gospell hath saued thee from hell. For the scond benefite, it was singular fauour to be freed from the former misery; but the Lord together with that hath aduaunced and raised vs to speciall dignitie, that of the bond-slaues of the diuell, we are made heires, not of this world onely,
Iohn.17.22. but of the world to come, fellow heires with the Lord Iesus, to be beloued with the same loue, and to tast of the same glorie: so as we may say with *Ioseph*, Thus and thus bountifull hath the Lord bene vnto me, how can I then commit such wickednesse against the maiesty, and in the presence of so good a God?

Hence learne, since the Gospell exhorteth vs by this sauing argument to reformation of life, whensoeuer we are assaulted inwardly by our owne lusts, by the instrument which is the diuell, to vse the benefit of this saluation to stay vs from that sinne we are tempted to, let it be it were to wantonnesse, then let euery of vs argue thus with himselfe: And what? shall I vse the members of Christ, bought with such a price as the bloud
1.Cor.6.15. of the Sonne of God, and shall I make them the members of an harlot? shall I thus requite the Lords kindnesse, and so lightly esteeme the riches of his mercy? Why now he doeth not commaund to performe the law, and so be saued; but because I am already saued he doth beseech me to amend my life; and shall I set no more by all his benefites bestowed, both vpon my soule for instruction, and vpon my body for health and comelinesse? shall I not remember the manifold temptations he hath freed me from, and the multitude of his compassions extended towards me? shall I make no more reckning of his fauour that hath bestowed on me so many graces, and pardoned so many sinnes? Far be it from me, that aduisedly and deliberatly I should so despite the Lord as to grieue his spirit, and dishonor that God that hath giuen me Christ out of his owne bosome, and with Christ all things else, and through him saluation.

Now

Now for the inſtruction, and firſt for the things we are to forbeare: the firſt is vngodlineſſe, that is, not onely the ſuperſtition of the heathen and palpable Atheiſme, but all careleſſe ſeruing of God, when men regard nothing leſſe then the purity of a good conſcience in the ſeruice of God, and when they little reſpect the true worſhip of God, but onely make a ſhew and a ſemblance to ſerue him: ſo as the word (vngodlineſſe) doeth ſignifie all deſpiſing of him openly, or ſeruing of him negligently. Now all vngodlineſſe, prophaneſſe and irreligiouſneſſe doth touch firſt the exerciſes God hath appointed to teſtifie our ſincerity: ſecondly, it toucheth God himſelfe. For the firſt, when we come to heare the word or to pray, if we do not perſwade our ſelues that he that deſpiſeth the teacher deſpiſeth God, as we may ſee *Luke* 16.29. by the anſwer of *Abraham* to the rich man, *They haue Moſes and the Prophets, let them heare them*. And further, if we do not beleeue that what ſo is preached out of the Bible, ſhall as fully be executed as if it were now performed, as we may ſee *Reuel.* 22.19. this is open vngodlineſſe: and for this diminution of the truth of Gods word, his part ſhall be taken out of the booke of life; for a man muſt iudge of vngodlines by the effects of vngodlineſſe, as to ſay, a mans good meaning is good beleefe: for then was *Vzziah* vniuſtly puniſhed and ſmitten with the Leproſie for burning incenſe vnto the Lord, 2. *Chron.* 26.19. for his intention was good, but his action was accurſed, becauſe it was not for the King to deale in the Prieſts office. So when we heare men ſay, It were no matter if there were no more going to Sermons, ſince there is no more following of them: theſe and the like are ſpeeches of open vngodlineſſe; for did euer any man grow colder for ſitting by the fire, or leaner for eating of bread?

The ſecond thing to be eſchued, is worldly luſts, which be two fold: firſt, to luſt after vnlawful things, which be either the fleſhly defires of a carnal man in himſelf, or which may hurt our neighbor, either in name, goods, or body. Secondly, when we luſt after worldly lawfull things vnlawfully and immoderatly; both which are ſet downe in three generall points by Saint *Iohn*, 1. *Iohn* 2.16. firſt the luſt of the fleſh, that is, that the fleſh would

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liue at eaſe: as we may ſee by the reaſoning of the rich man with himſelfe, *Luke* 12. 19. after great ſtore gotten, *Now ſoule* (ſaith he) *liue at eaſe, eate, drinke and take thy paſtime*. Secondly, the luſt of the eye, to liue wantonly, and to haue an adulterous eye as *Enah* had, that could not ſee the fruite, but ſhe muſt eate it, *Geneſ.* 2. 6. and as *Achan* had, *Ioſhua* 7. 21. that could not ſee the Babyloniſh garment, but he muſt haue it: and as *Sheehem* had, that could not ſee *Dinah*, but he muſt rauiſh her. Thirdly, the pride of life, that is, the deſire of honour, and thirſting for preferments in this life; for it is impoſſible for that ſoule that is ſurfeited with theſe things, to carry any true loue toward God, or any burning zeale toward his truth. And theſe be they that wrought ſo forcibly with our firſt mother, in yeelding to the firſt temptation
Gen. 3. 6. that euer was in our fleſh: for firſt the apple ſeemed faire to the eye: ſecondly, it was good for meate: thirdly, it was good for knowledge, which implied pride of life, ſhe thinking thereby to be as wiſe as God. Theſe three the Goſpell denieth vs of, when we ſauour ſo of them, as our greateſt care is to enioy them, and we affect them more then the righteouſneſſe of Gods kingdome. And as the Goſpell teacheth vs to forbeare theſe things, ſo alſo doth our Baptiſme: for who ſo is dipped in the water, which repreſenteth the bloud of Chriſt, he is thereby inſtructed to denie himſelfe, and to hate the workes of the diuell: this being a Sacrament, which not only ſealeth to vs remiſſion of ſinnes in the bloud of Chriſt, but alſo ſanctification by the ſpirit of Chriſt; which conſiſteth in mortifying the old man, and quickening the new. The firſt ſtanding on theſe two: firſt, death: ſecondly, buriall: that as we beleeue Chriſt to be dead to obtaine pardon for all our ſinnes; ſo we beleeue that he by his obedience obtained the ſpirit of God to mortifie all our corruptions: and when he went into the graue, our old man was buried with him, that we might be raiſed vp with him to newneſſe of life: and this is ſet downe 1. *Peter* 1. 2. where he ſayeth, *We muſt ſuffer in the fleſh*, that is, die in corruption and in ſinne dayly, euen as Chriſt did in his bodie. And he that doth not crucifie

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his affections, performeth not his vow in Baptisme, nor cannot chalenge any part in Christ his death: for he is said to die once to sin: *Non vt peccatum desineret, sed vt peccatum destrueret*: not to shake off sin, for he had none but to destroy sinne which was in vs; so as he is sure to haue part in the condemnation of the world, that hath not begunne to rest in the corruption of his flesh.

Now for the things which are to be embraced, they are three: first, sobrietie: out of which words learne generally in setting these things that are to be followed last; That the least corruption is the best perfection in a man: and therefore first we are here instructed in the negatiue, not to liue vngodly and wantonly, before he commeth to the affirmatiue, to follow sobrietie: and for this end hath the Lord giuen eight of his commaundements negatiuely, that is, thou shalt not do this, nor thou shalt not do that; and but two affirmatiuely, thereby shewing that our nature euer inclineth to the worst. And that these negatiues, Thou shalt not liue irreligiously, Thou shalt not liue filthily, must first be giuen in precept before there can be planted any holinesse in vs: and our perfection and victory standeth in this, to master as many infirmities as wee can, and to runne as neare as we can to the prize of Christ his glorie. The word *sobrietie* is especially taken in humane learning and common phrase for the vertue of temperance and continencie in our diet, that we surfeit not; but though it haue this strict signification, yet more generally in the Scripture it is taken for that vertue whereby we so containe our selues in the outward blessings of this life, and in the applying of the inward graces of the mind, that we neither surfeit too much in pleasure, nor presume not too much on knowledge, to be drunken with holinesse. For sobrietie in outward blessings Christ giueth a caueat, *Luke* 21. 34. *Take heede your hearts be not oppressed with drunkennesse and surfeiting*: and presently expoundeth this to be with the cares of this life, taking his proportion, that a man may be as drunke with worldly cares, as with beastly quaffing. For the other, that is, for containing our selues within some iust compasse in vsing

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Gods graces. *Paul* (*Rom.*12.3.) ſaith: Let no man preſume to know aboue that is giuen him to vnderſtand, leſt by taking too much vpon him, and not knowing his owne proportion, he become drunke. And this could *Feſtus* ſee, that too much learning might make a man proud, though (*Act.* 26. 24.) he applyed it wrongfully to *Paul*. Now that we muſt be temperate in the bleſſings of this life, is ſhewed by the parable of them that were
Luk.14.18. inuited to the kings ſupper, and excuſed their abſence, ſome by mariage, ſome by buying of farmes and oxen: all which were in themſelues lawfull, but yet made vnlawfull by permitting their hearts to be ſtolen away with the riches of iniquitie, as Chriſt tearmeth them. And to this end alſo is the parable of
Mark.4.8. foure ſorts of ſeedes caſt into the ground, whereof one onely proſpereth: meaning thereby, that many being earneſt profeſſors, and receiuing the ſeede of the word, ſo as it rooted, and wanted nothing but ripening, whereby they themſelues knocked as it were at heauen gate, and yet went croſſe to hell, becauſe the ſeed euen when it was in the blade, was blaſted and choaked with the thornie cares of this life. This *Paul* had learned by experience, which cauſed him (1.*Tim.*6.6) to charge men to be moderately minded, becauſe many haue fallen from the faith by riches; as if he ſhould ſay: he that carieth this reſolution to be rich come of it what will, will neuer content himſelf with the pouertie of the Goſpell, nor the portion of Gods children, the bread of affliction: for the Apoſtle ſet not downe there extortioners, or chafferers, or ſuch like, but onely ſpeakes of men filled with the deſire of riches, as of the abuſe of lawfull things. And if this will not make vs warie enough, let vs learne of Chriſt, (*Luk.*21.34.) to take heed leſt at the day of iudgement the Lord find vs heauy with the cares and fetches of this life. This iudgement is generall, at the conſummation of all things; or particular, at thy owne departure: for as the tree falleth ſo it reſteth. And if this will not ſerue, then let vs feare the examples Chriſt propoundeth, *Luk.*17.26.28. in the dayes of *Noah* and of *Lot*, he doth not ſay, they were vnmerciful, or idolatrous, taxing the with any ſuch groſſe ſinne, but reciteth the generall corruption, they eate, they dranke, they married, and what was the end? the

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floud came and ſwallowed them vp, and fire from heauen came and conſumed them. And in theſe examples he ſetteth downe three ſorts of men: the firſt followed their pleaſures onely: they eate and dranke. The ſecond followed their profit onely, they bought and ſold. The third, that followed both their pleaſure and their profite, the worſt of all; they build for their pleaſure, and plant for their profite. So that if the caueat or warning will not moue vs in the doctrine, let the example feare vs in the ſequele. Hereof is it, that they be called vncer- Luk.16.9.
taine riches, and deceitfull riches, becauſe they ſo enſnare and entangle our hearts, that we neglect the meanes of our eternall peace. And certaine it is, that more go to hell for abuſing lawfull things, then for vſing things ſimply vnlawfull: for theſe are ſo deformed in their face, as men are aſhamed to vſe them, the other are ſo diſguiſed with the outward apparence of ſome delightfull ſhew, that we embrace them as our friends, that ſtrike the firſt ſtroke to wound vs at the heart.

Now to come more nearely to the bounds of ſobrietie, we muſt learne, that ſobrietie in pleaſures ſtandeth in three things: firſt, in a moderation in meates and drinkes: ſecondly, in recreation: thirdly, in apparell. For the firſt, he that doth ſo intoxicate himſelfe with feaſting, and ſo ſtuffe his belly, as he is made vnapt for his calling, ſuch a man doth ſurfet as well as he that hath ſo enflamed himſelfe with wine, as he breaketh foorth into ſome open diſtemper, or ſo filled his paunch, as he is conſtrained to regorge it vp againe. Yet I do not ſay, but the cup may ſomtime ouerflow, and we may at one time be more chearefull and liberall then at another: for *Timothie* may drinke wine for his ſtomackes ſake, (1. *Tim.* 5.23.) for it cheareth the heart, *Iudg.* 9.13. And we ſee Chriſt at a mariage approued more liberall diet then at other times: for (*Ioh.*2.9.) when wine failed, he himſelfe turned water into wine. But yet we muſt walke ſo ſoberly in all things, that by fulneſſe of bread which was the ſinne of Sodome, we neither benumme our ſenſes, nor diſable the members of our bodie from their ſpeciall duties, alwaies obſeruing this rule: that wine is to be giuen to the heauie heart and not to the merrie. For the ſecond, which is recreation: euen in this

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haue the beſt ſurfetted, but we muſt looke that they be firſt of honeſt report, which giueth ſmall warrant for cards or dice, and if they were lawfull, yet ought not the children of God ſo much to vſe them: becauſe in that they imbolden others that do abuſe them. For that is the Apoſtles rule, *Phil.* 4. 8. Whatſoeuer are honeſt and of good report, thinke on ſuch things. Secondly, we muſt looke we vſe them as recreations, not ſo long as they may make vs vnfit to diſcharge our vocations: for the end of our play muſt be labour, and not to be brought aſleepe with it: for then doth it neither comfort the ſtrength of the bodie, nor releeue the powers of the mind, for which recreation was ordained. For the third, that is, apparell, the holy Ghoſt giueth vs a glaſſe to ſee when we are ſeemely arrayed: wherein we muſt obſerue two rules: firſt, that it be not coſtly: ſecondly, that it be not gariſh: coſtly for the price, nor gariſh for the faſhion. *Paul* (1. *Tim.* 2. 9.) comprehendeth both theſe by name, forbidding coſtly apparell, which is that that is either aboue a mans abilitie, or aboue thoſe, whom in degree, profeſſion, ſexe and age the Lord hath matched with vs. For we muſt alwaies in attire ſtriue to match our ſelues with the graueſt chriſtians of our profeſſion. Gariſh is oppoſite to comelineſſe, and is that which followeth the cut, which by the outward vanitie of the bodie, ſheweth the inſtabilitie of the mind: for the viſible attire hath theſe inconueniences with it: firſt, it deſcryeth the inuiſible pride of the mind: and ſay and pretend what thou wilt, that thou haſt no ſuch end: when the leafe is greene on the toppe of the tree, how can I beleeue that the ſappe is gone downe to the root? and when I ſee theſe ſtreames of pride about thee, how can I thinke but they flow from the well head, which boileth in the heart. Secondly, as it expreſſeth pride, ſo it exciteth and ſtirreth vp luſt, and very oft the occaſion maketh the ſinne. Neither is it good for a light braine to drinke much, nor to put flaxe to the fire, nor oyle to the flame, nor to lay open a coſtly garment before a glancing eye. Thirdly, it doth abridge vs in the performance of many chriſtian exerciſes, as contribution to the poore, hoſpitalitie in the houſe and ſuch like: for as the French man ſaith: where there is a veluet coate, there is a belly of reſt, and when

when we are growne ſo high in pride, as we cannot looke downe vpon the low eſtate of our brethren, but behold them as Graſhoppers vpon the earth: we may wel curſe that garment that withdrawes that bleſſing pronounced by Chriſt to them that viſit the needy and relieue the naked. True it is the Goſpell preſcribeth no ſet faſhion: but looke what the moſt godly do of our profeſſion, by the grace of this Goſpell we ought to follow that, and we ſhall find peace for our ſoules; for the Lord dwelleth but in two places, either in the high heauens, or in an humble heart. And as a Philoſopher ſaid of concupiſcence, ſome was natural and neceſſary, ſome natural but not neceſſary, ſome neither naturall nor neceſſary: ſo may we ſay of apparell, ſome is comely and neceſſary, ſome comely but not neceſſary, and ſome neither comely nor neceſſary. Mat. 25. 36.

The ſecond thing that is to be followed, is righteouſnes in life, and iuſt dealing between man and man; and this is either general and vniuerſall, or particular and peculiar. The firſt is the ground of nature, That all men deale as they would be dealt with: the ſecond is this, that euery man in his ſeueral calling ſhould deale with a good conſcience, and giue euery man his due. *Iohn* Baptiſt hauing preached a ſermon of repentance, *Luke* 3. 8. firſt generally exhorts them to newneſſe of life, and then deſcendeth to ſpeciall duties to be recommended to ſpeciall men; as particularly for the Publicans, verſ. 13. you muſt receiue tribute according as it is taxed, and not inhaunce it for your owne gaine. For ſouldiers, verſ. 14. do no man any violence, neither robbe ye vnder this pretence, but be content with your wages. For rich men, verſe 11. that as the Lord had dealt bountifully with them, ſo they ſhould extend their compaſſion to others. Wherein obſerue, that as euery calling hath his ſpeciall ſinnes waiting on it, ſo the Euangeliſt ſetteth downe ſpeciall and particular remedies that euery man muſt labour to furniſh himſelfe withall. So here to ſpeake of one kind of righteous liuing, as that which is moſt abuſed, though the thing it ſelfe be moſt common, namely of bargaining: firſt obſerue that *Paul* ſetteth downe a rule (1. *Theſſalon.* 4. 6.) that no profeſſor in his trade ſhould go beyond a man, that is, that euery ſeller Mat. 7. 12.

ſhould ſet ſuch a price as there may be a iuſt proportion betweene the value and the thing bought. Now this value muſt
Luke 6.31. be rated according to the generall rule of nature, Do as thou wouldſt be done vnto: and it is not enough to ſay *Caueat emptor*, Let the buyer looke to it; but thou oughteſt to haue care that he may haue equall aduantage of the thing he buyeth, with the benefite thou receiueſt. *Prouerb.* 20. 14. is ſet downe the generall corruption of both theſe: It is naught, ſaith the buyer, abaſing it, that he may haue it the cheaper: which implieth, It is good, ſaith the ſeller, praiſing it too much, that he may price it the higher. Howbeit we muſt conſider, that the ſame God that commaundeth thee not to aſſault his perſon, but to preſerue it from violence, the ſame God enioyneth thee to haue care ouer his goods, that if his money do paſſe thorough thy hands, thou do vſe it with the ſame affection thou doeſt thine owne, alway remembring (*Prouerbs* 20. 23.) that diuers weightes are abomination to the Lord, and that (1. *Corinth.* 6. 9.) no vnrighteous or vniuſt dealer ſhall euer ſee God. Many will come and make ſuch a ſhew of holineſſe, that their endeuour is to deale iuſtly toward all, as they will needs be reſolued what are falſe weights, what is vſury, and what is circumuention or coſinage, that they may auoide it; and when it ſhall be tolde them truly out of Gods word what they are, and it falleth out to be ſuch as they expected not, then they teturne either with heauie or with angrie hearts, and will reſolue themſelues what was ſpoken was falſe. Euen as (*Ieremie* 42.5.) *Iohanan* commeth to *Ieremie* to know whether hee and the reſt might go downe into Egypt to dwell there, where they ſhould ſee no warre, and promiſeth whether his meſſage from the Lord was good or bad he would obey it: *Ieremie* went and asked counſell of the Lord, who anſwered, they ſhould not in any caſe go downe to Egypt. When *Iohanan* heard this, he burſt forth into outrage, ſaying, *It is not the Lord hath told thee this* (*Ier.* 43.2,3) *It is Baruch that maketh thee thus preciſe againſt vs*: ſo he was reſolued before what to do, onely he would haue bene glad if his purpoſe might haue bene confirmed by the Lords mouth. And as it

it fareth with the ſicke patient, who affecting ſome meate hurtfull, asketh the Phiſition whether he may eate it or no; who hauing the regiment of their bodies, and knowing their diſeaſe, telleth them, no, in no wiſe: yet ſo ſtrong is their appetite that they will take it, and onely would haue bene glad if the Phiſition would haue approued it. So men wil come to know the nature of ſinne, which being deſcribed to be vgly in it ſelfe, yet ſeeming beautifull and gainefull in their affection, they wil ſtil embrace it; ſhewing themſelues to haue deſcended of that young man ſpoken of *Math.* 19. 16. who would needs be queſtioning with Chriſt how he might go to heauen, and when he touched him in his wealth which he made his god, as that he muſt ſel all, it is ſayed he went away ſorrowfull, for he had great poſſeſſions.

Secondly, obſerue here the order the ſpirit vſeth, placing iuſt dealing after ſober liuing, as if it were impoſſible to looke for true dealing where ſobrietie went not before; and therefore we hauing gone beyond the proportion of our old fathers, and exceeding that ſobrietie which was the auncient renowmed vertue of this age and nation, iuſtice and iuſt dealing cannot haue her due courſe, but the cloth muſt needs be ſtretched to maintaine our ſuperfluities, ſo as that of *Ioel* 1. 4. fitteth for this, *What the Canker-worme hath left the Graſhopper hath deuoured, what the Graſhopper hath left the Caterpiller hath deuoured, &c.* So we by the ſame proportion may ſay in theſe dayes, That which purchaſing (which enlargeth it ſelf like hel) hath left, that ſumptuous building hath deuoured; what this hath left, magnificent furniture hath deuoured; what this hath left, pride of life hath deuoured; and what this hath left, ambition hath waſted: for great men muſt be bribed, and then poore men muſt needes be racked. And therefore it is certaine, if reformation beginne not at our ſelues, that wee can pull downe whatſoeuer exalteth it ſelfe aboue the compaſſe of modeſtie, comelineſſe, and ſobrietie, we ſhall expect little truth and iuſtice to others.

Thirdly obſerue what this is commandeth vs to deale iuſtly; it is not the law in terrour of death, but the Goſpell, euen be-

cauſe the Lord doth purpoſe to ſaue vs by this grace: ſo as it is a ſuite commended vnto vs by ſuch a ſpeciall token of the price of ſaluation, as we cannot chooſe but performe it with great care, vnleſſe we will ſhew our ſelues greatly vnthankfull, and proue our hearts to be more then flintie. *Ieremie* conuinceth (*Ieremy* 35.14.) the obſtinacie of the Iewes by the example of the Rechabites, who refuſed to drink wine offred and ſet before them, becauſe their father *Ionadab* had ſo commaunded them. Hereupon (ſaith the Lord) *Inda* I haue warned thee often, but thou wouldſt not incline thine eare nor obey me. Of which example we muſt mak this vſe; *Rechab* ſpake to his children but once, the Lord hath ſpoken to vs often to liue religiouſly; he was but the father of the fleſh, God is the father of our ſpirits; his commandement was hard, and his yoke heauy, to forbeare the vſe of lawfull things and neceſſary, as not onely to forbeare wine, but they muſt neither ſow nor plant, and yet they kept it: the Lords commaundement is, that we ſurfeit not with the cares of this life, and that we deale honeſtly with our brethren: *Rechab* promiſed them but to liue long on earth; our Father for our obedience hath promiſed vs eternall life: ſo as both he that commaundeth is higher, and the reward that is giuen is greater.

Now followeth the third thing that is to be embraced, and that is a godly life; for it were abſurd to be preciſe toward men, and to deale wickedly with God: and all is abominable if our religion toward God exceed not our righteouſnes toward men. To know what godlineſſe is, ſhall be beſt diſcerned by the contrary: and vngodlineſſe is three fold; firſt the worſhip of a falſe God: ſecondly, the worſhip of a true God falſly, as the Iewes that executed the Lord Ieſus, and *Paul* that perſecuted the Church of Ieſus, they did thinke they did God great good ſeruice: thirdly, ſuch as worſhip the true God in a true ſeruice outwardly, but with an vnzealous heart, like *Iudas* that followed
2. Tim 4.10. Chriſt and yet betrayed him: and like *Demas* that forſooke *Paul* and embraced the world, yet did he not returne to his idols againe: and in truth there is no difference betweene theſe two laſt: for it is all one to ſerue him fantaſtically,

as

as did the Phariſees; as to ſerue him coldly, as did the Laodiceans: but now godlineſſe is oppoſite to all theſe, and is a true ſeruice of a true God, in a true religion, with a true heart. And this is ſoone diſcerned by our affections: for if we can tremble at the word preached, and be poſſeſſed with the ſpirit of feare at the leaſt offence and ſinne which we can commit, becauſe we know that the maieſtie of God is diſpleaſed, and the ſpirit of God grieued; and if from this feare doth ſpring ſorow, and from this ſorow, care of recouering our fall againe, and when we are cured can reſolue and ſtrengthen our ſelues in patience to go vnder the yoke of afflictions, and vnder the wheele of death for the truths ſake, we may aſſure our ſelues our paths are ſtraight, and that in our iourney toward God, our feet be ſhod with the preparation of the Goſpell of peace, not any way to be diſtracted with cares, nor diſtruſtfull with the troubles of this life. Ephes. 6. 15.

Hence obſerue, that none are to be commended for their ſobrietie and honeſtie, vnleſſe alſo they be religious, which is proued thus: None are honeſt, but they that be cleane in heart; no mans heart is cleane, that is not purified in conſcience; and none are purified in conſcience without faith; and none haue faith, that are not zealous and religious toward God: for faith ſtriueth by prayer with God. Thou wilt ſay, loue is the fulfilling of the law: but this loue toward our brethren implyeth, and of neceſſitie preſuppoſeth a loue of God, which conſtraineth vs to loue man: for no more then a man can loue God and hate his brother, no more can he hate God and loue his brother; and if he loue God, in this is euer included a loue and zeale toward his glorie. Againe, if we take the loue to our brethren, to be that *Paul* ſpeaketh of, (1. *Tim.* 1. 5.) it is then agreed: for then it is loue from a pure heart, a good conſcience, and a faith vnfained, which being grounded on Chriſt is the foundation, roote, and well head of all honeſtie and iuſt dealing. 1. Ioh. 3. 17.

Laſtly obſerue hence, that the godlineſſe here ſpoken of muſt haue two properties: for firſt, it muſt not be hidden in the hart, but fruitfull and viſible to the eye, that the world may ſee it: ſecondly, we may not deferre our godlineſſe, but it muſt be preſent euen as the time of our life is: for Gods children muſt be

like the rod of the Almond tree ſpoken of, *Ier.* 1. 11. which in thoſe countries where it groweth, is the firſt that bloſſometh: yea we muſt not onely giue the firſt fruites as vnder the law, but euen all the fruites of our liues to the Lord: for God often puniſheth the want of his feare in our youth, with the want of wiſdome in our age: & if our godlines be not preſent, he oftentimes cutteth vs off before we can ſee the time to come. Neither yet muſt we thinke it ſufficient to cheriſh godlineſſe in our hearts, no nor in our chambers, but it muſt be as a light ſet vpon a hill, that not onely Gods children may ſee it for their direction, but that euen the world may ſee it for their condemnation: as Chriſt ſaith to his diſciples, I haue ſent you to walke in the midſt of a froward and crooked generation, yet muſt they walke ſtill: for by this open profeſſion of godlineſſe, we ſhew whoſe liuery we weare, and that we are not aſhamed of the croſſe, nor abaſhed at it. Howbeit, this courſe of godlineſſe which we muſt liue in, is no more nor no leſſe then an abſolute reſignation and giuing vp of all things in reſpect of God, which ſtandeth in three things: firſt, in giuing vp our reaſon: ſecondly, in denying our affections: thirdly, in framing our mind to a moderation in what eſtate the Lord ſhall ſet vs in. For the firſt, we muſt reſigne vp our reaſon to religion in two reſpects: firſt, for that it is an incomprehenſible myſterie which is vnſearchable: ſecondly, for that the ignominie thereof is vnſufferable in our reaſon, as to thinke that he is bleſſed that is hungrie, they vnhappie that be rich, and that the Lords correction is loue. For the ſecond, which is the giuing vp of our affections, it will teach vs ſo to walke, and ſo to deale as in the preſence of God; it will make vs plough vp thoſe furrowes of pride and vaineglorie, which lie ſo deepe in our hearts: and when by the inſtigation of our affections we are moued to riot or voluptuouſneſſe, it will make vs abſtaine, becauſe we haue giuen our ſelues to God. For the third, to haue a willingneſſe to ſuffer what the Lord ſendeth, will make vs reſigne vp thoſe inordinate cares of getting, wherwith we are oftentimes perplexed, and to content our ſelues with that portion the Lord hath ſhared out vnto vs: ſo as by religion and a godly life, we ſhall learne to ſay with *Dauid*: O

Lord

Lord thou haſt done it, therefore I hold my peace: and not only to beare an outward contentment in worldly things, but euen in all calamities, to reſt vpon the mercifull hand of God.

THE XXX. SERMON.

IAMES. 2. 20, 21.

Verſ. 20. *But wilt thou vnderſtand, O thou vaine man, that the faith which is without workes is dead?*

21 *Was not Abraham our father iuſtified through workes, when he offered Iſaac his ſonne vpon the altar?*

THE word of God hath two parts in it: firſt, it is a word of wiſedome: ſecondly, it is a word of knowledge, by knowledge to reforme the iudgement, and to conuince the conſcience; by wiſedome to perſwade the affections to the obedience of that we haue truly learned. Saint *Iames* here indeuoureth to perſwade, that none could be ſaued without workes, and he proueth it by a double example of *Abraham* and of *Rahab*: *Wilt thou vnderſtand, &c.* as if he ſhould ſay: If that ſet downe before cannot ſufficiently take root to affect thee and to perſwade thee, that without the works of a holy life thy faith is no better then a diuels faith, take this example of *Abraham* for all: thou wilt graunt that *Abraham* was an excellent perſon, and had true faith, and that the couenant was ſo made with him, that none ſhould be ſaued, vnleſſe they were of his ſeede, either according to the fleſh and ſpirit, or at leaſt according to the ſpirit. And ſince the couenant was made with him, and he was ſaued by faith, ſo muſt all we be ſaued by his faith, that is, by a faith of the ſame kind that his was: for there is but one faith, though there be diuers meaſures of it. Now *Abraham*

braham had an approued faith, as it is proued by this one act and worke of his for all, becauſe it was the principalleſt of all, in that he ſtayed not, nor demurred vpon the Lords commaundement in offering vp his ſonne, the greateſt worke that euer fleſh and bloud did, except his that was more then fleſh and bloud, namely, Chriſt.

And becauſe the Ieſuites, as hardened enemies againſt the truth, haue ſtrangely peruerted this place, we muſt vnderſtand a difference betweene theſe ſpeeches: Faith without workes is dead, and, Faith that is without workes is dead: for by the firſt ſpeech may be thought, that workes giue life to faith which is moſt falſe: but the ſecond ſpeech is true, workes being a neceſſarie conſequent of faith, and an infallible ſigne, that faith hath gone before: euen as in theſe ſpeeches to ſay: The bodie is dead without breathing; and the bodie that is without breathing is dead: for if we affirme and attribute the cauſe of life to breathing, it is falſe; for the ſoule is the cauſe of life in the bodie: but the other ſpeech is true, for the bodie that hath no breath in it is dead; and where breath is, it is a ſigne there is life. So to ſay: the tree that is without fruit is dead, is true; but not to ſay, the tree without fruite is dead, for the tree that ſtandeth in the ground and is not fruitfull, we may well ſay is dead at the root, but when the ſappe lyeth at the root, we may well ſay there is life in the tree, though there be no fruite on the branches.

Now the aduerſaries argue thus: No dead faith can iuſtifie; faith without works is dead, therefore no faith can iuſtifie without workes: as if they ſhould ſay; Chriſt Ieſus neuer raiſed vp himſelfe without his humanitie, therefore his humanitie helped in raiſing vp his fleſh, which is moſt blaſphemous. Howbeit, Chriſt ſeparated from his humanitie was neuer raiſed vp, this is moſt true. So they in their former argument referre iuſtification to workes, which is moſt falſe: but if they had concluded, therefore faith that is without workes cannot iuſtifie, they had done well; for thereby had bene proued, that works had bene inſeparable from faith, but not that they concurre: for faith is alone euer in iuſtifying, but neuer alone in the perſon iuſtified: euen as the eye alone of all the parts of the bodie doth ſee, but the

eye

eye that is alone, ſeparate from the other parts of the body, doth not ſee at all, but is a dead eye.

Was not Abraham, &c. Here conſider two points: firſt, in what ſenſe this is true: ſecondly, why this work aboue the reſt is commended and regiſtred for a proofe of *Abrahams* faith.

The words here ſet downe are directly contrary to the words *Rom.* 4. 2. *Abraham* was not iuſtified by workes; and therefore they muſt be ſo reconciled as both places may be true, leaſt contrarietie and variance appeare in the ſpirit of God, which cannot be. This is like thoſe ſpeeches vttered by Chriſt, *My Father is greater then I:* and in another place, *I and my Father are all one*: and *I count it no robbery to be equall with my Father*, which is ſpoken in a different reſpect: the firſt, in the perſon of a mediator: the ſecond, in the perſon of the Godhead. So Saint *Paul* taking the word *iuſtifying* for iuſtification before God, ſaid true: and Saint *Iames* taking the word *iuſtifying* for iuſtification, or approuing of his faith before men, ſayeth true alſo: but the word being taken in one and the ſame ſenſe, it were impoſſible for an Angell from heauen or for Chriſt himſelfe to reconcile them. And the reconciliation which the Papiſts make of theſe two places, fighteth directly with *Paul*: for they ſay, faith and workes do iuſtifie: *Paul* ſaith, faith onely iuſtifieth. So as when *Paul* ſpeaketh of iuſtifying by faith, he meaneth that whereby we are acquitted by Chriſt, and do appeare perfect before God in him: and Saint *Iames* taketh it for being iuſtified in the ſight of men, that is, declared and approued to be iuſtified when our holy life anſweteth to our holy profeſſion. And that the word *iuſtified* is thus vſed, and taken in this ſenſe, as Saint *Iames* doeth, appeareth *Pſalme* 51. 4. *That thou mayeſt be iuſtified when thou art iudged*, that is, declared to be iuſt. So *Luke* 7. 29. the Publicans iuſtified God, that is, declared him to be iuſt: and in the ſame place it is ſaid, *Wiſedome is iuſtified of her children*. And *Luke* 10. 29. it is ſaid, the Lawyer was willing to iuſtifie himſelfe, that is, to ſhew that he was iuſt: and it is likewiſe prooued out of the text it ſelfe; Shew me (ſaith Saint *Iames*) thy faith, ſhew it to me, not to God. Iohn 5. 17. 19. Iohn 10. 30.

Againe,

Againe, Saint *Iames* had falſified and abuſed the Scripture, if he had taken the word (iuſtifying) in the ſenſe to be made iuſt; for the ſentence that *Abraham* was iuſtified, had paſſed the Lords mouth many yeares before the ſacrificing of his ſonne: for this, that he was iuſt, was pronounced long before *Iſmael* was conceiued, as appeareth *Geneſ.* 15. 6. and therefore taking the word (iuſtified) to be made iuſt, he could in no ſort be iuſtified by offering vp his ſonne, becauſe he was iuſtified before: but the meaning of Saint *Iames* is, that it was approoued by this act and worke of *Abraham*, that God had not ſayed before in vaine that he was iuſtified: and *Rom.* 4. 10. it appeareth *Abraham* was iuſtified in his vncircumciſion; and this worke *Iames* ſpeaketh of was done long after his circumciſion.

To this the Papiſts reply thus, Though *Abraham* was iuſtified before he did this worke before God, yet there is a degree to be more iuſtified, and ſo this place of Saint *Iames* may be taken to be a further iuſtification and an increaſe of faith before God as well as not. To this we anſwer, that one pardon from God ſuffiſeth for all ſinnes, and one droppe of bloud ſerueth for all offences: but becauſe our faith is weake, that we are not able to apply this bloud all at once, therefore it is ſaid, that we muſt grow from faith to faith: and he that is waſhed in the bloud of Chriſt is all cleane: but our ſanctification in this life leaueth ſome grudge and tang of corruption, and maketh our feete impure, as Chriſt ſpeaketh, *Iohn* 13. 10. ſo as with God we are iuſtified al at once; and there is no proceeding by degrees in reſpect of him, for bloud pardons all, but water, that is, our renewing groweth by degrees.

Now for the ſpeeches of Saint *Paul*, *Rom.* 4. 4. 5. and *Rom.* 8. 30. that none are iuſtified by workes: the Papiſts ſay, It is to be taken of the workes of the law ceremoniall, but not of the law morall. But we muſt note, that *Paul* ſpeaketh there of the law written in the tables of ſtone, of that law that manifeſteth ſinne to be ſinne, *Thou ſhalt not luſt, &c.* which is the law morall, and ſo their diſtinction falſe and friuolous. Beſides they were both the lawes of God, and therefore a man may be

iuſtified

iuſtified as ſoone by the one as by the other: for as *Paul* ſaith, 2. *Corinth.* 3.5. *All our ſufficiencie is of God, and of our ſelues we can do nothing*, and but that the veile is taken away in Chriſt, the ſame couering remaineth which was in the old Teſtament vnder *Moſes*.

And where Saint *Paul* ſaith, *Abraham* was iuſtified without workes, and no man ſhall be iuſtified by the workes of the law: True, ſay the Papiſts, by none of the workes of the law that he doth in the time of his infidelitie, but by them that he doth after his conuerſion he may be iuſtified. And they ſay, that forasmuch as the Apoſtle ſaith, The workes of *Abraham* were done in beliefe; therefore by this he excludeth onely thoſe workes done before faith to helpe his iuſtification. So as by this we ſee the aduerſaries make two iuſtifications: the firſt, when of an infidell a man is made a profeſſor, which they ſay is by congruitie, when there is a certaine inclination in the heart of man to performe ſome good workes, and yet for want of grace cannot, the Lord ſeeing his heart thus prepared to be iuſtified, doeth call him, and meerely of his grace doeth iuſtifie him. The ſecond, when a man is freely iuſtified by the grace of God, then by this grace of God and his owne free will (ſay they) he may increaſe his iuſtification before God.

For the firſt, we anſwer that none can be iuſtified by workes before faith; for this is as if a tree ſhould bring foorth fruite without a roote, or a bodie ſhould liue without a ſoule: ſo in vaine is it to make a queſtion of that cannot be; for before we haue faith it is impoſſible to worke, or to think of a good work. Secondly, where they ſay, that ſpeech concerning *Abraham* is taken and to be vnderſtood of his workes done before faith, and that he was iuſtified by his good workes in faith: this doth wholly enerue and take away the ſtrength of the Apoſtle his reaſon: for *Paul* ſaith, If he were iuſtified by workes then had he whereof to glory with God, *Rom.* 4.6. which ſpeech extendeth as well to workes after faith, as before faith; for he that deſerueth any way may glory. Secondly, the Apoſtle ſaith, Not to him that worketh, but to him that beleeueth is righteouſneſſe

teousnesse due, for if he worketh he hath his wages by desert: that is (say they) he that standeth vpon his owne workes before faith, without the assistance of Gods grace, this man challengeth it by desert, because he did them without faith and grace: which euasion and shift is most vaine; for a man is not therefore made euill because he doeth euill, but he doth euill because he is borne euill: so a man is not iustified because he worketh not, but therefore he worketh not because he is not iustified. And it is most blasphemous to say, iustificatiō is wrought partly by grace and partly by free will, and to thanke God that thy free wil with his grace cā iustifie, for hereby shalt thou neuer be iustified: for if any thing of thine either preuent the grace of God, or assist it in thy iustification, then is it not as *Paul* saith, *Ex gratia sed ex debito*, not of grace but of dutie. And where they speake of two iustifications, we neuer heard but of one mentioned by *Paul*, *Rom.*4.3. that is, iustification by faith. And for the second iustification, that is, that being iustified men may deserue something by their workes, this is but a fruite and effect of the first, that is, a dayly proceeding to wash our feete, *Iohn* 13.10. and an earnest endeuour by good workes to make our election sure, and to haue our faith approued, according to that in the *Reuelation* 22.11. that he that is righteous may be more righteous, that is, may still bring forth better fruit: for the workes of the iustified please God, not of themselues, but because they are iustified, for the person must first be accepted before his worke can be accepted. And though none shall go to heauen but they that be washed where bloud hath gone before, yet none because he is washed shall be saued.

Now in this example of *Abraham* which is set downe here, obserue foure partes: first, a briefe narration of it: secondly, the speciall worke of *Abraham*, which is aboue all other his works registred and exemplified: thirdly, the amplification of the work in the 22. and 23. verses: fourthly, the determinate conclusion that a man cannot be saued nor iustified by faith onely.

Of the example it selfe was spoken before; now followeth to intreate of the second part, that is, of the exemplifying

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and enlarging of this worke of *Abraham* in sacrificing his sonne. Here may be demaunded, why the Apostle alleageth this worke of his more then any of the rest; as if there were some disparagement betweene this and other his workes and excellent vertues: he was peaceable to all, barborous to the poore, resolute in afflictions, wise in the gouernment of his house, not affraid in the sight of kings to set vp and erect an altar, as a testimonie that he serued the true God, euen in the middest of their idolatrie: yet is this worke preferred aboue all, that is here set downe, because though he was declared to be iust in all his other workes, yet chiefly and aboue all in this of sacrificing his sonne.

The circumstances to exaggerate and make this worke seeme great, are these: If *Abraham* had bene commaunded to haue disherited this sonne, or to haue banished him, or to haue seene him no more, it might much haue tried his patience; if he had had more sonnes then this, yet because he loued this sonne specially well, in the affection of a parent it had bene much to haue endured: but this, that *Isaac* was borne of the free woman, and though borne of flesh, yet meerely supernaturall, in as much as there was no more life in *Sarahs* wombe in respect of her age, Heb.11.11. then in a dead stocke, that he was his onely sonne, his beloued sonne, the sonne of the promise, when *Abraham* knew that if *Isaac* were taken away, both himselfe and all the world should be damned, because in this sonne alone was the promise: if he had had more children, though the couenant onely was tyed to this sonne, or if there had bene any more hope of children, if he might onely haue heard of the sacrificing of his sonne, and not haue seene it; or seene it, and not haue done it with his owne hands; or done it sodainly, and not haue gone three dayes in strift betweene the law of nature, and the law of obedience: or if *Isaac* had offended any thing, or if this commaundement had come from the tyrannie of any prince and not from God, or if it might haue bene closely done, and not in a mountaine, where the Sunne might abhorre to see such crueltie of a father toward an innocent child, it had bene much lesse euen in the affection of a naturall father, and yet a most grieuous triall and assault. But

that

that this commandement muſt come from God, who firſt had bid him hope for this ſonne, and now bids him kill him, as if he had before but mocked him: that an Angell muſt be the ambaſſadour and carier of this meſſage, whom the weake eyes of man cannot behold for glorie: that this newes muſt come in the night when his eyes by other obiects could not draw his mind from bethinking of this bitter meſſage: and that this muſt ſeize vpon him in his ſweet ſleepe to awake him, though in reſpect of the former he might be much anguiſhed, yet by this ſo much the greater was his trouble: and yet farre leſſe had it bene, if he might not haue gone ſo long perplexed in his thoughts. But now not to demurre nor ſtay vpon it, but to riſe vp early in the morning, and in three dayes iourney, wherein no doubt he had many and diuers agitations and combats of ſpirit, not to vtter a repining word or grudging ſpeech, this was a farther and greater triall. For many are wont to be good at a brunt, who are altered by after cogitations. Then the words of the ſweet child; Father here is wood, but where is the ſacrifice? had bene enough to haue rent his heart, to ſee he ſhould be butcher to that ſonne could aske ſo wiſe a queſtion. All which muſt argue and ſhew ſuch a ſtrong and mightie faith in *Abraham*, that he could neuer ſo ſilently and chearefully haue performed this, had he not beleeued, that if his ſonne ſhould haue gone to hell, the Lord could haue taken him out againe: for faith admits of no contradiction when it hath a promiſe. And ſo we ſee *Abraham* forgets not onely to be a father, but the matter is ſo qualified by faith, that he forbeareth not only the affection of a parent, but in faith beleeueth, that out of his aſhes the Lord would raiſe him vp, not another, but the very ſame *Iſaac*.

From hence learne, that though the Lord examine not vs ſo ſtreightly as he did *Abraham*, yet he tryeth euery one of vs according to his meaſure: for the practiſe of religion and mortification concerneth all from the Prince to the tankerd-bearer, and though we cannot all be ſwallowed vp ſo deepely with the zeale of Gods glorie, as was *Moſes* and *Paul*, who to win ſouls to God, wiſhed themſelues not to ſee God, yet muſt we learne, when we haue a commandement, to exclude and lay aſide all

Exod 32.32. Rom.9.3.

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diſcourſe of fleſh and bloud, and to follow Chriſt, euen to the hazard of our owne liues, not a farre off as *Peter* did follow him to his ſuffering, but iuſt behind him, as neare as can be, according to the rule preſcribed, and with that alacritie and reſolution, that we ought, euen as *Abraham* did here to the ſacrificing of his ſonne. Mat.26.58.

Secondly, in this example obſerue: that if *Abraham* could forbeare to commaund his naturall loue of a father to a child at the Lords commaundement, how much more ſhall we be vnexcuſable, that cannot commaund our ſelues from vncleaneſſe of the fleſh, and ſuch like ſinnes, but will keepe our ſinnes as tenderly and as long as we keepe our liues, and yet will be counted the children of *Abraham*? But we muſt aunſwer our ſelues as Chriſt did the Phariſees, *Ioh.* 8.44. and as Saint *Iohn* did anſwer thoſe to whom he wrote, 1. *Ioh.* 3.7. that we do but flatter our ſelues with the name, when we are in truth the children of the diuell: for he that doth righteouſneſſe is righteous, and if *Abraham* reſigned vp the lawfulneſſe of the tender affection of a father at the Lords commaundement, much more muſt we reſigne vp our affections and diſcourſes in vnlawfull matters.

Further obſerue, that it is not enough for vs to denie our vnlawfull pleaſures and appetites, but we muſt euen forbeare things lawfull if the Lord commaund it. If he call vs foorth to triall for the Goſpels ſake, we muſt with *Peter* and *Andrew* leaue our nets, that is, our calling; and forſake our wiues, that is, our comforts, and our ſelues, euen to pull out our right eyes, if they be any impediments to vs in the progreſſion of faith and a good conſcience; and if there be any repugnancie that we cannot enioy our wiues and glorifie God, we muſt not regard them in reſpect of God: for if we do, the Lords mouth hath ſpoken it, we ſhall neuer be ſaued. Let vs therefore take heed how we build, for if our foundation be of ſtubble, the day of affliction will ſoone conſume it, and we ſhall be as blowne bladders emptied with the leaſt pricke of any triall, and as braſſe that yeeldeth an hideous ſound vnder the hammer: but if we ground vpon that golden foundation of faith, then in our afflictions ſhall Mat.4.20. Mark.9.47.

we

we be as gold which is more agreable in the ſound, and more plyable in the ſtroke, and we lying betweene the anuil of death and the hammer of the Lords hand, ſhall ſhew our ſelues in patience to poſſeſſe our ſoules euen like *Abrahams*, who without grudging did execute the Lords ambaſſage, though moſt repugnant to nature, and to the promiſe made.

Againe obſerue, as this matter of triall in *Abraham* turned in the end to a comfortable iſſue: euen ſo ſhall it fare with vs in our afflictions and temptations; and if we wil ſacrifice vp our honor, our affections, our *Iſaac*, that is, our laughter, the ramme only ſhall die for it, that is, our cares, our troubles, our afflictions, and our vexations ſhall be wiped away. This is agreable to that *Mat.* 10. Ye ſhall for my names ſake forſake what you honour moſt, and loue beſt: and then followeth, If any man do this, I will giue him in this life an hundred fold more, that is, more ioy, more reſolution and peace of conſcience, and more comfort in this baſe and low eſtate, then he ſhould haue had in an hundred fathers, or an hundred wiues, not regarding the quantitie, but the bleſſing of God in the comfortable enioying of them. This offereth ſingular conſolation to thoſe that ſuffer for the croſſe of Chriſt, that the thornes of this life ſhall onely be ſacrificed, and our ſoules and conſciences ſhall reſt ſecure, filled with greater ioy in the end and iſſue of our troubles then euer we were before. And as the world ſaith: that he is rich that is contented: euen ſo we ſay, that he is ſafe that reſteth in the Lords hands. And if we ſtretch foorth all our powers to embrace Chriſt, then
Ioh. 14. 3. is he gone as a harbinger to prouide a place for vs in heauen, and he that ſaueth our ſoules, we may well truſt him with our bodies.

Further obſerue, that he offered vp his ſonne, and yet he did it not; wherein we learne, that the purpoſe of a mans heart being fully reſolued to do a thing, it is in the Lords eyes as if he did it, though he do it not: for therefore is *Iſaac* ſaid to be offered vp, becauſe he was ſo in the purpoſe of *Abrahams* hart, which the Lord accepted as an execution of the thing it ſelfe. And this holdeth both in vertues and in vices: for if a man be called before the iudgement ſeate as an hererike in any time whatſoeuer,

and

and being called thus to triall, offereth to ſeale his opinion with his bloud, and matters going further doth not relent: what is this man in the ſight of God (if his religion be true) but a Martyr, though his life be after pardoned? Not that euery reſolution is taken of God as if it were performed; for *Peter* was caried with a vehement precipitation & preſumptuous conceit of his owne ſtrength, when he ſaid, *Maſter though all men forſake thee, yet will not I,* (*Iohn* 13.37) but I will lay downe my life for thy ſake: and yet afterward vpon a ſmall occaſion he denied him. But if a man ſtand in the day of his examination and triall, and ſhrinke not, but is ready to ſacrifice his life for the defence of God his truth, as *Abraha* was ready to haue ſacrificed his ſon; thē becauſe in the triall he did not relent, but euen in this time did purpoſe it, it ſhall be taken of God euen as this worke of *Abraham*, done though not done, and his life loſt though he eſcaped with his life. In like manner falleth it out in ſinnes, for if thy heart be ful of adultery, and yet becauſe ſhe that ſhould be thy harlot dallied too long with thee, or elſe occaſion did not fit thee, whereby thou art kept from the act it ſelfe, yet art thou a whoremonger in the ſight of God. The like may be ſaid of other ſinnes, for though *Saul* threw not a ſtone at *Stephen*, but onely kept the clothes of them that did it, yet is he (*Act.* 8.1.) inrolled in the booke of God as one that conſented to his death. Mat.5.28.

Verſe. 22. *Seeſt thou not, that the faith wrought with his workes, and through the workes was the faith made perfect?*

23. *And the Scripture was fulfilled, which ſaith, Abraham beleeued God, and it was imputed vnto him for righteouſneſſe, and hee was called the friend of God.*

24. *Ye ſee then how that of workes a man is iuſtified, and not of faith onely.*

This is the third part, namely the amplifying of this example in the 22. and 23. verſes, together with the concluſion in the 24. verſe. 3.

Hereupon the Papists take occasion to say, that not faith alone, but faith together with workes worketh our iustification. Whereunto we answer, that there be some things wherein faith worketh alone, and some things wherein it worketh together with workes. Faith worketh alone with God, it hath wings and flies to heauen, it dealeth onely betweene God and Christ, and prostrateth it selfe before God in Christ, vpon confession that the soule is Sathans due, and deserueth to be bound hand and foote and to be cast into prison as vnable to pay the debt; it intreateth that this obligation may be taken from Sathan, it wrastleth with death and damnation, and terror of conscience, and craueth a pardon, bringing nothing but the very heart bloud of Christ. And euen as the very looking vpon the Serpent healed them in the wildernesse: and nothing else could appease the tempest, (*Ionah* 1.15) but the very casting of *Ionah* into the sea: and the sinnes of the people (*Leuit.* 16.22.) were layd onely vpon the Goate: so faith in this petition of forgiuenes, brings nothing, but cometh emptie, and layeth al vpon the shoulders of Christ. But now betweene men and men on earth, faith worketh by loue; so as if we bring nothing to men but faith, it is certaine we neuer brought faith from God: for since thy heart is not discernable, and the spirit and pietie of the heart is vnsearchable in respect of men, and good to God we cannot do, our faith vpon earth must be as busie before men in workes, as it is before God in the bloud of Christ. And as *Martha* and *Mary* (*Luke* 10.39.) dwelled in one house, one onely to heare Christ, the other working and labouring to entertaine Christ: euen so our faith with *Mary* must onely kneele at Gods feet, to heare that comfortable voice of the pardon and absolution of our sinnes in the bloud of Christ: but our faith on earth must labor with *Martha*, by loue and good works to entertaine and helpe our brethren.

Coloss. 2.14.

Num 21.9.

Besides, we must consider that things may worke together, but not together in the same worke. Euen as Christ in the work of mediation must haue two natures, a diuine humanitie, and an humane diuinitie: and we say not, that Christ as God onely, nor as man onely is Mediator; but by these two concurring

curring together: and as we ſay, that Chriſt is not Mediator without fleſh: and as truly we ſay, that he raiſed not vp his fleſh by his humanitie, but ſuffered in the fleſh, and was raiſed vp by the power of his diuinitie onely; and that his diuinitie died not, but his fleſh onely: and in this they worked ſeuerally; in the fleſh to be ouercome of death, and in the ſpirit onely to ouercome death; yet theſe two in the worke of our ſaluation do worke together. Euen ſo faith worketh with loue, in bringing forth ſanctification and a holy life: but in the very apprehending of Chriſt his bloud, that is power to iuſtifie is of faith onely. Like as the roote of it ſelfe giues life, but the roote with the branches bring foorth fruite. And as the fire maketh warme by heate and light, and yet the heate of the fire warmeth alone, but light is inſeparable from it: ſo no faith can worke well without workes; but yet there are none iuſtified by the power of workes, but by faith onely.

Now where it is ſaid, Faith wrought with his workes, and through the workes the faith made perfect: obſerue that this is meant onely of a declaration to men; for we are perfectly iuſtified in the ſight of God by the bloud of Chriſt. And though the hand be leprous, yet it can receiue ſound meate: ſo though our faith be imperfect, yet our iuſtification is perfect. For there is but one pardon in heauen, through that one death and paſſion of Chriſt; and before a man be perfectly iuſtified, he cannot do a good worke: for we muſt firſt be in Chriſt before we haue faith, and muſt haue faith before we can worke, for theſe are fruites of faith. And as a Toade is not therefore a Toade becauſe it poiſons, but therefore poiſons becauſe it is a Toade: nor a Serpent is not therefore a Serpent becauſe it ſtings, but ſtings becauſe it is a Serpent: ſo we are not ingrafted into Chriſt becauſe we are good, but being ingrafted into Chriſt we are made good.

Laſtly obſerue in the words, that we are not iuſtified becauſe we worke, but becauſe we ſhall be ſaued therefore we worke. *Zaccheus* (*Luke* 19. 8.) had not ſaluation becauſe hee reſtored foure-fold, and gaue halfe his goods

to the poore; but becauſe the Lord was come into his houſe, and had taken poſſeſſion of his heart, therfore he wrought theſe
Iohn 5.14. workes of faith. Neither was the poore man in the Goſpell healed becauſe he ſhould ſinne no more: but Chriſt ſaith, Thou art healed; therefore in ſigne of thankfulneſſe for thy health looke to thy life that thou ſinne no more: for heauen ſhall not be giuen to workes, but to workers; and promiſe of eternall
Gal.3.11.12. life is made to the workes of the iuſt, as they are iuſtified, and they are iuſtified onely in Chriſt, for in euery worke there is imperfection, not but that the ſpirit could worke perfectly, but that euery thing is receiued according to the meaſure of that that doeth receiue it: and we in this life are able onely to receiue the firſt fruites, and not the fulneſſe of the ſpirit: for the ſpirit is like the ſea that is able to fill any veſſell, but no veſſell is able to containe it.

Now in the 23. verſe, two parts are to be conſidered: firſt, the purpoſe of the Apoſtle in alledging this Scripture: ſecondly, the ſenſe of the matter deliuered.

For the firſt, if Saint *Iames* cited this place to proue that *Abraham* was imputed righteous in the ſight of God by this worke of ſacrificing his ſonne, he muſt needes haue wreſted this Scripture, which were blaſphemie to ſay, being written by the finger of God: for *Abraham* had this imputation of righteouſneſſe through his beleefe giuen him and pronounced by God himſelfe, *Geneſ.* 15.6. before either *Iſmael* or *Iſaak* were borne: ſo as then the meaning of the Apoſtle in alledging this ſcripture, is onely to ſhew that that teſtimonie which God gaue *Abraham* of the excellency of his faith, was declared and approued to be true by the performance and execution of this ſpeciall worke.

Now for the ſecond point, concerning the ſence of the place cited, namely that *Abraham* beleeued God, and it was imputed to him for righteouſneſſe: here we ſee that it is agreeable to the ſcripture, that the obedience of the ſon which ſtood in two parts firſt in fulfilling the law, ſecondly in ſatisfying for our ſins, is onely inherent in the ſonne, and was in him euen from the moment of his conception to the moment of his aſcenſion:

and

and that we haue onely his obedience allowed vnto vs, and through the imputation thereof we are made iuſt, not that it abideth in our ſelues, for we are no better then *Abraham*: but we haue it by imputation as *Abraham* had. And this is a doctrine of great comfort and neceſſitie to be beleeued, that we haue it by imputation and not of our ſelues: for now we are ſure it ſhall neuer faile vs, nor we ſhall neuer loſe it, as *Adam* at firſt loſt his innocencie wherein he was created: and therfore now ſince the Lord recouered vs being loſt, he hath more care of vs then to truſt vs with the cariage of our owne righteouſneſſe, and therfore hath committed it to him whoſe loue faileth vs not, and of whoſe abundance euery of vs are filled.

Now this the Ieſuites do greatly ſcorne, and call it a new no righteouſneſſe, if we be not iuſt in our owne perſons; and they ſay, that God cannot be iuſt, if he make a man iuſt through the righteouſneſſe of another, and not in himſelfe: Take heed (ſay they) of the gloſſe of the Caluiniſts, who hold, that our righteouſneſſe is a thing onely inherent in Chriſt, which is fantaſtical, imputatiue, new, no righteouſneſſe, whereby we conceiue that to be in vs which cannot be found in vs; and they (ſay the Ieſuites) count it more to Gods honor to take him to be iuſt, that is not ſo, then for God to make him iuſt through his grace that was wicked. Further the Ieſuites ſay, that God at firſt iuſtifieth meerely by grace; but after ſo qualifieth a man, as after his conuerſion he hath righteouſneſſe inherent in him, and ſo not imputed, and this is mans righteouſneſſe, becauſe it is in man, but Gods righteouſneſſe becauſe it cometh from God.

To this we anſwer: and agree that God iuſtifieth the wicked, but it is blaſphemie to ſay, that he iuſtifieth the wicked continuing wicked; and we hold that we are made iuſt through the obedience of Chriſt communicated to vs; and as Chriſt for vs was made ſinne, who of himſelfe had no ſin, ſo we in Chriſt are made righteous being of our ſelues vniuſt. And wheras they ſay, that God after a mans conuerſion doth qualifie him with ſome habituall matter whereby he is in himſelfe iuſt before God, we ſay, that he iuſtifieth no man but after his calling, when he giueth him the ſpirit of regeneration, whereby he is chaunged in

his affections, and reformed in his life, which is as water where bloud hath gone before; by bloud to cleare him from the guil-
1.Ioh.5.6. tineſſe, and by water to cleanſe him from the filthineſſe of his ſinne: ſo as we ſay he is not wicked after his calling, but God then maketh him partaker of the firſt fruites of the ſpirit, (witneſſe his conuerſation) and by this effect he is declared to be iuſtified in the bloud of Chriſt.

Yea but (ſay the Ieſuites) your opinion cannot be ſound, ſince righteouſneſſe giueth a denomination that ſuch a man is righteous before God, and it is ſuch a qualitie as a man cannot be ſaid to be iuſt in the iuſtice of another, no more then to liue by another mans health. Now this is true of formall qualities, but not of iudiciall imputation: for as a payment made by another, diſchargeth the obligation, and maketh the principall partie no debter, ſo the iuſtice of God being ſatisfied in the death of Chriſt, we are freed from that penaltie we had incurred, and acquited of that debt we did owe, which we ſhould haue payed had not Chriſt done it. Hereupon the righteouſneſſe of Chriſt is called a garmẽt, which we haue not by birth, but as a thing that cometh from without: ſo as the righteouſneſſe of Chriſt conſiſting in the couering of our nakedneſſe as a garment, proueth that that whereby we are imputed righteous, is not a thing abiding vs, but a thing layed vpon vs in the loue of Chriſt. Yea but (ſay the Ieſuites) what iuſtice is this in God to accompt a man righteous in anothers righteouſneſſe, or to accompt him a ſinner that had no ſinne? True it is, it is another mans righteouſnes if we ſpeake of the inherencie, but yet our righteouſneſſe and
Ioh.17.23. not his onely, as he is our perſon, our Chriſt, and our Sauiour; and it is ours, ſince we haue him whoſe it is: and this maintaineth Gods iuſtice to puniſh Chriſt in our perſon, and to iuſtifie vs in his, in reſpect that he is in vs and we in him: and ſo doth he neither puniſh the innocent, nor iuſtifie the wicked. And for
Epheſ.5.30. this cauſe it is ſaid, that we are fleſh of his fleſh, and bone of his bone, which muſt not be vnderſtood of any incarnatiõ & groſſe naturall coalition and mixture of his fleſh and ours, for then the reprobate ſhould haue this righteouſneſſe aſwell as the elect. But as it is ſaid in mariage, man and wife are but one fleſh, not

meaning

meaning thereby any coniunction of natures, but ſtill they remaine ſeuerall, but onely becauſe by couenant and promiſe they are to ſeparate their bodies one for another: ſo is it to be vnderſtood, not that we with Chriſt are conioyned in ſubſtance, but yet more nearely conioyned then any naturall or artificiall vnion, and more truly (but yet ſpiritually) then the husband is to the wife, the members to the bodie, the branch to the tree, or the meate to the bodie that it nouriſheth, which muſt alwaies be taken myſtically. And in this reſpect when we know that Chriſt is truly ours, that God giueth life, and this life is in the Sonne, and this Sonne is in vs, it followeth, that we are not ſaued by his righteouſneſſe but by our owne, his perſon being made one perſon with vs, not really in ſubſtance, but ſpiritually; and yet not ſubiect to fantaſie onely, for we are indeed in Chriſt, and not partakers of his ſpirit onely, but of his fleſh alſo; according to that of Chriſt, *Ioh.6.50. Vnleſſe ye eate my fleſh and drinke my bloud, ye haue no life in you*: not that we eate the very fleſh of Chriſt with our mouth, but leauing the groſſenes of ſubſtance, we do truly feed on him by faith ſpiritually, and we are made not onely partakers of his benefites, but of Chriſt him ſelfe: as it is ſaid: *He that hath the Sunne hath life*, not the benefites of his life, but life it ſelfe: ſo as we are ingrafted not into Chriſt his death, but into Chriſt himſelfe, and Chriſt dwelleth in vs, as himſelfe ſpeaketh, *Ioh.6.56.* And we are made not one ſoule with Chriſt in deſire, nor called ſpirituall becauſe we are ioyned to him in ſpirit: for we are ioyned to him in bodie alſo: yet is it called ſpirituall, becauſe it is wrought by the power of the holy Ghoſt by faith in this life, and in the life to come by the very aſpect and beholding of God, and the irradiation of the bleſſed Trinitie. And although we are not able to conceiue and vnderſtand this, it is no maruell: for it is a great myſterie, a myſterie of al myſteries, ſurpaſſing the excellencie of an Angels conceipt, onely adore it and beleeue it, and labour not to compaſſe it by the weakneſſe of thine vnderſtanding, which ſhall neuer be truly vnderſtood, till we ſee God face to face.

Here may be demaunded, how *Abraham* could be one fleſh with Chriſt, ſeeing that he died long before Chriſt was borne.

Notwithſtanding this be ſo, yet *Abraham* and all the reſt of the Fathers through their faith were ſpiritually conioyned to Chriſt who is the Lambe ſlaine from the beginning of the world, and they were not ſaued by their regeneration and workes of faith: for theſe were but effects of their firſt vniting to Chriſt ſpiritually; which ſpeech of our coniunction with Chriſt, is like that of the true Catholike Church, who are ſaid to be members one of another, though they be ſeuerall perſons, in reſpect of the myſticall reference which they haue to Chriſt their head.

Further they obiect *Rom.* 5.19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one many are made righteous.* Whereupon they inferre, that it muſt be proportionable euery way: and that as corruption is naturally deriued from *Adam* to vs, and his very corruption really abideth in vs, ſo Chriſt muſt really deriue his righteouſneſſe from himſelfe to vs, or elſe (ſay they) the example holdeth not. To this we ſay, as in *Adam* we are truly ſinners by his ſinne, and that not by imitation, but by imputation; for that one ſinne of *Adam* which condemned all the world, was onely committed in the perſon of *Adam*: ſo the iuſtice of Chriſt is no more in vs, then was that ſinne onely of *Adam* which made vs all to be damned, and the puniſhment of that ſinne brought originall ſinne and the generall corruption. And (ſay they) though all are ſaued through the obedience of Chriſt, yet as after the ſinne of *Adam*, originall ſinne was deriued to vs, ſo muſt Chriſt his righteouſneſſe needs be in vs. We anſwer, true it is they agree in this: *Adam* giueth vs that he hath by the participation of his fleſh, Chriſt giueth vs that he hath onely by the communication of the holy Ghoſt. Againe we ſay, as euery man dyeth of his owne diſeaſe, and yet it may be he had that contagion from another, ſo for *Adams* ſin, as it was imputed vnto vs we die, and yet not for *Adams* ſinne alone, but for our owne, for in vs there is the very matter of corruption: but Chriſts righteouſneſſe is not in the fleſh but in the ſpirit: for though we may haue perfect ſinne, yet we cannot haue perfect righteouſneſſe. Againe, there be three degrees in *Adams* ſinne: firſt, by imputation: ſecondly, by propagation and drawing the filthineſſe of *Adams* ſinne really into the ſoule and

and fleſh of man. Thirdly, we are condemned iuſtly by the imitation of *Adams* ſinne, in as much as when we come to diſcretion we ſinne as *Adam* did: but righteouſneſſe is ſpirituall, and hath but one degree, only by imputation and not by inuitation, for who would go to hell to ſuffer as Chriſt did? and yet there is ſomewhat in Chriſt, not imputed to vs, but deriued to vs, yet no matter to iuſtifie vs; that is, the ſanctification of his nature, which is the renewing of ours: and this holineſſe we muſt haue actually in vs, but all this is after our conuerſion wrought meerly in the obedience of Chriſt his bloud.

THE XXXI. SERMON.

IAMES. 2. 25.26.

Verſe. 25. *Likewiſe alſo was not Rahab the harlot iuſtified through workes, when ſhe had receiued the meſſengers and ſent them out another way?*

26. *For as the body without the ſpirit is dead, euen ſo faith without workes is dead.*

VNto the example of *Abraham*, the Apoſtle matcheth this of *Rahab*, to ſhew how by this excellent worke ſhe did proue her ſelfe a conuert Iſraelite from a curſed Cananite: wherein firſt is queſtionable, why the holy Ghoſt ſhould vouchſafe to ſort *Abraham* that moſt reuerend father of the faithfull and of the Patriarkes, with a woman who was for her condition baſe, becauſe a victualler; for her country curſed, becauſe a Cananite; for her conuerſation infamous, becauſe a ſtrumpet, and leaue other excellent examples of worthy men, which might ſeeme to haue bene a leſſe diſparagement to *Abraham*: whereto is anſwered, that there is a ſpeciall cauſe why

Saint

Saint *Iames* ſetteth this example down aboue the reſt, becauſe to the example of *Abraham* it might haue bene replied, that he was a ſingular and rare man, ſo as few might be compared with him, none did euer exceed him, and many were inferiour to him and yet haue bene ſaued: and therefore that the Apoſtle ſhould not too much inſiſt vpon the example of *Abraham:* for this cauſe he hath choſen ſuch a one, as there is ſo many degrees betweene *Abraham* and her, as if it be aboue our reach to match *Abraham*, yet we may be aſhamed not to ouermatch a whoore. And if we can neither imitate the higheſt, nor be equall with the loweſt, let vs boaſt neuer ſo long of good workes and faith, it is certaine we are monſtrous hypocrites, and cannot be ſaued.

Secondly, in this example we muſt wiſely conſider what worthy things there are in this worke of *Rahab* taken out of *Ioſh.* 2.1. that it ſhould receiue this honour to be matched with the noble acts of the Patriarkes, both by this Apoſtle and in *Hebr.* 11.31. Wherein we muſt examine the lawfulneſſe of her act, not onely to conceale them that came as ſpies, but to abet, comfort and conuey them away, ſince they came to eſpie the land, which tended to the deſolation of the whole countrey, and ſubuerſion of the ſtate. Which maketh nothing for them that ſend Emiſſaries and Ieſuites into this our land, to ſteale away the hearts of the people from their lawfull Soueraigne. For in that *Rahab* did thus aide, comfort, and abet them, ſhe did it not becauſe they came to vſurpe and aſſault the countrey, (for if they had had no right, but onely had come to haue made a larger extent of their Princes territories, it had bene in them a felonious purpoſe, and as much as rouing vpon the ſea and robbing by the high way; and if ſhe had ſuſpected they had come to this end without hauing any better right, vpon paine of her ſoule ſhe ſhould haue deſcried it, otherwiſe ſhe had bin diſloyall to her Prince and State:) but in that ſhe did conceale it, ſhe knew ſhe had her ſecuritie from heauen, that curſed ſhould all thoſe be that reſiſted the ſeed and race of *Abraham*; ſhe knew that by the mandate of the almightie the land was giuē vnto them, and that they

they that dwelt therein were but vſurpers, and therefore were bound to yeeld it vp as from God. And if vpon this knowledge ſhe had not protected them as *Lot* did the Angels, *Geneſ.* 19.8. ſhe had bene guiltie of their bloud: ſhe might haue bene vſed like *Tarpeia* among the Romanes, who when ſhe had ingaged them to deliuer vp their bracelets vpon recompence of yeelding vp the Citie and Tower, the ſouldiers ouerwhelmed her inſtead of giuing her the bracelets: but all conditions made by *Rahab* were performed by the ſpies, to ſhew that the whole worke proceeded from the Lord. Now for the letting them out by night, though it be not lawfull by the lawes of ſuch defenced cities and places, to ſcale the walles in the night time, yet vpon the equitie of the cauſe, and in the caſe of neceſſitie it may be excuſed; for ſhe let them out at a window, a thing done without mutinie or any fraudulent purpoſe to eſcape, and therefore iuſtifiable, euen as the letting downe of *Paul* in a basket was, *Acts* 9.25. And in this whole worke ſhe ſinned nothing but in making of a lie, which though ſome excuſe and extenuate becauſe it was *Mendacium officioſum*, an officious and dutifull lie, yet it is no way excuſable, for no lie to ſaue a ſoule is lawfull. Wherein we obſerue, that euen the Saints of God in their beſt purpoſes haue in ſome things followed their mother wit, and their owne corruption. Withall note the louing kindneſſe of the Lord, that this particular blemiſh in the worke doeth nothing derogate from the excellencie of her obedience, no more then *Rebecca*, *Geneſ.* 27.8. who notwitſtanding ſhe ſubſcribed to the oracle of God that *Iacob* ſhould ouercome *Eſau*, yet ſhee by indirect meanes ſought to preuent this worke of God, which the Lord in mercie did winke at in reſpect of her generall reſolution to be obedient. The like may be ſayed of *Abraham*, who becauſe he thought the feare of God was not in the houſe of *Abimelek*, and that they would haue ſlaine him for his wiues ſake, *Geneſis* 20. 2. diſſembled *Sarah* to be his wife, and caried her vnder the name of his ſiſter; which infirmitie the Lord paſſed by, becauſe in other his actions he was faithfull.

Here

Here ſome to debaſe this worke of *Rahab*, may ſay: Why, was this ſuch a matter to harbour a few meſſengers of the Lord? and why ſhould this commend her faith, ſince ſhe neuer came to triall to auouch this worke? We anſwer, that the reſolution ſhe admitted was very great, ſiuce it might haue coſt her the greateſt torment that could be; and ſhe might ſo haue ſtunke in the ſight of the people by thus betraying them and their countrey, as either the people in a mutiny, or the King in iuſtice might ſeuerely and cruelly haue executed her: ſo as by this it argueth that ſhe was perſwaded that the God of Iſrael was onely to be worſhipped, and the ſeed of *Abraham* onely in the world to be eſteemed: and hereupon ſhe did practiſe the rule of our Sauiour Chriſt, euen to hate her owne nation, and tooke her life as it were into her hands to ſaue theirs that were the ſeruants of God. So as though in the former example the Ramme onely was ſacrificed and not *Iſaak*: and in this example *Rahab* ſafely deliuered, and her parentage reſcued; yet the reſolution of them both was nothing leſſe: and ſo the ſpeech of Chriſt true, that they that for his ſake forſake all, ſhall haue more comfort in that litle that is left, hauing peace of conſcience, then of all the former ſtore: nay, that they that ſuffer for his ſake ſhall be free when their perſecutors ſhall be fettered, as appeareth *Ieremie* 39.11.15. *Ieremie* that was in deſolation and in priſon was ſafe, when the King himſelfe had his eyes put out: and *Ebedmelech* the Kings counſellor was promiſed not to periſh, when the reſt ſhould fall by the ſword, becauſe hee had made the Lord his arme.

Mat.11.20.

Mat.10.37.

Further, this example of *Rahab* to ſtand ſo reſolutely for the deliuerance of the Lords meſſengers, conuinceth all thoſe that howſoeuer religion twang vpon their tongue that they can prate of it, yet proue that they haue nothing in them but the Laodicean luke-warmth, *Reuel.*3. in that they ſo profeſſe it as they ſhrinke in the day of triall, and dare not aduenture to harbour the Lords Embaſſadors, and to ſuccor them as *Rahab* did. Yea and this example condemneth others, who are ſo farre from forſaking lawfull things, as wife, poſſeſſions, life, &c. for

for the Gospels sake, as they will not forbeare vnlawful things, no not to leaue off the least shew of pride, or the least profite in biting gaine. Whereas by this example we are taught to take vp our crosse, and not to looke backe like *Lots* wife, *Gen.* 19.26. for there is no tarying in Idolatrie or other profanesse, to fetch any thing from the house toppe, or to runne backe into the fields to take our garments, though they be necessarie for this life, as our Sauiour speaketh in the Gospell. But more iustly the example conuinceth them that row with the tide, and professe with the parliament: for he that doth therefore professe religion because he hath his protection from the Prince and State, wold with the State serue the diuell. Nay, in matters of religion we must not ground vpon examples, but vpon the truth of the religion: for as we must not follow a multitude to do euill, so neither must we follow a multitude to do good only because they do it, *Exod.* 23.2. For it is not the religion of God which we enioy because the parliament enioyneth it; but therefore it is by parliament commaunded, because it is the religion of God: and fearefull it is to thinke, that a Prince can prescribe a law to the eternall God, which is farre more disparagement, then for a subiect to make a lawe how he will obey his Prince, which notwithstanding is not sufferable. But as *Rahab* was perswaded that the God of Israel, that sent those men, was the onely God, and that the loines of *Abraham* for whom this land was to be gained, were the true owners by the speciall promise of God: and in this respect she regarded not her Prince, nor her countrie, nor her owne fathers house, but that by speciall mercie they were exempted: but she did most faithfully and in great obedience, and in a most Christian resolution willingly resigne vp the countrey to them, to whom the Lord had giuen the title. Euen so must we in matters of the Lords seruice alwaies preser and stand for the wil of God to be obserued, rather then either to haue our countrie preserued, or our Prince obeyed. For as *Peter* saith, *Act.* 4.19. *It is better to obey God then man*, yet still so, as we submit our selues to the power and authoritie of the higher powers, vnder whose sword are our bodies, though our soules be vnder the shadow of the Almightie. Mat. 24.17.

Againe,

Againe, where it is ſaid: *She receiued the meſſengers:* obſerue the cauſe why ſhe did it, becauſe ſhe was perſwaded the God of Iſrael ſent them, ſo that it was not to gratifie the men reſpecting the men, ſauing that religion did conſtraine her, and her loue to them aroſe in reſpect of her loue to God that had conuerted her. Whereupon we note, that the world determineth wrongfully of good workes; as, that a man may be an honeſt man, and liue well, and do good to his neighbor, though he be not greatly religious: for all actions wherein the glorie of God, the loue of God in Chriſt, the comfort of our conſciences, and the deſire of the ſaluation of our brethren do not concurre, thoſe are not good: ſo as a good action without religion can no more be good then a houſe without a foundation, a tree without a root, water without a wel-head, or to be good without God: for where there is no zeale, there is no faith; where no faith, no conſcience; where no conſcience, no loue; and ſhewing our loue not for conſcience, we may for our charitie go to the diuell: for a man muſt firſt be good before he can do good; and good he cannot be without God. The workes ſuch a man doth may be perhaps like the Emeraulds of the Philiſtims, vamiſhed ouer with gold, that is, make a faire ſhew in the ſight of men: but if they proceed no further, that is, to haue the teſtimonie of the ſpirit, that they be wrought by his hand, they are moſt abhominable before the face of God. Wilt thou ſet a face as if thou wroughteſt well, becauſe thou wilt not take the penaltie of an obligation, and yet thou wilt proſecute a matter againſt a preacher for a ſuperſtitious, ceremonious, beggerly element? What good worke is this, to ſpeake well of all men, and yet at euery word to wound, to bloud, to hart the holy one of Iſrael? What is it, not to hurt thy neighbour, to be a friend to thy friend, and yet to be an enemie to the friend of God? What great worke is it, not to beare falſe witnes, and yet priuily to ſuggeſt againſt him thou dareſt not reproue to his face? So as vnleſſe our doing of good ariſe from religion, we may eaſily ſtraine at a gnat and ſwallow a Camel; heare *Iohn Baptiſt* gladly for a time, and chop off his head afterward as *Herod* did, *Mat.* 14. 10. Now as for moraliſts, and ſuch as transforme themſelues according to the times,

1. Sam. 6. 17.

Mark. 6. 20.

times, they are as *Iude* 1.13. tearmeth them, the raging waues of the ſea, foaming out their owne ſhame as the wind ſeroeth, and like the wandring ſtarres of the firmament, vnconſtant and vnſteddie, void of faith (for *fides* muſt be *firma, non ambulatoria*, we muſt haue a ſtanding not a walking faith) and as without faith they cannot pleaſe God, ſo except they pleaſe God they ſhall not be ſaued.

She tooke them and ſent them away.

Where learne, it is not enough for vs not to hurt a man that profeſſeth religion, but we muſt do him good: euen as this harlot wrought not enough in receiuing the ſpies, and then to haue left them to their owne hazard, but as in obedience ſhe did receiue them, ſo in faith ſhe muſt ſafely ſend them away. Yea we are bound by prayer, by purſe, by perſon, by credit, by countenance to releeue them, not onely to thinke well of them and to like them, ſo farre muſt we be frō vexing them. For if *Obadiah* (*1. King.* 18. 4.) had onely hid the Prophets of Gods, and had not fed them, it had bene but halfe a good worke. Hereupon is it, that in the laſt day, in the ſentence of the reprobate ſhall neuer be mentioned what euill they haue done, as that they haue bitten by this vſurie, or polluted their bodies by that whoredome: but there ſhall be recited onely the good they did not, as: for not cloathing the naked, for not viſiting the ſicke, Mat. 25. 42.
for not releeuing the poore brethren: for *Rahab* muſt not only conceale and hide the ſpies, but ſhe muſt ſend them away ſafe. And if the ſentence of iudgement drawne in this forme cannot affect vs, let vs further know, that though euill is the abſence of good, yet good is not the abſence of euill: for *Rahabs* worke is but lame if ſhe do but harbor them, and if ſhe do not finiſh it by letting them foorth, it ſhall neuer be regiſtred as a worke of faith. For looke *Iud.* 5.23. *Curſed be Meroz, that came not to helpe the Lord againſt the mightie*, not becauſe he did perſecute the Lord, or did him any hurt, but becauſe he helped him not. And we ſee *Rahab* vpon this leaſt knowledge of God ventred her life to ſaue them. Beſides, we ſhall reade in the Goſpell, that the greateſt torment of the glutton is, that he gaue *Lazarus* no Luk. 16. 25.
water, not that he was an extortioner, or that he ſpurned the

poore

poore man frō his doore. By all which examples we are taught, that where religion is oppreſſed, by all meanes and in all things we can, to releeue the Goſpell: for the good we haue omitted, nor the euill we haue committed, ſhall come to iudgement.

Laſtly, marke the words: *Rahab the harlot*, which reprochfull ſpeech muſt not be referred to the preſent ſtate of her conuerſion, but to her former conuerſation: as if he ſhould ſay: *Rahab* that once had bene a whore: for none truly conuerted can remaine in their former ſinne, but if he do after his conuerſion fall into ſome groſſe ſinne, as *Dauid* did in killing *Vriah*, the Lord will ſcourge him as he did *Dauid*. And to be raiſed vp of the Lord after ſuch a relapſe, muſt not be by ſlubbering vp our repentance, but we muſt ſo be humbled, as to feele drineſſe in our bones with griefe as *Dauid* did, *Pſal.* 32.4. And we ſhall neuer receiue comfort vntill we haue ſoundly and ſeriouſly repented. Whereupon we gather, that the Lord regardeth not what ſins we haue committed before our regeneration, ſo that after our conuerſion we walke worthie of our calling; for many that were whores and wicked were conuerted. As *Luk.* 7.37. ſhe that waſhed Ieſus feet with the teares of her eyes and heart, and wiped them with the haire of her head: had bene a whore: but we reade not that after that ſhe was any more ſo. So *Zaccheus* (*Luk.* 19.5.) was an extortioner before Chriſt called him from the tree, but we reade not that he euer tooke penie vſurie after. And *Mat.* 22.10. ſuch be inuited to the ſupper as be patched and lame, to expreſſe our ſpirituall beggerie: but after we are come thither, we muſt haue the wedding garment of a good conſcience. For *Saul* was a perſecutor of the Church before he was called, but we neuer reade that he was ſo after his conuerſion. For if we continue in a ſinne, looke what followeth euen in this life, 1. *Cor.* 5.11. If any that is a profeſſor be a whoremonger eate not with him, that is, forbeare thy priuate familiaritie with him: ſo then being conuerted, we muſt ſhew our repentance from thoſe ſinnes wherein before we were fallen: as the repentance from vſurie is liberalitie, the repentance from pride is humilitie: from whoredome chaſtitie: for repentance is the leauing of thy ſinne, and the cleauing to the contrarie vertue, and

2.Sam.11.17.

Act.9.2.

it

it is no repentance to leaue thy ſin whē it muſt or hath left thee: as vpon thy death bed to repent thee of thy vſury, when thou canſt take no more; or in thy age to repent thee of thy lechery, when thou canſt ſatisfie it no more, but to repent from thy ſin is as 1. *Peter* 4.1. to ſuffer in the fleſh; to ſuffer in the fleſh is to ceaſe from ſinne; and to ceaſe from ſinne, is not onely to leaue thy ſinne, but to ſpend the reſt of thy time in a holy conuerſation.

Here will be obiected, ſince workes are ſo preciſely vrged, what we ſay to the faith of the theefe vpon the croſſe, what workes did he? and by this example many betray their ſoules in preſuming of the like grace. We anſwer, that this was a particular priuiledge giuen to that theefe, euen as a pardon may be giuen to a man vpon the gallowes: and if any embolden himſelfe hereupon, perhaps the rope will be his hire; and it is not good to put it vpon the Pſalme of *Miſerere* and the neck-verſe, for ſometime he proueth no Clearke. And for this theefe, the Lord neuer did it but to one, that none might preſume; and yet he did it to one, and did ſaue one in the exigent of his life that none might deſpaire. Secondly, this was a worke reſerued for the manifeſtation of the power of the Sonne of God, that he ſhould beleeue in his fellow theefe, and deſire him to ſaue him; that when the Phariſes denied him to be the Sonne of God, yet a poore wretch and a theefe ſhould confeſſe it. Thirdly, we muſt not regard the ſhortneſſe of his confeſſion, but conſider the time and circumſtance when and before whom this confeſſion was made; euen then when no man durſt defend the innocencie of the Sonne of God; when the Phariſees left him, when all his Diſciples were ſcattered, and when *Marie* his mother that ſtood a farre off and knew him to be the Sonne of God, and yet ſpake nothing in his defence, whereby ſhe ſinned againſt the firſt table. She was his mother, and ſaw him put to death vniuſtly, and yet would not teſtifie of his innocencie, wherby ſhe bore falſe witnes againſt him, and ſo ſinned againſt the ninth commaundement: being her ſonne, ſhe did not comfort him vpon the croſſe, and ſo ſinned againſt the fift commaundement: yet when all theſe either doubted of his diuinity,

ordespaired, the poore theefe did confesse him to be that Christ the Son of God, who had Paradise to dispose. Lastly know, that he was such a wretch, that he neuer knew God before, and therfore was it no maruell though he committed felonie: but as soone as the Lord knockt at his heart, first he confesseth Christ to be God and to die an innocent, *Luke* 23.41. *We suffer righteously, but this man hath done nothing amisse*: wherein he wrought a work of the first table: secondly, he reproued his fellow who railed on Christ, wherein he wrought a worke of the second table. So as this example of the theefe is no warrant to deferre or trifle off our repentance till the last houre, for he wrought as soone as he was called. If therefore the Lord hath offered vnto vs the riches of his mercie, let vs in the acceptable time embrace it, and not abuse his long suffering by growing more leane and ilfauored by these many yeares we haue had of religious peace and plentie, but let vs returne vnto him while he is in the way, before darknesse too fast ouergrow our soules, and before death snatch vs away into the graue.

For the similitude, which is vers. 26. obserue onely that it agreeth not in all points, for the soule is the cause of the life of the body, but so are not good workes the cause of faith, but only an effect and fruite of it: for faith giueth life to good works, and faith worketh by loue in the person iustified: for we must (as hath bene said) first be good before we can do good, and we are made good spiritually by our regeneration in Christ, and we being ingrafted into him then we do good: so as the meaning only of the Apostle is, by this similitude to shew, that when a dead man being dead can speake, which is impossible, then faith which hath no workes, and so is but a dead faith, shall iustifie and saue vs.

THE

THE XXXII. SERMON.

1. IOHN 3. 9, 10.

Verſe 9. Whoſoeuer is borne of God, ſinneth not; for his ſeed remaineth in him: neither can he ſinne, becauſe he is borne of God.

10. In this are the children of God knowne, and the children of the diuell: who ſoeuer doth not righteouſneſſe, is not of God, neither he that loueth not his brother.

THE Apoſtle in the beginning of this chapter firſt ſetteth downe that God the Father by his euerlaſting loue in his Sonne hath beſtowed vpon the faithfull this priuiledge, to be called the ſonnes of God in the Sonne of God Chriſt Ieſus. Secondly, that this dignitie to be the ſonne of God, and ſo to be called, is not to be diſcerned by the men of the world, becauſe they haue not knowne the Sonne, hauing not his ſpirit; for ſpirituall things cannot be diſcerned by them that haue nothing but fleſhly policie. Thirdly, as this cannot be diſcerned of the world, ſo it is impoſſible our ſelues ſhould ſufficiently conceiue of it while we remaine in the tabernacle of this life, becauſe there is another glory we expect, verſ. 2. Fourthly, he ſetteth downe an effect inſeparable from this adoption, As many as are the ſonnes of God, and haue this hope of future glory, they ſtriue to reformation of life, not to be equally pure, but to be like pure to the Lord Ieſus. This he prooueth, firſt from the inſtitution of the law; God neuer ordained the law neither after our creation nor after our redemption but to be kept, and the reaſon is thus; The breach of the law is a diſparagement to him that gaue it; therefore we that be his children

must keepe it. Secondly, from the materiall cause of our saluation; this Christ Iesus by whom we are saued is most pure, and came to destroy sinne by the power of the holy Ghost, and the spirit of sanctification; so that whosoeuer sinneth deliberately hath neuer bene ingrafted into Christ, nor sanctified by Christ. In verse 7. he meeteth with those calumnious speeches commonly vsed, that the Gospell being preached which bringeth remission of sinnes, it is no matter how we liue. But (saith he) be not deceiued, vaunt as long as ye will of your profession, I tell you the plaine truth, onely he that liueth godly is godly. This he proueth verse 8. by the contrary, The diuell is the author of sin: so he that giueth himselfe ouer to sinne, must needs be of the diuell. Why? for he sinneth from the beginning: and if he be the sonne of the diuell, he cannot be the sonne of God, for the Sonne of God came to destroy the workes of the diuell. So the reason is this; In whom Christ neuer destroyed sinne, for him Christ neuer died; but they that giue themselues ouer to sinne, in them Christ hath not destroyed sinne; therefore for them Christ neuer died, and by consequent they can neuer be saued. Now in this ninth verse he laboureth to proue, that none can be saued but they that labour to perfection in holinesse of life, thus, He that is borne of God cannot sinne; his reason is, because the seed of God is in him. In the tenth verse he sets downe two infallible marks to discerne by our holinesse of life, or by our sinfull life, whether we be of God or of the diuell, namely, the exercise of righteousnes, and the loue of the brethren, that is, generally all men, because they beare the image of God in their creation; but specially is meant by *brethren*, the sincerest professors of the Gospel. So as the sum of all this is to proue, that he that hath any hope to be like Christ in glory, must labour in this life to be like him in puritie.

Out of the wordes, first consider what is meant by this, *Whosoeuer is borne of God:* secondly, what is meant by this, *He that is borne of God sinneth not:* thirdly, how a man may secure him selfe that hee is the sonne of God.

For

For the firſt vnderſtand, that when the Scripture calleth regeneration that power of the holy Ghoſt whereby we are made new creatures, there is a proportion to be kept, and a reſemblance to be made betweene the generation we haue in the fleſh and the regeneration we haue in the ſpirit: and this conſiſteth in fiue things. Firſt, as euery one for his naturall life is to be borne once of two parents, ſo in the heauenly and ſpirituall regeneration there muſt be a father and a mother; the father is the holy Ghoſt, which muſt begette vs by the ſeed of the word preached in the heauenly Hieruſalem the church of God, which is our mother. Secondly, as who ſo is borne of earthly parents, is made partaker of the fleſh, ſo he that is borne of the holy Ghoſt, is made partaker of the diuine ſubſtance after a myſticall manner, and is ingrafted through faith into the bodie of the Lord Ieſus; not that Gods ſubſtance is really infuſed into him, but onely the qualities of the ſpirit of God powred into him. Thirdly, as none doth naturally beget himſelfe, or bringeth any thing with him to the framing of himſelf, but in the act of generation is altogether paſſiue: much more in the renouation of our nature, which is wrought not by deſtroying the former ſubſtance of ſoule and bodie, but onely making them holy which were before vncleane, we bring nothing with vs: for if any thing ſhould concurre with the holy Ghoſt in our ſecond birth, which is the renewing of the faculties of the ſoule, and that God onely ſhould make vs men, but we ſhould helpe to make our ſelues good men, then ſhould this power be leſſe ſeene in our ſecond creation then in our firſt, which were iniurious to the ſpirit of God. And yet the aduerſaries abuſe men by ſaying they haue free will, and ſome good thing in them, which maketh the Lord to iuſtifie them. Fourthly, as it ſufficeth to be begotten once to a naturall life, ſo when the holy Ghoſt hath once regenerate vs, the effect and efficacie of this is continuall, and ſuch a man can neuer fall away. And therefore friuolous is that diſtinction of veniall and mortall ſinnes with the Papiſts: for if any ſhold be mortal, then muſt there needs be a ſecond renewing, which cannot be, for the Lord worketh this but once. And therfore *Dauid*, (*Pſal.* 51.) though he prayeth for the ſpirit,

lying languiſhing vnder the heate of the Lords wrath for his ſin of adulterie, yet in the ſame place he ſaith: *Lord take not thy ſpirit from me*, which proueth he then had it, though he felt it not with ſuch comfort as he had done before. Laſtly, as he that is borne of fleſh, is not at firſt a man, but groweth by degrees: ſo our ſpirituall regeneration as it is not to be reiterated, ſo is it not to be perfected all at once, as that we ſhould ſtraight be ſpirituall men: but we are daily more and more renewed to the image of God in Chriſt, and do increaſe in heauenly graces till we come to be of an abſolute growth, and to be perfect men in Chriſt Ieſus.

Againe, conſider what that is the Scripture calleth *To be borne againe*: which may be vnderſtood out of Chriſts ſermon to *Nicodemus*, (*Ioh.* 3. 5.) when he did catechiſe him, being a maiſter in Iſrael, in this myſterie of regeneration, and that is: wholy to be borne againe in a mans ſoule, for whatſoeuer naturally is in him is accurſed. This Chriſt proueth by two cõtraries: whatſoeuer is in man is either fleſh or ſpirit; we haue nothing by carnall generation but fleſh, therefore what we haue of the ſpirit is by regeneration, whereby our affections are reformed which by nature are peruerſe, our hearts mollified by nature as hard as ſtones, our conſciences purified by nature vncleane, our vnderſtandings enlightened, which of themſelues are dark.

For the ſecond, *Whoſoeuer is borne of God ſinneth not*: this may ſeeme ſtrange: for chapt. 1. 8. this ſame Apoſtle ſaith: that he that ſaith he hath no ſinne lyeth: therefore by the words *ſinneth not*, is not meant, that he that is borne of God hath no ſin; but ſinne in this place is oppoſite to the purging of a mans ſelfe, ſet downe in the third verſe: that is, though in ſuch an one as is borne of God, there remaineth many corruptions, yet he laboreth to expreſſe the puritie of the ſpirit of Chriſt in his outward actions: and he ſinneth not, that is, he cannot poſſibly but indeuour with a full purpoſe of his heart after holineſſe of life. So as hence learne, that this is a true poſition: that all men do not commit ſinne; for he is ſaid not to commit it, that laboureth to reforme his life, and God giueth ſucceſſe to his indeuour. Now the difference the Scripture maketh betweene Gods children and

and their ſinnes, in reſpect of the wicked and their ſinnes, is great and fourefold. Firſt, Gods children are ſaid not to ſinne, becauſe they be waſhed and cleanſed, which the wicked be not. Therefore *Paul* ſaith, (1. *Cor.* 6. 9.) Be not deceiued, no fornicator ſhall ſee God, and ſuch were ſome of you, but ye are waſhed. Whereby we are to vnderſtand a proportion betweene materiall and ſpirituall waſhing, which we may perceiue by the Sermon of Chriſt, *Ioh.* 13. 5. for Chriſt there offering to waſh his diſciples feet, to ſhew his humilitie, and *Peter* refuſing it, he tooke an occaſion to enter into a ſignification of a further myſterie: for *Peter* in a fooliſh humilitie denying it, becauſe he thought it vnſeemely for the maiſter to waſh the ſeruants feet, Chriſt draweth a proportion from materiall waſhing: Vnleſſe (ſaith he) thou be waſhed thou ſhalt haue no part with me. *Peter* being aſtoniſhed at this, anſwereth, *Not my feet onely, ô Lord, but my hands and my head.* Here Chriſt ſheweth, he did as much miſtake him in this as before: for by waſhing the feet onely he tooke a reſemblance from waſhing in bathes: that when the vpper parts be cleane, the ſcowring and ſuperfluities go downe toward the feet, or elſe going out of the bath, on the grauell they muſt needes foule their feet. Euen ſo (ſaith Chriſt) he that is beloued in me hath the principall part of his heart holy, and thou *Peter* maiſt acknowledge this, but there is on thy feet ſome earthly affection that muſt be taken away: and ſo fareth it with all the children of God: but now the wicked (as *Pro.* 30. 12.) are pure in their owne conceit, and yet they are not waſhed from their owne filthineſſe, but are as beaſtly as ſwine. The ſecond difference is in this: ſinne is mortified in the elect, but not in the wicked: euen as a man is ſaid to be dead, hauing receiued a deadly wound, though he languiſh for a time, or as a man in ſuch a conſumption, as his *humidum radicale*, his naturall moiſture is ſpent and cannot be repaired: euen ſo the power of the ſpirit of the Lord deſtroyeth the workes of the diuell in vs, and ſinne hath receiued ſuch a wound, as it can neuer recouer his former ſtrength, but by degrees doth pine and conſume away, till it be vtterly aboliſhed by death, when our ſanctification ſhall be perfected: but in the wicked the diuell hath his full

ſwinge, and ſinne it perfect ſtrength. Thirdly, the godly are ſaid not to ſinne, becauſe he laboureth to walke in all the commaundements of the Lord. Now he that walketh in the right way may ſometime fall: but if he do, he ſtriueth to regaine it by greater carefulneſſe and ſpeedier paſſage: but the wicked goe cleane out of the way, as if heauen ſtood at hell gate. Laſtly, becauſe in the godly there is a combat; for there is two men in them; in the inward man they would faine pleaſe God, and by
Rom. 7. 23. the outward, (as S. *Paul* ſaith) they are made captiue to ſinne: but in a meere naturall man there is nothing but fleſh, and ſo no combat: for where all is one there is no diuiſion; and if there be any ſtrift in him, it is betweene his conſcience and himſelfe, in iudgement conuincing him that it is ſinne, and not betweene his conſcience and his affection, miſliking it as it is ſinne: for this is eaſily ſeene by his often relapſe into the ſame ſinne.

Now for the reaſon: he doth not ſin, becauſe the holy Ghoſt which is the ſeede of our ſecond birth remaineth in him, neither can he ſinne: and this is proued by two places of Scripture: firſt, *Rom.* 8. 1. where the Apoſtle proueth theſe two graces inſeparable: iuſtification from ſinne, and ſanctification from ſin, thus: There is no condemnation to him that liueth a ſpirituall man: this is proued (verſ. 5.) by contraries, *They that liue after the fleſh, ſauour the things of the fleſh*, but he that is borne of God cannot do ſo; for then he muſt ſauour of death, which cannot be; proued by this: *The wiſedome of the fleſh is enmitie to God*; but he that is borne of God cannot be Gods enemie: on the other ſide, he that walketh in the wiſedome of the fleſh, obeyeth not the law of God, and by conſequent (ſaith the Apoſtle) cannot but ſinne. Whereupon it followeth, that they that liue after the inclination of the heart of man, cannot pleaſe God, and ſo cannot be ſaued: now he that is in Chriſt cannot but pleaſe God, becauſe he cannot but performe his will. Another reaſon, that being a true Chriſtian, a man cannot but amend his life, is taken out of *Rom.* 6. 5. *Whoſoeuer is made partaker of Chriſt, is made partaker of the death of Chriſt*, then is he dead to ſin, proued thus: Chriſt by his death deſerued not onely remiſſion of our ſinnes, but alſo to haue the holy Ghoſt in thoſe that be his

to

to mortifie their ſinne: and this ſpirit cannot be idle, but worketh, and his worke is to deſtroy our enemie, that is, ſinne. Laſtly, it is proued thus, Whoſoeuer is in Chriſt, hath the ſpirit of Chriſt; he that hath this ſpirit, liueth in the ſpirit: for the life of the ſpirituall man is the Lord Ieſus, euen as the life of the bodie is the ſoule, and he that hath a ſoule muſt needs breath: and walking (*Galat.* 5. 24.) in the ſpirit, he cannot fulfill the luſtes of the fleſh, for the fleſh and the ſpirit be contrary. And verſe 24. it is ſaid, *They that are Chriſts haue crucified the fleſh with the affections thereof*; and who theſe be, appeareth 1. *Pet.* 4. 2. ſuch as ſuffer in the fleſh, and theſe be they that ceaſe from ſinne. Now then for thee to ſay thou art fleſh and bloud, is not a ſhelter pleadable when thou art reprehended for ſinne; for he that is a good Chriſtian cannot but forbeare it: and if thou art all fleſh and bloud, then haſt thou not the ſpirit of God, which is proued 1. *Corinth.* 6. 16. *Do you not know how he that coupleth himſelfe with a harlot is one fleſh with her, and he that is one fleſh with a harlot cannot be one ſpirit with Chriſt Ieſus?* Euen ſo for wrath toward thy brother; thou ſayeſt thou canſt not loue him. Conſider that if the Lord ſhould iudge thee out of thine owne mouth, thou couldeſt not be ſaued. Thou wilt ſay, the iniury is ſo great as no man can put it vp: but he that is more then a man can do it: and if thou beeſt all *man*, Chriſt Ieſus will neuer put vp thy name among the Saints. Looke 1. *Iohn* 5. 3. *He that is borne againe counteth all the commandements of God light*: ſo as if thou be of God, it is an eaſie matter to forgiue thy brother. If he repent not of the wrong done vnto thee, leaue the vengeance to God, and heape thou coles of fire on his head: and if he do repent and ſeeke reconcilement, it is the eaſier to forget it, and fleſh and bloud doth pity the caſe of the ſuppliant. Rom. 12. 20.

For the third point, which is the way how to aſſure our ſelues to be the ſons of God: we muſt learne, that there is no ſo certain a marke to diſcerne a man to be of God, as holineſſe of life; not but that Gods children may fall moſt grieuouſly, and blemiſh their profeſſion moſt foully, but that if Sathan happe to blindfold them that they go aſtray, yet with the loſt ſonne they

they wil returne with double ſorrow, and vnfold to their ſhame their owne ſinne. Example whereof we haue in *Dauid*, who though he was ingaged to the Lord by his many benefites, that tooke him from the ſheep-hooke and gaue him a Scepter; that by his protection had made him eſcape the ſnares of his enemies, and by his mercy had freed him from many tribulations, yet did he fall into great vncleanneſſe, euen the ſinne of adultery, which by the law of God deſerued depriuation of this humane life. VVhen he had done this, he glauered and flattered with the womans husband, and bad him go home to refreſh himſelfe with his wife, ſeeking thereby to father the baſtard on him. When this ſucceeded not, he thought to make him drunke that he might thereby be more irritable to luſt, and ſo to haue gone to his wife. And though *Vriah* anſwered he could not do it, becauſe the Arke of the Lord was in the field: which had not *Dauid* bene deſperately ſicke in his ſoule, how could he haue bene ſo forgetfull of the Lord, as to haue dealt ſo with him that was no Iew, but a conuert to religion, hereby to make the name of the Lord euill ſpoken of? Yet when this preuailed not, he went further, and vnto adulterie he added murther, that he might make his ſinne knowne, and his vnholy life to appeare both to God and man, and carrie as the griefe of it in his heart, ſo the ſhame of it in his forehead. And in this hee wrought worſe then *Ieſabel*, for he made *Vriah* the inſtrument and meſſenger of the letters for his owne execution; yea he ſent them to *Ioab* who had himſelfe bene a murtherer; which might harden his heart in that ſinne, ſeeing *Dauid* that was the King, not onely a fauourer but the cauſe of ſuch bloudy actions. And after what manner ſhould this be done; namely, that he ſhould fall by the ſword of the vncircumciſed, a moſt ignominious, and ſhamefull, and grieuous death for ſo Chriſtian a gentleman; and that he ſhould ſo murder him, as to colour the grieuouſneſſe of his fault, not he alone but many other ſhould die innocent; and that he ſhould continue ſenſleſſe in this ſinfull courſe by the ſpace of a yeare; yet when it pleaſed God to cure his diſeaſe of hypocriſie, and to cleare his eyes that he ſaw not his ſinne,

2. Sam. 11. 4, 5, 6, 7.

but

but his chaine of ſinnes before him, then he calleth himſelfe not a man of bloud but of blouds, and then his conſcience is open to grieue for it, and then with his teares he waſheth away his vncleanneſſe, and walketh as a man cleanſed and purged from his filthineſſe. So as if any be a whoore, let her remember the teares of *Marie Magdalene*: if a perſecutor of the Saints, let him repent with *Paul*: if a murtherer, let him ſoundly confeſſe his ſinne with *Danid*: and if he be Apoſtaſied, weepe with *Peter*; for theſe be the workes of righteouſneſſe whereby they are knowne to be of God. And ſeeing others deliuered from the pit, we muſt learne (as *Danid* ſaith *Pſal.*43.) to feare and to truſt: ſo as we muſt alwayes feare to fall into the ſinne, before being fallen we can truſt to be deliuered, for this is one part of the righteouſneſſe of Gods children, to tremble at the ſight of ſinne, and then ſhall we neuer ſwallow it without remorſe. Luke 7.38. Gal. 1.15. Mat. 26.75.

Secondly from hence learne, that a man may know in what ſtate another man is. If I ſee thee a deſpiſer of religion, a profaner of the Sabbath, a butcher to the poore, and an vncleane liuer, what ſhall I beleeue thee to be, but the child of the diuell? for this may I know by thy fruites. Why, but loue biddeth you hope the beſt, and beleeue the beſt. True it is, loue biddeth me beleeue all things; but not a ſow to be cleane wallowing in the mire, or a dogge not to be filthy that is regorging vp his ſtomacke, or that grapes can grow vpon brambles, or that mercy can be found in the heart of an vſurer, or that thornes may be touched and will not pricke. For as loue bids me not to determine too ſoone, ſo not to be abuſed too late: and God bids me looke vpon the tree to iudge of the fruite. I may ſay, thou art in the ſtate of damnation: for by thy ſnarling I know thee to be a dogge, and I ſee thy heart through thy hands; but whether thou ſhalt be finally damned, I leaue thee there: for the Lord may haue mercy on thee vpon thy repentance. I may come to the tree and ſay, here is no fruite, or here is ſmall fruite, or here is bad fruite; but I cannot ſay, *Neuer fruite grow on thee hereafter*, as Chriſt did, *Marke* 11.13. And it is not the commers to Sermons, but the doers of Sermons 1.Cor.13.7. Marke 6.44. Mat.7.6.

that

that ſhall be ſaued: for frequenting of holy exerciſes with an vnrepentant heart, doth but ſeale vnto a man his farther damnation, as it is *Eſay* 66. *I abhorre that ye do* (though it be commaunded) *euen as the ſacrifices of the heathen; and the blond of a Bullock is as if ye ſhould offer vp the blond of a man:* ſo as to make it a worke of righteouſneſſe, the action and the affection muſt go together.

Laſtly, another ſpeciall marke of Gods child, is loue of the brethren. Where we muſt obſerue the vnitie God requireth among the members, not to blaze abroad, but to ſupport one an other in their infirmities; for loue muſt couer offences, and that from foure ſorts of eyes: firſt, from the eyes of the Almightie, in praying for our brother, as S. *Iames* ſaith, ch. 5. 16. that he may be healed of his ſinne; hauing herein for your examples Chriſt, *Iohn* 17. who prayed vpon the croſſe for his enemies, *Father forgiue them, they know not what they do*: and *Stephen*, *Acts* 7. 59. *Lord lay not this ſinne to their charge*. Secondly, from the eyes of the ſinner, as either when we ſee him not capable of a reproofe to profite him, as *Abigael* (1. *Sam.* 25. 36.) while her husband was poſſeſſed with wine, reprooued him not, but did it after in his ſobrietie: or elſe when we ſee him plunged into too much ſorrow for his ſinne, as *Paul* ſayth of the inceſtuous perſon, 2. *Corinth.* 2. 7. *Ye ought to haue comforted him when ye ſaw him ſo confounded with griefe*. So *Peter* (*Acts* 2. 38.) when he had vncouered to the Iewes their ſinne in crucifying the Lord Ieſus, when he ſaw them anguiſhed and pricked in their ſoules, crying, *What ſhall we do?* he preſently ſofteneth the offence, ſaying, *Ye did it of ignorance*. And ſo (*Geneſ.* 39.) did *Ioſeph* deale with his brethren when he ſaw their teares, ſaying, that it was the hand of God had ſent him thither. Thirdly, from the eyes of the partie that is offended, as *Sem* (*Geneſ.* 9. 23.) turned backward and would not ſee his fathers nakedneſſe that did offend him: and againe, if we cannot chuſe but ſee it, then to hide it, by carying this reſolution, to forgiue it. Fourthly, from the eyes of the world, and that two wayes: firſt, by ſetting a watch before our mouthes, that we enter not into the diſgrace of our brother: ſecondly, if we heare him vpbraided

Gal. 6. 1.

Act. 17. 30.

vpbraided with any vice, though not to defend it, yet to oppoſe againſt that ſome former good thing done by him, and by comparing his ſinne with ours. If then it be the dutie of euery Chriſtian to keepe our ſelues within theſe bounds of loue toward our brother, then farre muſt it be from vs to be angrie with our brother: for this is murther two waies, either in the vniuſt matter of it, or in the immoderate meaſure of it. In the firſt of theſe we offend three waies: firſt, when we are angrie for good, and this may be called the wrath of a reprobate. Thus was *Cain* (*Gen.*4. and 1.*Ioh.*3.12.) angrie with *Abel* and ſlue him, becauſe his owne workes were euill and his brothers good: and thus was *Saul* wroth with *Dauid* for his vertue, 1. *Sam.* 18.8. Secondly, when we are more angrie to haue our ſelues diſpleaſed, then to ſee the Lord offended: and this is the common fault of theſe times, to offer a man the ſtab for giuing vs but the lye, and not to be moued in a holy anger, when we ſee and heare men labor to pull the Lord out of his throne by their execrable blaſphemie. This was the great infirmitie of the Prophet *Ionah*, (*chap.*4.9.) that was angrie euen to the death, that he loſt his gourd, which ſhielded him from the heate, more then he was moued to ſee the Lord determined to deſtroy ſo many thouſands of his brethren the Niniuites. And a contrarie example to this we haue in *Moſes*, (*Num.*12.1.2.) who when his ſiſter *Miriam* contemned him, that ſhe was no Propheteſſe, or not ſo great in authoritie as he, he departed in all meekneſſe, not any thing incenſed, becauſe himſelfe was onely intereſſed: but when (*Exod.*32.27.) he came from the mount, and ſaw the people fallen to Idolatrie, then in a Chriſtian-like courage, and religious anger he brake the calf in peeces, made the people to drink of the aſhes in deteſtation of the image, and cauſed many to be ſlaine for their wickedneſſe. Thirdly, our anger is vniuſt, when we hate not ſo much the vices as the perſons: for the ſame ſins we ſee in them we harbour in our ſelues, but onely we breake foorth into indignation with the perſon. Contrarie to this was *Dauid* affected, when he praied: *O Lord deſtroy*, not the ſoule, but *the wiſedome of Achitophel*: and vnleſſe he knew them to be reprobates, he neuer wiſhed their deſtruction; but that the Lord 2.Sam.15.31.

would

would remoue their sinnes from them. Euen so must we do, for the person of euery man is excellent in respect of his creation, and therefore we must loue him, and our owne corruption must be the foundation of the reformation of others. Secondly our anger is murther, in the immoderate measure of it, that though the cause be good whereon it ariseth, yet being intemperate in the passion, we are murtherers. Thus did the sons of *Iacob* (*Gen.* 34.25.) offend, who seeing their sister *Dinah* rauished, tooke it so indignantly, as they slue a whole citie, and this vnder pretence of religion of hauing them circumcised. In this also was *Dauid* faultie, 1.*Sam.*25.13.) who sending to *Nabal* to helpe him with some prouision frō his feast of sheepe-shearing, he returning a churlish answer, as, what is the sonne of *Ishai? Dauid* in the heate of his distempered heart, vowed not to leaue one of his house aliue: but after he thanketh the Lord, that kept his hands from bloud. Into this offence likewise did the disciples fall, who when they went into the village to buy bread but for their money, and the inhabitants discourteously denyed them, they straight way in the feruencie of that passion, would haue called for fire from heauen to haue deuoured them: but they
Luk.9.55. were reprehended of Christ, asking them: *Know ye of what spirit ye are?* Insinuating thereby, that it must be the propertie of them who be led by the spirit of God, to be meeke, and of a mild and gentle disposition: which we shall the sooner attaine vnto, by stopping the passage of our passions; which being quieted, we shall the easier entertaine loue of the brethren, which is of that nature, (1.*Cor.*13.13.) that it lasteth for euer, and when all workes shall cease, this shall be remembred, how we haue
Mat 25.36. loued one another. Come, (saith Christ) for being naked ye clothed me, and comforted me in my sickneſſe: for he that loueth the members, loueth the head; and he that loueth not the head, shall not haue the glorie of the head and members: *For this is* (1.*Ioh.*3.14.) *a token we are translated from death to life, because we loue the brethren.*

FINIS.